AN EXPLORATION OF HOW INDIGENOUS GAMES CAN BE INTRODUCED TO THE PHYSICAL EDUCATION CURRICULUM IN THE FOUNDATION PHASE THROUGH A DECOLONIAL LENS

By

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ABSTRACT

The study explores how indigenous games can be introduced to the Physical Education (PE) curriculum in the foundation phase (FP) through a decolonial lens. The study adds to the growing body of research on decolonising Western curricula. The researcher was motivated by the negative effects of colonisation in education, namely; the lack of indigenous games in the current PE curriculum. The pedagogy of the study has been designed through a Western approach. The lack of indigenous games in the curriculum has led to inadequate learning and teaching of the subject. The study was conducted at Inanda in the Pinetown District, a rural area in KwaZulu-Natal province in South Africa. A variety of indigenous games that can be integrated into the teaching of PE were identified and explored.

Conceptual frameworks of decolonial theory focusing on the Indigenous Knowledge System, and Ubuntu were used in this study. Participatory Action Research (PAR) design was employed. Qualitative data were generated from a purposefully selected sample comprising six FP teachers. The following research instruments were used in the study: talking circles, collages, and observations.

The findings revealed that indigenous games can be used to reignite the love of PE in FP schooling. Indigenous games not only combined mental and physical well-being but also taught practical abilities. The study implies that PE can be understood through the indigenous knowledge system (IKS) of teachers. Through the study, it was recommended **t**hat indigenous games should be integrated into the teaching of PE and the school should also promote the integration of Western knowledge with indigenous knowledge (IK). Indigenous knowledge systems include games as a fundamental element. Indigenous games are cultural resources or tools that are part of IKS, which are particular to each community or culture. The study recommends that the incorporation of IKS and Western knowledge can be crucial to the delivery of PE during the foundation period of schooling. The study suggested IK approach encourages teachers to use indigenous epistemologies and incorporate informal knowledge that learners bring from their homes and communities into the classroom. The study sought to make a beneficial contribution to the teaching and learning of PE in the FP from a decolonial standpoint.

Keywords: *Foundation Phase, Indigenous Knowledge System, Indigenous games, Physical Education, decolonisation*

DECLARATION

I, NOMPUMELELO Madonda, hereby declare that this thesis is my original work and has not been submitted to any university or other tertiary institution for the award of a degree.

This research project is submitted to the School of Education, College of Humanities at the University of KwaZulu-Natal for the award of the Doctor of Philosophy Degree.

20 July 2023

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Signature---------- **Date……**

DEDICATION

I dedicate this work to God the almighty and my late parents, Mike and Idah ka Kenny Hadebe' Without your guidance, I would not be where I am today. Mthimkhulu, Bhungane ka Makhulukhulu, you will always be remembered.

Rest in Perfect Peace maHlub'amahle"

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"I have learned that no
matter what happens, or how
bad it seems today, life does
go on, and it will be better
tomorrow."

Maya Angelou

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LIST OF ACRONYMS

CAPS	Curriculum and Assessment Policy Statement
DBE	Department of Basic Education
DoE	Department of Education
ECE	Early Childhood Education
FP	Foundation Phase
IK	Indigenous Knowledge
IKS	Indigenous Knowledge System
MVPA	moderate to vigorous physical activity
NCS	National Curriculum Statement
PAR	Participatory Action Research
PCK	Pedagogical Content Knowledge
PE	Physical Education
RNCS	Revised National Curriculum Statement
SDG	Sustainable Development Goal
UN	United Nations
UNESCO	United Nations Educational, Scientific and Cultural Organisation

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CHAPTER ONE

SETTING THE SCENE

1.1 INTRODUCTION

Children today are accustomed to gadgets such as smartphones, tablets, and laptops because of technological advancements. On average, children spend about eight hours watching electronic screens a day, according to the US Canters for Disease Control and Prevention (Suparno, 2018). In comparison to modern electronic games, traditional games are better at improving a variety of life skills (Auxier & Anderson; 2020).

School curriculum changes are an ongoing occurrence in any education system globally. Within the South African education system, there have been several major and minor curriculum changes since democracy, responding to various imperatives, including that of curriculum policy reviews and more recently to the imperative of decolonising the school curriculum. This study focuses on one such curriculum change, that of the Physical Education (PE) component of the school curriculum. The focus goes beyond the gaze of curriculum change and explores how indigenous knowledge can be introduced as part of the curriculum change of the PE school curriculum within the Foundation Phase (FP) of schooling. To orientate the study, this chapter presents a background and introduction to the study, illuminating the focus, purpose, and rationale for conducting this study. This chapter commences by introducing the research topic as well as presenting the rationale behind the study. The research approach, methodology, and design employed by the study are summarised in this chapter but engaged more fully in their respective chapters throughout the thesis. The chapter concludes with a summation of what is expected in each of the forthcoming chapters of the thesis.

1.2 BACKGROUND AND INTRODUCTION TO THE STUDY

Decoloniality has firmly entered the curriculum debates within the South African context with competing interests in indigenising the curriculum and recognising indigenous ways of knowing and doing. These competing discourses bring back to life the fundamental curriculum questions of whose knowledge is worthwhile and who determines what knowledge is most

worthwhile (Msila, 2020). The debate around the decoloniality of the curriculum in South Africa's institutions of learning gained momentum after the students' protest movement that began in 2015 across higher education institutions.

These protests centred on free higher education, but students had other demands too including; matters of access, racism, and social inequalities, and they insisted on curriculum offerings that move away from the Western approach (Sayed et al., 2017). It is in this space of curriculum review that this study is located.

This study specifically focuses on indigenisation as a decolonial lens. It focuses on how indigenous games can be integrated into the PE curriculum with the same intent as Western games. The goals of indigenising the curriculum often include promoting cultural awareness, fostering respect for diversity (Ubuntu) and supporting the well-being of Indigenous learners. It is also a step toward decolonisation in education. The intent is to deprive the Western games and promote indigenous games in the teaching of PE in the Foundation Phase.

In the last two decades, the PE curriculum has been incorporated into a new subject, called Life Skills. Van Deventer (2012) notes that this new subject (Life Skills) has several components and is taught to all learners in the FP of schooling excluding indigenous games. More details of these components are presented in their respective section within this thesis. PE has now been relegated to a component of a school subject - the implications of which is also a subject of this study. A review of literature and document analysis were used to shed more light on this aspect of the school curriculum (PE within the FP of schooling) through a decolonial lens. PE is discussed with reference to formal structures as set by the school curriculum policy and also through informal approaches by teachers.

As stated by Roux (2020), the Western approach is affecting the quality of the teaching of PE within South African schools. This study explored the integration of indigenous games into the PE curriculum to ignite interest in both teaching and learning of the subject. Traditionally, the subject PE had been a stand-alone subject within the school education system. In the last two decades, however, the PE curriculum has been incorporated into a new subject called Life Skills (Van Deventer, 2011). This new subject (Life Skills) has several components as presented in Curriculum and Assessment Policy Statement (CAPS) (DBE, 2011) and is taught to all learners in the FP of schooling. As observed by Van Deventer (2011), since PE has been reduced from being a stand-alone subject to a component of Life Skills, teachers have experienced challenges ranging from an inadequate supply of resources to a lack of support

from the Department of Education. Nxumalo and Mncube (2018) deliberated that a lack of indigenous knowledge in the PE educational curriculum might result in a lack of interest in developing, teaching, and learning of the subject.

In line with exploring the integration of indigenous games into the curriculum, the study explored teachers' experiences in the teaching of PE in the FP. Studies done by Van Deventer (2011) pointed out that teachers in the foundation stage are still facing challenges in the teaching and learning of PE. These challenges are not only limited to content knowledge of PE, but also to low confidence levels, lack of PE teaching materials, adequate time allocation, and unique Western approaches to teaching (Sloan, 2010). This study advocated a re-imagined curriculum through a decolonial lens to ignite the greater interest of participation by learners and to achieve the intended outcomes of the PE aspect of the curriculum. A review of literature and document analysis were used to shed more light with regard to challenges faced by teachers in the teaching and learning of PE in the following chapter.

In South Africa, the Physical Education programme was introduced to promote students' active lifestyles as well as their overall growth and development (DBE, 2011). However, as observed by Nxumalo and Mncube (2018), the lack of indigenous games is countering this objective. Moreover, physical education should give learners a chance to succeed in a different kind of learning setting while also enhancing their social skills and self-concept (Lynch & Soukup, 2017). Despite believing in the advantages of physical education, teachers at the foundational level have different experiences pertaining to the component of PE. Studies conducted by Van Deventer (2011) and Burnett (2020) revealed that prior to 1994, PE was a stand-alone subject. Having been reduced to a component of a new school subject, FP teachers had, amongst others, this perception that PE is being overlooked as a less important subject. Thus, resulting in negative experiences concerning the subject (Burnett (2021).

It is worth noting that these negative experiences with PE have prompted some investigation into the influence PE had on the educational system, teachers, and learners in general (Prinsloo, 2007; Van Deventer, 2012). As a result, since 1997 the curriculum has undergone a series of adjustments and revisions in the curriculum by incorporating PE as a component of Life Skills subject (DBE, 2011). In 2009, the CAPS for each subject in each grade of public-school education were published (DBE, 2011). However, the lack of indigenous games in PE as a component of Life skills is still evident.

Unfortunately, Life Skills is a study area in the CAPS for Grades R to 3 in the FP that strives to guide and prepare learners for life and its possibilities, including educating them for meaningful and effective living in a rapidly changing and altering society (DBE, 2011), yet it lacks indigenous games.

Life Skills as a new subject was introduced into the school education systems at the point of transition to an outcomes-based education curriculum implemented through Curriculum 2005. The subsequent consequence of this curriculum change has led to a drop in PE participation at schools (Burnett, 2021).

Having foregrounded the study within two key areas of interest, namely; the decolonisation debates on curriculum within the South African education system, and the integration of indigenous games. The study undertaken is introduced by commencing with a statement of the problem followed by the focus, purpose, and research questions that guided the study.

1.3 STATEMENT OF THE PROBLEM

Being sparked by the #Feesmustfall movement that emerged in 2015 in South Africa wherein a clear call was made for a decolonised curriculum, aspects of the school curriculum could be explored to find spaces to introduce more indigenous knowledge within the curriculum. PE within the FP of schooling has the potential space within the curriculum to bring indigenous knowledge through indigenous games played across indigenous communities. The challenge would be to establish what indigenous games could be considered as possibilities for inclusion and how these indigenous games would be adapted into the school system to achieve the intended outcomes of PE as a school subject. Taking this problem statement as a vantage point, the current study used an appropriate methodology *viz,* a participatory approach, to find appropriate indigenous games and ways to include such games within the PE curriculum for the FP of schooling.

The current PE curriculum lacks indigenous games. The pedagogy of the study has been designed through a Western approach. The lack of indigenous games in the curriculum has led to inadequate learning and teaching of the subject. This was evident in studies done by Nxumalo and Mncube (2018) and Burnett (2021). In both studies, the authors discovered that the current PE curriculum lacks indigenous games which might be used to re-ignite interest in

the teaching and learning of PE. As such, they recommend a decolonial approach that can be used to revamp the current curriculum. It is on this ground that this study sought to explore the experiences of teachers on the implementation of PE through a decolonial lens.

As stated by Roux (2020), PE is a crucial component of young children's development, therefore ought to be interesting and use local knowledge. The study argues that there is an urgent need to decolonise the PE curriculum by repositioning it within the boundaries of the indigenous people's knowledge to have a culturally appropriate and effective PE that will benefit the children and the teachers it serves. The following section presented the most important aspects of this research study; that is the research objectives and research questions. For developing this substantial element of the study, research questions were drawn from the research objectives. Research objectives played a vital role in determining what was to be achieved by the end of this study.

1.4 FOCUS OF STUDY

The study focused on how indigenous games can be introduced to the PE curriculum in the FP through a decolonial lens. This study reviews the challenges experienced by teachers of the FP in rural schools; establishes the reasons behind these challenges and finds indigenous solutions to the challenges. The study further explored the inclusion of indigenous games as a possible solution to the challenges and finds ways to include indigenous games to develop teachers to implement these indigenous games as part of the PE curriculum for the FP of schooling.

The intent arising out of this exploration is to contribute to a decolonised PE curriculum for FP teaching in schools. The study aimed at using Participatory Action Research (PAR) as the design to develop a decolonised PE curriculum that could be implemented in rural schools.

There is a decline in focus on PE within school education. The study focuses on the early years of child development by exploring how indigenous games in PE can be re-imagined, through a decolonial lens, to re-ignite interest in this vital school subject and to maintain its relevance to school education despite its declining focus globally (Dixon, Janks, Botha, Earle, Poo, Oldacre & Schneider, 2018). Decolonising the PE curriculum would mean incorporating Indigenous Knowledge (IK) into the teaching and learning process and acknowledging it as a critical component of an African child's education. Because the South African formal education is derived from European formal education, the Western worldview dominates the curriculum. To that end, the study envisages that learners will benefit from the incorporation of IK in the

teaching of PE in the FP because it will improve the effectiveness of education by providing them with the knowledge that is relevant to their own experiences.

1.5 RATIONALE / MOTIVATION OF THE STUDY

The study interest emanates from two primary reasons: a personal reason and a scholarly one. The author's experience as a former FP teacher for 20 years in different schools and as a Head of Department in a school situated in a rural area, were the major motivations for this study. During those years, the author noticed that the PE component lacked indigenous games. Indigenous games have not been included in the curriculum and have been a marginalised component of Life Skills subject. Through this study, the author hopes to re-ignite the interest of indigenous games in teaching PE.

The author is currently a Life Skills teacher educator that prepares FP teachers to teach in various contexts. It has come to the author's attention that the content of the teacher-training curriculum lacks knowledge and teaching skills of how to teach PE more effectively in the FP. This study seeks to assist in designing courses and programmes that will assist in providing well-structured quality learning experiences to FP learners.

The second reason is the contextual and scholarly rationale. There is a paucity of literature exploring how indigenous games can be introduced to the PE curriculum in the FP through a decolonial lens from a South African perspective. Most studies on decoloniality have been conducted in Higher learning and only a few studies have been conducted on the decoloniality of school curricula in the South African context. As argued by Thompson, Meldrum, and Sellwood (2014), traditional games in the PE curriculum not only serve as a means of teaching children life skills, but are a way of enhancing cultural knowledge and cultural impact. According to Nxumalo and Mncube (2018) playing and learning indigenous traditional games in schools has the potential to improve the social sustainability and cultural importance of children. Conducting this study advanced the process of resolving the challenges of the inclusion of indigenous games within the curriculum (CAPS).

1.6 PURPOSE OF THE STUDY

The purpose of the study was to explore how indigenous games could be introduced into the PE curriculum of the FP of schooling within a rural schooling context. The aim, therefore, of the study was to identify and include indigenous games within the PE curriculum of the FP of schooling within a rural school context.

1.7 RESEARCH QUESTIONS

- What are the experiences of FP teachers in the teaching of PE within the FP of schooling?
- How can the PE curriculum be re-imagined with the decolonial lens to create interest in learning and teaching PE in the FP of schooling?
- How can indigenous games be introduced to PE in the FP of schooling?

1.8 RESEARCH OBJECTIVES

- To explore the experiences of FP teachers in the teaching of PE within the FP of schooling.
- To determine how the PE curriculum can be re-imagined with the decolonial lens to create interest in learning and teaching of PE in the FP of schooling.
- To propose a way for the introduction of indigenous games to PE in the FP of schooling.

1.9 THE SIGNIFICANCE OF THE STUDY

The study is significant to decolonial scholars as it will contribute to the body of knowledge on the decoloniality of the South African education system. The study will inform curriculum policymakers to design an inclusive curriculum that takes cognizance of the IKS and create interest in learning and teaching PE in the FP of schooling, It is also important for FP teachers to use their agencies to introduce indigenous games within the curriculum framework. The schools will be able to facilitate how indigenous knowledge can be brought into the teaching and learning process. The study will inform the DBE to provide the infrastructure and support for teaching and learning using indigenous games.

This study contributes partly to the methodology by considering Participatory Action Research (PAR) as an existing approach to teaching and learning PE using indigenous games in the FP. PAR methodology was chosen with the understanding that the people who experience the problem are the people who can suggest the best solutions to their problem.

1.10 BRIEF PRESENTATION OF RESEARCH DESIGN AND METHODOLOGY

This study took on critical epistemology. The study is underpinned by a critical paradigm, which is based on the belief that an individual's reality is constructed by their socio-economics, political, cultural, and other aspects within the world (Cohen, et.al., 2018). A PAR research methodology was employed. PAR is a democratic, equitable, and liberating method of qualitative research in which co-researchers engage in a cyclical process of research, reflection, and action (MacDonald, 2012).

PAR was ideal for this study because, it "investigates the actual practices and learning about the real, material, concrete, and particular practices of particular people in particular places" (Kemmis & McTaggart, 2007, pp. 559–603). FP teachers in a rural context were participants of the study. Data was generated through sharing circles, collages and observations of indigenous games. Data were analysed using thematic analyses. Details of the research design are presented in chapter 4.

1.11 LIMITATIONS TO THE STUDY

There is not a singular, definitive description of rural areas as they are complex and multifaceted, according to Brown and Schafft's (2011) research. While rural regions have historically been linked to ideas of traditionalism, disadvantage, and even backwardness (Roberts and Green, 2013), there are rural schools that are introducing new and innovative teaching methods. Despite the obstacles they face, people who live in rural communities are tenacious and unwavering in their pursuit of a better life (Randall, Clewes and Furlong, 2015).

The contextual limitation of this study was the selection of the research sample site in one primary school in the rural context. The geographical isolation of the study (rural) indicated a lot of disparities that are experienced by people in such settings, such as the lack of resources, insufficient transport, and many more (Mutwali & Ross, 2019). While the study itself was deemed to be a success in this context, the results obtained may not be transferrable to other schools. However, the inclusive pedagogical and sociocultural approach that the study suggests, particularly focusing on the role that IKS played in traditional Indigenous communities, has the potential to help FP learners gain an appreciation for their culture. The conceptual limitation to this study was the scarcity of available literature on the decoloniality

of the school curriculum, in particular PE. Studies on decolonising the curriculum have focused mostly on higher learning.

Few studies have been conducted in primary schools. Since the study sought to explore the experiences of teachers of PE at a FP through a decolonial lens, there was insufficient local literature based on the phenomenon. Teachers were not familiar with the decolonisation of the school curriculum. However, studies that explored similar phenomena such as using indigenous knowledge in the teaching of PE and school curriculum in general in other contexts were investigated and used to fill the gap in the literature.

The methodological limitation was the PAR design. Teachers in that rural context had not previously been involved in research that used PAR. The study used PAR to involve teachers in solving their own problems of PE and to reignite the love of PE in the FP using indigenous games. To address the methodological limitation, teachers were given an opportunity during PAR cycles to lead the traditional games and observe others during PE implementation.

1.12 CLARIFICATIONS OF TERMS

Early Childhood Education

The literature suggests that early childhood Education (ECE) is the education of children from birth to the age of nine years (Deventer, 2012). The policy suggests that ECE is the education of children ranging from birth to nine (DBE, 2011). Based on these understandings and having taken cognisance of the various interpretations of the concept of early childhood, this study focuses on the teaching and learning of children from ages five (5) to nine (9) years. FP is part of the ECE. It involves teaching from the Reception Year, which is called Grade R (five (5) to six (6) years of age) to Grade three (3) (± nine (9) years of age).

Rurality

The literature shows that it is very difficult, if not impossible, to define rurality. According to Abdulwakeel (2017) rurality constitutes the space where human settlement and infrastructure occupy only small patches of the landscape, most of which is dominated by fields and pastures, woods and forest, water, mountain, and desert. Hlalele (2014, p.263) states that the South African government defines "rurality" as "a way of life, a state of mind, and a culture centered on land, livestock, and community." In this study, rurality means that all traditional communal areas, farms, peri-urban areas, informal settlements, and small rural towns are included in rural areas, where people have a variety of options for living off the land.

Decoloniality

According to Zembylas (2018), decoloniality is a wide term for various attempts to resist the distinct but intertwined processes of colonisation and racialisation. Thus, decoloniality challenges Eurocentric research that undermines the local knowledge and experiences of the marginalised population groups (Chilisa, 2012; Khupe 2020). In this study, decolonisation of the PE curriculum means creating space and resources that support indigenous knowledge (IK).

Indigenous Knowledge

IK has been defined in a variety of ways in different areas, but it is commonly defined as local or traditional information that indigenous people have passed down through the generations by oral tradition. Indigenous knowledge is described as local knowledge that is unique to a certain culture or civilization (Morris,2010). According to UNESCO, indigenous knowledge refers to understandings, skills, and philosophies established by local groups with extensive histories and experiences of interaction with their natural surroundings (Hiwasaki et al., 2014). Indigenous knowledge is part of a larger cultural complex that includes language, classification systems, resource management methods, social interactions, rituals, and spirituality.

Physical Education

Physical Education – Physical Education (PE) is structured and progressive learning that occurs within a school curriculum for learners within the school timetable. Learners experience a broad range of activities, involving both "learning to move" and "moving to learn" (Association for Physical Education, 2015).

In the next section, an overview of all the chapters that comprise this study is presented.

1.13 ORGANISATION OF THE STUDY

The overall structure of the study takes the form of seven chapters; the chapters are outlined as follows:

Chapter One sets out the introduction to the study. This chapter provides a detailed background to the study followed by explaining the purpose of the study, the rationale, and the problem statement. The objectives and research questions and focus of the study were discussed in this chapter. The chapter presented a brief presentation of the research design, methodology, and data generation tools used. A summary of the selection of research sites and

co-researchers and data analysis was presented. This chapter further explains the interpretation and reporting adopted for the study, and the ethical consideration undertaken.

Chapter Two provides the literature review. It depicts the in-depth study of the current literature related to the teachers' experiences on the implementation of PE in the FP through a decolonial lens.

Chapter Three begins by laying out a comprehensive presentation of the theoretical framework underpinning the study. Likewise, decoloniality is discussed. Thereafter, the second part of the chapter provides a critical discussion on the link between decoloniality, Ubuntu, and Indigenous Knowledge Systems in physical education.

Chapter Four focuses on the methodological procedures undertaken. The study gives details on the research methodology that was used to achieve the objectives. It also gives further details on PAR, a qualitative research methodology, addressing its origins, objectives, characteristics, its process, ontology, epistemology, data instrumentation and generation, ethical considerations, and the profile of the research site and co-researchers. In closing, the chapter explained the use of thematic analysis to generate and analyse data from the co-researchers and ended with a conclusion.

Chapter Five depicts the presentation of the results of the study using decoloniality, Ubuntu, and IKS correspondingly. This chapter also provides the thematic analysis of the data that was generated through sharing circles. A collage as well as data on the observation of indigenous games were analysed.

Chapter Six presents a summary of findings and discussions concerning the study's response to the critical questions intended to be explored. The chapter provides a critical presentation and discussion of findings, drawing from the emergent themes from Chapter Five.

Chapter Seven concludes the thesis by elucidating the summary of the findings. A discussion of the proposed framework that incorporates indigenous knowledge equally to Western knowledge is presented.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.1 INTRODUCTION

The previous chapter provided an overview and background to the study, the problem statement and research question, the aims and objectives of the study, the theoretical framework, the research design and methodology, data analysis, the value of the study, ethical considerations, the layout of the study and a chapter summary. In this chapter, a review of related literature, based on local and international studies, is presented. Physical Education (PE) is a multidisciplinary field of study that encompasses various perspectives and research conceptions. While it is difficult to provide a comprehensive analysis of all scholarly conceptions, the chapter outlines some common views among researchers in PE as well as highlighting the convergences and variances in these conceptions.

This chapter commences with a brief discussion on the background of Life Skills as a subject, followed by the background of PE as a component of Life Skills subject. The chapter also discusses how PE is conceptualised in various contexts. The way in which education policy conceptualises PE within South Africa, followed by conceptualisation of PE within other countries, is presented. This section identifies similarities and differences in the education policies regarding PE, followed by teachers' perceptions of the current situation of PE within the FP of schooling. Furthermore, factors that hinder the delivery of PE in the FP of schooling are reviewed and the need for decolonising PE is pronounced. The last section of the chapter summarises all information in the chapter.

2.2 SYNOPSES OF HISTORICAL BACKGROUND OF LIFE SKILLS IN SOUTH AFRICA

This chapter begins by outlining a brief history of Life Skills education in South Africa. It is important to understand its respective background to comprehend the journey of PE in South Africa, particularly in the FP (Grade R to three (3) schooling. Life Skills has a past; it was not always Life Skills. It can be traced back to the apartheid-era curricula used by Christian National Education through Curriculum, 2005, the Revised National Curriculum Statement, and CAPS (DBE, 2011). In this section, the historical trends and changes that led to the current condensed Life Skills curriculum are outlined. The CAPS FP as illustrated in figure 2.1 below,

Life Skills curriculum is composed of four (4) focus areas: Beginning Knowledge; Personal and Social Well-being; Creative Arts; and PE (DBE, 2011). These areas draw on several disciplines and this makes the curriculum dense. This density is, in turn, a challenge for teachers, especially in the FP where they are seen as generalists in the subject matter (Dixon et al., 2018).

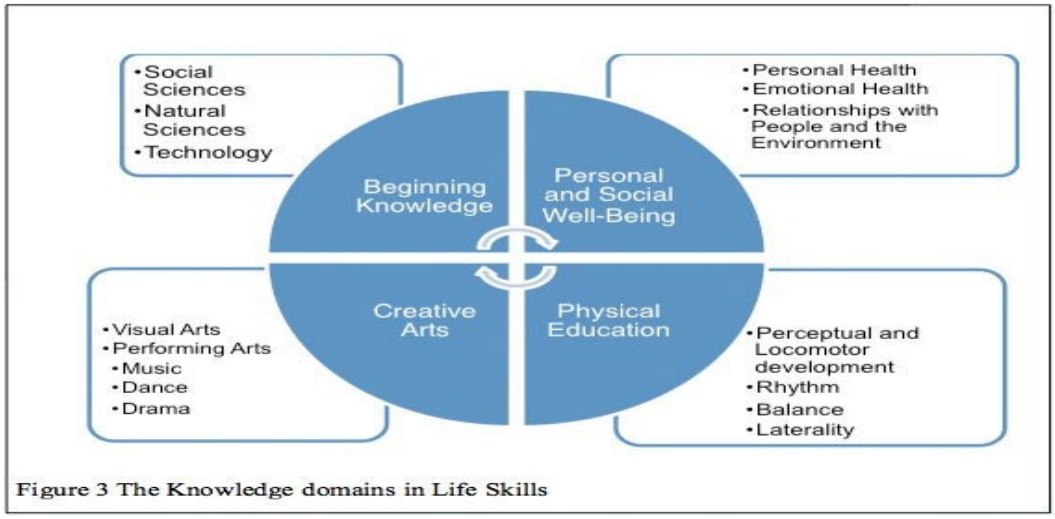

Figure 2.1: Life skills focus areas adopted from Curriculum Assessment Policy Statement

2.2.1 BACKGROUND OF PE IN SOUTH AFRICA

PE has transitioned over the years since the apartheid era. This affected the learning and teaching of the subject as noted by Naidoo (2010). This background therefore, traces the transition of PE from a standalone subject to being integrated into Life Skills Education as a minor. In the past decade, PE has been a standalone subject as contained in the DBE (2011) policy. Different scholars like Petrie & Clarkin-Phillips (2018), and Kirk (2012), have discovered that more attention and significance were given to this subject as a standalone. Most teachers had time to develop the curriculum to be relevant to the needs of learners. However, despite teachers' efforts in revamping the PE curriculum, it was noticeable that the curriculum still lacked indigenous knowledge in the form of indigenous games. Apart from lacking these indigenous games, Burnett (2020) noted that the teaching of PE became a discrimination issue as some white schools had enough teaching resources as compared to their black (African) counterpart schools. Consequently, issues of inequality continued, and rural schools were left behind. To address the issue of inequality, the National Department of Basic Education (DoE)

restructured PE at all levels for learners to have equal benefits (DBE, 2011; Van Deventer, 2012).

The remarkable curriculum shift was made evident by the move from the apartheid curriculum to the model of outcomes-based education in C2005 (Dixon et. al., 2018). Through curriculum revision, PE in the South African school curriculum migrated from being a standalone subject to being a component of Life Skills in the FP (Stroebel, Hay & Bloemhoff, 2016; Van Deventer, 2012). Thus, the successful implementation of PE faces various challenges, indicating that a simple policy reform would not be sufficient (Burnett, 2020). The study highlights that significant improvement would necessitate strategic intervention from all stakeholders and across different levels of engagement. The introduction of indigenous games was found to be a meaningful strategy for bringing change in the way PE is implemented in the FP (Nxumalo & Ncube, 2018). Hadebe-Ndlovu (2022) notes that FP teachers need a pedagogical format to advance the teaching of PE through indigenous games. The lack of indigenous games in the curriculum persisted as a challenge for FP teachers, as a result, the teaching and learning of PE is compromised in many schools (Burnett, 2021).

The next section discusses how PE is conceptualised in various contexts. The section commences with the conceptualisation of PE within the SA context.

2.3. CONCEPTUALISATION OF EDUCATION POLICY WITHIN PE IN SOUTH AFRICA

The post-apartheid government's education policy vision during the period from 1994 to mid1997 was limited in scope and failed to adequately address the deep-seated inequalities in South African education. The complexity and restricted policy context further exacerbated these challenges. Understanding these limitations is crucial for informing future efforts to reconstruct and transform the education system towards a more equitable and united states (Kirk,2012).

Changes in education policy affected the implementation of PE in schools. PE is interpreted as a subject that is central to the holistic development of learners. PE is concerned with the social, personal, intellectual, emotional, and physical growth of learners, and with how these are integrated. Physical growth, development, recreation, and play are emphasised in the FP (DBE, 2011). As stated in the CAPS (2011, p.8), PE is one of the four Life Skills study areas, and it

aims to develop learners' physical well-being and knowledge of movement and safety. During an engagement in this study area, learners will develop motor skills and participate in a variety of physical activities. Participation in PE will nurture positive attitudes and values that will assist learners to be physically fit, mentally alert, emotionally balanced, and socially well-adjusted. Physical education in the FPcontributes to the development of fundamental skills (Hardsman, 2013). Play, movement, and games in the FP contribute to developing positive attitudes and values. However, FP PE lacks the inclusion of indigenous games, as such the current study advocates for the use of indigenous knowledge in the teaching of PE. Indigenous knowledge includes indigenous games that have been devalued in the curriculum.

In the FP, PE focuses on games and some activities that form the basis of participating in sports later on. In support of this definition, Sedibe (2013), Stolz (2014), and UNESCO (2015) state that physical activity involves any movement produced by the skeletal muscles which include; playing, dancing, sport, working, and recreational activities. Sedibe (2013) further states that PE involves some form of exercise which includes running and playing games to keep learners fit and healthy for everyday life. Learners learn PE through being engaged in physical activities that are associated with the development of the body and movement of the body. Thus, PE is beneficial to the physical development and functioning of the human body and useful for the reduction of the risks of chronic diseases and obesity (Sedibe, 2013).

The following section deliberates on the conceptualisation of PE within other countries.

2.3.1 Conceptualisation of Physical Education Policy with other countries

PE is described as "the only curriculum subject whose focus combines the body and physical competence with values-based learning and communication, which provides a learning gateway to grow the skills required for success in the 21st Century" (UNESCO, 2015, p.6). Furthermore, UNESCO (2015, p.9) defines PE as the "planned, progressive, inclusive learning experience that forms part of the curriculum in the early years, of primary and secondary education." PE involves anybody action that results in energy expenditure and is used to practice the training and skills they have learned. Students participate in a variety of other activities (UNESCO, 2015).

Global concerns have been expressed about changes in education policies in various contexts, the provision of PE is recognised as being influenced by multiple sets of expectations that may

always align (Petrie. 2011). These expectations are associated with government priorities, initiatives, targeting children's health, efforts to promote sport, and the aim of improving national achievement outcomes in education as observed by Phillips & Osmond, 2018).

Hardman (2013) argues that PE in primary schools suffers from low subject status, especially in subjects such as languages and mathematics. Furthermore, the preparation of teachers to teach PE is a point of concern, particularly considering a wide variance in the amount of time allocated to the subject. In some cases, non-PE specialist teachers may receive as little as seven and a half hours of training in PF. The limited amount of time dedicated to preparing generalist teachers for PE instruction raised several challenges. The wide variances in the time allocated to PE preparation suggest inconsistencies in the approach to teacher training across schools. While some teachers may receive more comprehensive training, others may only receive minimal exposure to PE instruction. This inconsistency has led to inequalities in the quality of PE provision and learning experiences offered for FP learners. Thus, primary school teachers tend to hold negative attitudes toward PE.

To address these concerns Hardman (2013) state that it is crucial to priorities the support and professional development of generalist teachers in PE.

2.3.2 Similarities and difference in the PE policy development

Policy conceptions of PE can vary across different jurisdictions, reflecting variations in education systems, and cultural contexts. and policy priorities. While challenging to cover all policy captions, this section outlines some common similarities and differences observed in the policy approaches of PE.

2.3.2.1 Similarities in Policy Conceptions of PE

Policies across different regions generally recognise the importance of PE in promoting activity, health, and well-being among learners (Rutter et al., 2019). Policies often acknowledge the educational value of PE. They highlight the contribution of PE to cognitive development, motor skills social interaction, and academic achievement. Many policies emphasise the importance of inclusive PE practices that provide equal opportunities for all learners, regardless of their abilities, gender, socio-economic status, or cultural background.

Inclusive education is defined as the process of identifying and responding to the diversity of learners' needs, seeking increased learning and participation in their communities, and reducing social exclusion (UNESCO, 2015). The United Nations (UN) and the United Nations Educational, Scientific and Cultural Organization (UNESCO) highlight the necessity to ensure inclusion and equitable quality education and promote lifelong learning opportunities for every human being, as such, measures to support educational inclusion in PE lessons could be considered a valid tool to achieve inclusive and transformative education (Rojo-Ramos et al., 2022). Furthermore, policies advocate for the integration of PE into the broader school curriculum, recognising the interconnection between PE and other academic subjects. This integration may include interdisciplinary approaches of PE into broader well-being initiatives.

2.3.2.2 Differences in Policy Conceptions of PE

Time allocation was noted as the difference in PE policies globally. Scholars have noted the difference in the amount of time allocated to PE within school curricula (Leow et al., 2011). Some policies specify a minimum number of hours/sessions per week, while others provide more flexibility to allow the school to decide. The content area within PE prioritises health-related fitness, lifelong PE activity, and a broader range of movement experiences. Historically, policies have indicated different approaches to assessing and evaluating PE. Some policies have emphasised traditional forms of assessment such as standardised tests or skill demonstrations, while others may promote alternative assessment methods such as portfolios, self-assessment, or reflective practice (Kirk, 2012). Teacher qualifications and professional development for PE vary in different contexts. Some jurisdictions have specific certifications, while others rely on generalist teachers to deliver PE. Funding and resources have varied too. Variations in equipment, facilities, teacher-student ratio, extra-curricular opportunities the quality and availability of the PE programme had an impact on the implementation of PE (Haycock & 2010). In terms of policy implementation, variations arise in the implementation strategies and the extent to which policies are effectively translated into practice.

The above-mentioned similarities and differences reflect the diverse policy landscapes in the different regions and highlight the contextual factors that shape the policy conception of PE.

2.3.2.3. The significance between Policy and Scholarly Conceptions of PE

Both policy and scholarly conceptions often recognise the importance of fostering holistic development in PE, encompassing physical, cognitive, affective, and social dimensions (DBE, 2011). They acknowledge that PE contributed to the overall well-being and educational attainment of learners. PE policies and scholars tend to emphasise the principles of inclusion and equity in the teaching and learning of PE. They recognise the need to provide equal opportunities for all students, promote diversity, and create an inclusive learning environment that accommodates the diverse needs and abilities of learners. Furthermore, policies and scholarly conceptions often align in their recognition of the role of PE in promoting health and well-being. They acknowledge the potential of PE to enhance physical fitness, mental health, and overall quality of life.

Both local and international PE policies recommended professional development opportunities like workshops and collaboration to enhance the teaching and learning of PE. These opportunities can provide generalist teachers with the necessary tools, resources, and pedagogical approaches to effectively teach PE. A well-designed physical activity allows for skill acquisition in a mastery-oriented instructional environment (Stolz, 2014). PE teaches pupils how to improve their knowledge, fitness levels, motor abilities, and personal and social skills to achieve the ultimate objective of a lifetime of physical activity and good health. All children should participate in quality PE classes every school day. A quality PE programme should include curriculum-aligned instruction and assessment and an opportunity for all to learn. These, together with the nurturing of positive values and attitudes in PE, provide a good foundation for students' lifelong and life-wide learning (Roux,2020).

Both policies and scholarly conceptions understand PE as an integral part of the total education of every child (DBE, 2011). Therefore, learners should have the opportunity to participate in a quality PE programme that can help them to develop positive attitudes toward physical activity so that they can adopt healthy and physically active lifestyles in their early stages of life (Stolz, 2014). PE is important; hence it forms part of a broader physical culture that involves sports and physical activity (Coulter & Ní Chróinín, 2013).

Learners ought to be physically well-developed since this enhances a "good foundation for learners' lifelong and life-wide learning" (DoE 2011, p. 28). Moreover, the delivery of quality early childhood education is a crucial tool in achieving equality between indigenous and non-indigenous learners (Niles et al., 2007). Furthermore, Morgan and Hansen (2008, p.408) and

Kela (2016) articulate that the central goal of any PE curriculum at the primary level is to enable the learner to acquire competence that enhances health-related life skills. PE teachers believe that they have not received the necessary initial preparation and that they consider it important in order to assist in ongoing courses and to deal effectively with the diversity of their students. The concerns expressed by PE teachers regarding their initial preparation and the importance of ongoing training are valid and crucial for effective teaching and promoting inclusive education. Adequate preparation and continuous professional development are essential for teachers in any field, including PE. They are aware of the importance of inclusive education 'showing that they should carry out more hours of practice with these students for proper teaching. PE teachers in the FP believe that they do not receive the necessary initial preparation and they consider it important in an inclusive environment. As a result, UNESCO (2015) recommends policy actions to improve learning environments regarding adequate infrastructure, teacher education, curriculum flexibility, community partnerships, and monitoring and quality assurance. Mutema, F. (2013). Shona traditional children's games and songs as a form of indigenous knowledge: An endangered genre. *IOSR Journal of Humanities and Social Science*, *15*(3), 59-64.

2.4 TEACHERS' PERCEPTIONS OF THE CURRENT SITUATION OF PE WITHIN THE FP OF SCHOOLING

It is important to review the current situation of the curriculum. Ramrathan (2021) argued that a review of the purpose of school is needed. If learning is the bedrock for determining a school curriculum, it should, out of necessity, be relevant and responsive to the issues and challenges of the country within a global world. Blignaut (2021, p. 5) argues in favour of this by claiming that "curriculum and pedagogic change will only succeed if we embrace new ways of viewing knowledge, as well as embracing multiple knowledge traditions". The current situation of PE in this study refers to the general state of things or a blend of circumstances happening at a specified period (Clarke, Friese & Washburn, 2017). It was firstly logical to review literature from the international, national as well as local contexts to understand the current state of P.E. in the FP.

The FP is critical in the education of young learners therefore understanding the perceptions of teachers on their views about the current situation of PE will shed light on the need to re-imagine PE that is devalued in primary schooling. PE forms a vital part of the Life Skills curriculum in the FP and is central to the holistic development of learners (DBE, 2011).

Research shows that teachers continue to experience challenges in teaching and learning PE in various contexts and researchers recommend the implementation of a collaboration of efforts based on a system view (Osborne, Belmont & Peixoto, 2016).

2.4.1 Perceptions of teachers on PE within international context

The perceptions of PE vary across countries. In this section, the understanding of physical education from various countries is presented. The discussion is drawn from studies carried out by Leuciuc (2018), Downes (2014), argue that physical inactivity is predicted to cost the global economy more than 54 billion in direct healthcare costs. Research shows that physical activity has a multiplier effect on one's health, social, and economic well-being, and governmental efforts to promote physical activity can help achieve this Sustainable Development Goal (SDG). Quality physical education opportunities in schools, according to SDG 4, contribute to greater physical activity engagement that can contribute to enhanced concentration and cognitive function that can lead to higher academic results (Kroll & Warchold, 2019; United Nations, 2015). Further to this, scholars argue that cultural values have an impact on physical activity levels. As such, the current study emphasises indigenous knowledge in curriculum implementation. Hence, underprivileged groups like rural schools have fewer opportunities to access appropriate PE programmes and places in which to be physically active. Therefore, in this study, it is argued that PE can and should be integrated into the settings in which learners live and play to reduce the level of inactivity that has led to a high mortality rate (WHO, 2018).

In Korean Education, PE receives about a third of the time allocated to the language of instruction and about half of the time allocated to mathematics (Suan, 2014). According to research done by Yüksel, & Tuncel (2017). Financing for physical education is insufficient, which is reflected in the often-poor quality and lack of equipment at the primary school level (Hardman, 2008). PE typically receives insufficient curricular time, financial, and human resources, and is regarded as a low-status subject by the Korean Education system (Roux, 2020).

In China, PE lessons in schools have traditionally concentrated on the teaching of gymnastics as argued by (Yüksel, & Tuncel, 2017). The class's content grew to include more than just gymnastics, with the incorporation of ball games, Kungfu, and track and field athletics. However, because the cost of education was too costly for civilians to purchase, it was only available to the children of China's wealthy and powerful. PE is compulsory in the current

Chinese education system. Students in the first and second years of formal school are required to take four (4) PE lessons per week, whereas students in grades three (3) through nine (9) are required to take three PE classes per week. The focus of PE in primary schools is on basic knowledge and application, as well as nurturing interests in diverse physical activities. Standal (2016) argues that although PE is required by the curriculum standard and school rules, there is still a gap between policy and implementation due to schools' low interest in PE. Finding by Laucella, Hardin, Bien-Aimé & Antunovic, (2017). indicate that institutional barriers become the major barrier to teaching PE at elementary schools. An awareness of these barriers has implications for the teaching of PE in the elementary school environment therefore, teachers have to overcome these barriers by using modification in every teaching-learning process.

Indigenous knowledge and perspectives have been marginalized in Australia's education system due to cultural barriers between Indigenous and non-Indigenous people. These barriers make it difficult for Indigenous students to utilize their cultural capital to improve educational outcomes. Despite policy initiatives to improve educational outcomes, curriculum, and teacher cultural awareness continue to contribute to the divide. Since 1788, Indigenous people have been subjected to discrimination and systemic disadvantage perpetrated by Western culture, including displacement and genocidal policies and practices.

2.4.2 South African Perspectives on the Status of Physical Education

Despite various changes made by the Government towards achieving national unity after 1994, PE in the rural school context continues to experience marginalisation (Barney & Deutsch, 2009; van Venter, 2012). This is mostly caused by the curriculum that is still rooted in Western views thus causing challenges for teachers to implement especially in rural schools as articulated by Asola (2015), Banda (2018), and Sona (2017).

The review of PE is evidence of inequality which lacks indigenous games in the subject curriculum (Toriola, Amusa, Patriksson, & Kougioumtzis, 2010). However, the integration of indigenous games into learners' learning activities makes learning relevant to learners' cultural knowledge and worldviews (Nxumalo & Mncube, 2019). Thus, the study calls for the need to change how PE is implemented in the local context by using different approaches like IK since the curriculum is structured in Western ways and indigenous people lack a voice (Asola, 2015). Collaboration with teachers in the FP means re-evaluating assumptions about how and by whom knowledge is generated in the development of PE curriculum, who has access to it, and what methods justify the legitimacy of its distribution as noted by du Plessis (2018). This

observation has been echoed in the findings of the study by Madondo and Tsikira (2022) where the authors alluded that traditional children's games take cognisance of children's socio-cultural context and are thus culturally relevant. They recommend that Early Childhood Development educators should maximize the use of traditional children's games in teaching. The skills that children develop in the classroom through cultural heritage resources like games are useful and sustainable in everyday life and the future (Madondo & Tsikira, 2022). Indigenous games provide teachers with an opportunity to connect indigenous learners' daily activities with the school curriculum (Nkopodi & Mosimege, 2017). Indigenous resources can help under resourced schools deal with challenges of resources by developing their own resources for teaching and learning of PE for example, Morabaraba in the teaching of Mathematics (Nkopodi & Mosimege, 2009) and the use of indigenous games to improve problem-solving skills (Moloi, 2013; Moloi, 2015).

Schools in poor communities of South Africa are marginalised and have poor or no infrastructure that allows for quality PE. Furthermore, in disadvantaged communities, a lack of awareness keeps the status of PE low, and physical and human resource provision inadequate (Hardman et al., 2014). PE is therefore often viewed as a marginal subject within the curriculum. Furthermore, Burnett (2018) states that the decline of PE in the country suggests inequality in South Africa. The review of PE by Gasolo (2018) revealed that high-ability learners from privileged schools achieve better while low-ability learners were marginalised in terms of access to relevant contexts (Hay & Macdonald, 2010). In this sense, indigenous learners have acquired knowledge and skills from their home situations which can enrich their learning and make it more meaningful. However, the indigenous games are not part of the Western knowledge and skills (Mosimege, 2020). As stated by Naidoo et al. (2020, p.961), curricula should reflect the experiences of the community it serves. This study imagines IK as a fundamental aspect of the teaching and learning of young children.

The National Curriculum Statement (NCS) was officially introduced by the DBE in 2011 (DBE, 2011). The CAPS were developed for each subject and PE was no longer a standalone subject but incorporated as part of the subjects called Life Skills in grades R to three (3) and Life Orientation in grades six (6) to twelve (12) (DBE, 2011). As a component of Life Orientation in Grades six (6) to seven (7), PE involves the improvement of physical fitness, outdoor recreational activities, athletics, and indigenous and target games (Carson et al., 2017; Piercy et al., 2018). Indigenous games in both phases are not represented as a component that

can arouse interest in PE teaching and learning. Indigenous games play a fundamental role in the child's learning and development (Phillip,2018).

The next section discussed indigenous games, traditional songs, and PE.

2.5 INDIGENOUS GAMES, TRADITIONAL SONGS, AND PHYSICAL EDUCATION

According to Phillips and Osmond (2018), indigenous games have played a crucial role in child physical and cognitive development since time immemorial. Some of these traditional games like skipping (*ingqathu*); three tins, and *ukugenda* (playing with stones) teach social skills that embrace cooperation, interaction, and independence as fundamental skills that determine children's accomplishments at school, as well as in their interpersonal relationships. Jakes (2018) further observed that there are songs during the playing of the games. These songs carried important messages about respect for elders as a mechanism for success. Phillip and Osmond (2016) mentioned that instilling respect in children, functions as a base for success.

Apart from teaching respect and being responsible, Maxwell (2015) notes that the integration of childhood games into the teaching and learning of PE could spark interest in learning the subject. In congruence with Cheda (2017), Zupa (2016) states that children displayed insightful knowledge and understanding of indigenous games created and played by integrating the cultural significance required for their game. Cheda (2017) further articulated that children could participate exceptionally well in every lesson through; listening, following instructions, taking on a role to present their created game, and encouraging peers to participate.

Mark (2018) states that the inclusion of traditional games and songs in the teaching and learning of PE has the potential of re-igniting interest in the teaching of PE. Traditional songs play a pivotal role in teaching and learning PE in the FP. These songs are also helpful for smooth language development, especially in the indigenous language. Shiba (2016) further notes the usage of traditional songs (*ingqathu*, *ukugenda* and *hide-and-seek*) in the PE curriculum can help maximise learning participation for marginalised and shy learners. Chilisa (2012), who advocated for culturally infused PE lesson planning, notes the current curriculum lacks culture. Mtetwa, 2017 added by stating that the current PE curriculum lacks indigenous knowledge and that the absence of these indigenous games impacts effective teaching.

2.6 A POSSIBLE DECOLONISED PE CURRICULUM FOR FP TEACHING

Several scholars like Cleophas (2018), Grange (2018), and Stroebel, Hay, Hermanus and Bloemhoff (2017) comment on the possible decolonised PE curriculum in the FP. Their argument was based on two thematic areas viz. inclusive mentality and the need for collaboration.

2.6.1 An inclusive mentality for a possible PE curriculum for FP teaching

Stroebel, Hay, Hermanus and Bloemhoff (2017) alluded that a fully-fledged PE curriculum can be achieved by engaging those teachers who know PE teaching and learning. This observation was further postulated by Cleophas (2018), when the author noted that, a possible decolonised PE curriculum could be achieved by creating an inclusive mentality when revamping the current PE curriculum that accommodates IKSs**.** Hence PE in the South Africa context, has been criticized for promoting Western games (Le Grange, 2019). Inclusion has been a challenge in rural schools for a very long time. This stems from the inequality and exclusion of indigenous knowledge and learners with disabilities from the education system during apartheid (DoE, 2001). More so, the physical environment has also been a challenge. Students with disabilities continue to face different challenges owing to a lack of policies that support them (Le Grange, 2018). Although the environment is seen as one of the resources that play a vital role in child development, learners experiencing barriers still suffer, and the curriculum is not flexible. In the discussions, co-researchers emphasised the importance of good infrastructure to make conducive teaching and learning. Stroebel, Hay, Hermanus and Bloemhoff (2017) mentioned that an inclusive environment values diversity and supports all learners. Moreover, they disclosed that the environment of the learners has an imperative part to supply physical movement, particularly, outdoor equipment. In addition, the issue of an inclusive environment was important in the implementation of PE in the FP.

2.6.2 The need for collaboration

Le Grange (2019) notes that a possible decolonised curriculum could be achieved through collaboration. Currently, there is no collaboration from peers/the department concerning the teaching of PE. This challenge seemed to be worsened by the fact that the DBE hardly ever organised platforms for the development of FP as far as PE was concerned. This perception aligns with Fairclough (2006) who argues that community participation plays a major role in providing adequate physical activity within PE intervention programmes. Furthermore,

Matsekoleng (2022) notes that collaboration is achieved through participation between home and school environments. Learners can easily understand their culture through games and singing indigenous songs using appropriate movements and dramatisation.

2.6.3 EFFECTIVE MANAGEMENT IN PE IMPLEMENTATION

Collens (2018) research findings revealed that PE implementation necessitates effective school administration to help teachers in curriculum development. To provide quality PE, the school needs to be well-managed (Matsekoleng, 2022). The school's administration should be well-organised to provide the desired benefit to learners and generate future leaders. This means that if they are to run the school successfully, the school management must have a good and pleasant relationship with all stakeholders in the school system - learners, teachers, parents, communities, and governments. Therefore, the integration of indigenous games into the PE activities makes learning relevant and enjoyable to young learners.

2.7 POSSIBLE INDIGENOUS GAMES FOR INCLUSION INTO THE PE CURRICULUM

The inclusion of indigenous games in PE can be a valuable approach to re-construct memories from childhood play and re-ignite interest, as noted by Zeeba (2013). Indigenous games hold cultural significance and have been passed down through generations, reflecting the traditional practices and values of specific indigenous communities. Integrating the games into the PE curriculum can have several benefits including cultural preservation. Indigenous games in the curriculum helps preserve and promote the cultural heritage of indigenous communities (Matsekoleng, 2023). Nyota and Mapara (2008) note that indigenous games are tools through which to socialise; they are part of indigenous IKS which are unique to any community or culture. By inclusion of these games into PE, learners can develop a deeper connection to their own cultural heritage and gain better understanding of indigenous tradition. Indigenous games develop learners' positive attitudes toward the environment as they work with materials and manufacturing in their design activities (Ritsumdaeng, 2022).

2.7.1 INDIGENOUS GAMES THAT RE-CONSTRUCT MEMORY FROM CHILDHOOD PLAY

Dube (2018) supports the notion that certain games that reconstruct childhood memories are effective and should be included in the PE curriculum. The first mentioned game was *ingqathu* (skipping). Dube (2018) notes that aspiring teachers will understand the values and importance of this game through retro-perspective re-evaluation. This observation is linked to James (2018) who notes that this game brings back childhood memories. Other mentioned games by James (2018) were *ingqathu* and *ukugenda.* They were perceived as relevant games to be included in the PE curriculum. Traditional games develop FP learners' social skills. They frequently entail communication, teamwork, and competitiveness, giving FP students the chance to learn and practice a variety of social skills (Berk, 2012). Through play, learners can learn about who they are as people and how they interact with others in a social setting (UNICEF, 2018). They can pick up skills including negotiation, conflict resolution, taking turns, sharing, and sharing viewpoints with others.

FP learners can gain a sense of self-efficacy and self-confidence by playing these activities. Their self-concept might be influenced by their wins and losses while playing, helping children to identify their strengths and places for development. They could acquire the skills of goal-setting, perseverance, and problem-solving, all of which would be advantageous for their general social development.

2.7.2 INDIGENOUS GAMES THAT RE-IGNITE INTEREST IN LEARNING PE

Shiba (2017) observed that playing *hide and seek, three tins, umagalobha, ingqathu (skipping)* are effective in re-igniting interest among children. As such, the author believes that the same play can re-ignite interest in the teaching of PE within the FP. Zuzu (2018) recalled how they played when they were young. They reconstructed their childhood memories of play and games by displaying insightful knowledge and understanding of indigenous games created and played. They were excited and developed exceptionally well in the game played through; listening, following instructions, and taking on a role to present their created game. Notable, these games go with songs that also ignite interest in learning PE. Songs such as *pikipiki mabelane* blended well with these games. The song required physical movements while dancing.

2.8 THE NEED FOR THE DECOLONISATION OF THE PE CURRICULUM

Studies have shown an increasing number of African intellectuals admitting that it is long past time for African traditional knowledge to be recognised in schools (Msila, 2016). According to Shava (2016), African societies have both generalised and specialised indigenous knowledge components. Even though formal education in many countries today remains Euro-centric in outlook and academic in orientation, reflecting Western scientific cultures rather than the cultures of learners and teachers, there have been lively debates over the years on the need and importance of integrating indigenous knowledge into the school curriculum (Abah, Mashebe, & Denuga, 2015).

According to Kamwendo (2016), one of the consequences of this approach has been the marginalisation of African cultures and IKSs. The author highlights, that a curriculum that includes transformative teaching, research, and participation is essential in African education. As a result, Shava (2016) believes that developing educational space for recovering and implementing our knowledge and learning practices in formal education processes, is one strategy to decolonising our African education system. Furthermore, Gumba (2016) argues that in the African context, educational curriculum reform should embrace all people's cultures and racial, ethnic, and religious customs, resulting in situational comprehension of the learners' social context.

2.8.1 Stimulating Interest in indigenous physical games

Scholars contend that through education, African societies will be enhanced if education reflects the local IKS (Chilisa, 2012). Thus, interest in PE can be aroused by igniting interest in indigenous physical games (James, 2017). Decolonising PE involved remembering all influences on one's life in the past be they environmental, cultural, religious, educational, political, etc., and how these impacts one's present and also plan for the future (Pinar, 2011, p.36-37). This means that for co-researchers to be able to achieve the main objective of this study, they need to remember how their physical activities were influenced in the past. This will empower communities to engage in their educational growth. It is for this reason that the study seeks the recognition of indigenous games during PE teaching and learning to be represented as equal to the Western games presented in CAPS. This will ensure the inclusion of IKS that has previously been excluded in the PE curriculum in rural contexts. According to Mudaly and Ismail (2013), teachers should have a conceptual grasp of indigenous knowledge that is relevant to the area in which they operate. This will call for all co-researchers to

participate fully in the teaching and learning of PE using their cultural knowledge and understanding.

Le Grange et al. (2017) describe the use of cultural knowledge, experiences, frames of reference, and performance styles to make learning experiences more meaningful and fruitful for ethnically diverse students as culturally sensitive teaching. Students' personalities and experiences are valued resources for developing optimal learning environments in a culturally responsive curriculum, which recognizes, supports, and develops them.

2.8.2 The Need for Culturally Responsive PE

Some of the literature related to culturally responsive PE for indigenous students include "teaching tips" and additional information for PE teachers (Halas, Mc Crae, & Carpenter, 2013). Culturally relevant approaches in schools and classrooms are a significant way to bridge the achievement gap and unfair representation of racially, culturally, ethnically, and linguistically diverse students in special education systems. Teachers and schools who adopt a culturally appropriate pedagogy can be great teachers for their learners (Banks, 2007). In rural communities, physical activity serves as the only avenue for indigenous people to engage as a collective whole (Tonts & Artherley, 2010).

In Australia, IK is a lived world experience which provides a construct between people and their environments and cultural identity (Pill et al.,2021). Since colonisation of Australia, Indigenous students have been severely disadvantaged by a Eurocentric schooling system which has resulted in their cultural identity being taken away from them (De Plevitz,2007). Following what can only be described as government failure to 'Close the Gap 'on educational outcomes for Indigenous students, urgent action is needed from educational stakeholders and all levels of government to address curriculum and pedagogical reform (Maxwell et al.,2018).

This is suggesting that physical activity is a vital element of indigenous people's life: "It provides meaning, a sense of purpose and belonging; it is inclusive and embracing in a world where most indigenous youth feel alienated, disempowered, rejected and excluded (Tatz, 2009, p.922). This is an indication that physical activity is part of indigenous peoples' natural history. This is further supported by a growing theory that indigenous health is best described within

wider historical, cultural, social, political, geographical, or psychological conceptions (Le Grande et al., 2017, p. 183).

More so, PE and sports have also been identified in indigenous communities as an area where community leadership results in health- and education-related interventions; targeting diverse outcomes such as diabetes, domestic violence, suicide prevention, and smoking cessation (Doyle et al., 2013; Norman, 2012; Tatz, 2012). This indicates that overcoming indigenous disadvantageous circumstances requires a long-term generational involvement that promotes and propagates major efforts geared towards strategic platforms such as economic participation through job opportunities for indigenous people in sports and safe communities (Wilson et al., 2018).

By understanding the sports experiences of indigenous children in South Africa, researchers stand a chance to demonstrate how to construct culturally specific PE programmes that acknowledge the unique challenges of indigenous people and adapt these programmes to meet their unique specific needs (Bruner et al., 2016). Therefore, research programmes that work toward constructing culturally responsive PE could not only promote a more equitable sport system in South Africa, but also facilitate a lifelong identity with sports and physical activity for indigenous people in the country. Hence, most young adults are either adequately physically active or physically inactive, regardless of these well-known health benefits of being physically active. Thus, indigenous games at school can play a fundamental role in a child's learning and development and the incorporation of various programmes to enhance PE is fundamental (Ucus, 2015).

2.8.3. The Need for an intervention programme in PE

In recent years, there has been widespread agreement in South Africa that low levels of physical activity are on the rise among children and young adults (Lennox & Piennar, 2013). Low physical activity levels have been linked to a lack of promotion of indigenous sports in primary schools and the fact that PE has been long absent from the curriculum before its reincarnation in recent years as one of the five focus areas of the Life Orientation subject (Du Toit et al., 2007). PE was only assigned one hour per week according to the CAPS guidelines [DBE, 2011 South African practice of one hour per week as stipulated in the CAPS]. In this regard, this falls well short of international norms (ACSM, 2009; WHO, 2009). Thus, the CAPS one hour of PE per week appears to be inadequate to promote children's physical activity levels, and

ultimately promote healthy lifestyles among school children. Within the South African context, a study conducted in the Gauteng Province implemented a ten (10)-month physical activity intervention programme that comprised two 30-minute structured exercise sessions per week. The findings from this initiative programme yielded positive outcomes resulting in the reduction of body fatness among 9-13-year-old boys (Monyeki et al., 2012).

Furthermore, in a South African context, an 18-month physical activity intervention programme, which was incorporated within classroom lessons, improved the flexibility, strength, and ultimately the physical activity levels of 10-15-year-old students from 11 schools in KwaZulu-Natal (Naidoo & Coopoo, 2012). Thus, relevant strategies are vital in improving PE implementation. Research shows that PE teachers utilise a variety of teaching tactics, but their effectiveness is low due to a variety of problems such as unfavourable teacher attitudes, a lack of subject-specific tests, a lack of time, and a lack of proper equipment and facilities. According to the study, school leaders should provide the required equipment and facilities to permit the employment of a variety of tactics while also increasing their effectiveness (Gumbo, Magonde, & Nhamo, 2017).

Additionally, another intervention programme revealed that young adults situated in disadvantaged communities significantly improved in physical activity levels as well as aerobic fitness after an extra-mural aerobic intervention initiative conducted twice for one (1) hour (Lennox & Pienaar, 2013). Many of these initiatives operate within the school system which helps to educate children and their families to take part in regular physical activity as part of a healthy lifestyle. This shows the growing need for school-based programmes that show the construction of PE in the FP in a culturally responsive way. With regards to evidence of public health impact and cost-effectiveness, findings from multiple systematic reviews of school-based intervention programmes to improve physical activity revealed that school-based interventions are related to improved physical activity among students (Dobbins et al., 2013; Demetriou & Höner, 2012; Norris et al., 2015; The Guide to Community Preventive Services, 2013). These studies also revealed that school-based intervention programmes are associated with positive effects on body mass index (Demetriou & Höner, 2012) and obesity prevention (Wang et al., 2015). In 2017, a benefit-cost analysis by the Washington State Institute for Public Policy (WSIPP) on school-based programmes that sought to increase physical activity indicated that school-based physical activity intervention programmes are associated with a positive benefit-to-cost ratio (WSIPP, 2017a).

Findings from the WSIPP study estimated that elementary and/or middle school intervention programmes that propagate additional physical activity to the school day for students can result in a cost-benefit ratio of approximately $33.28 over time (WSIPP, 2017b). The benefits from the WSIPP analysis were calculated from reduced healthcare costs due to reductions in obesity and improved labour market incomes due to the positive impact of physical activity on academic achievement. Findings from the South African context support the argument reported in other international studies. For example, a study conducted in Spain (Cecchini et al., 2014) and Australia (Eather et al., 2013) revealed that increased levels of pupils' physical activity levels were determined after implementing a school-based physical activity intervention initiative.

The results from these previous studies highlight the significance of having well-trained teachers and community participation in school-based PE intervention programmes and/or decoloniality projects. Thus, the existing body of knowledge as depicted in this study underscores two important elements *viz.* the availability of resources (both tangible and intangible resources e.g. human, skills, etc.) and community participation play a major role in providing adequate physical activity within PE intervention programmes. For example, a study that reviewed physical activity in primary school PE revealed that a key determinant of the effectiveness of PE intervention programmes is the expertise of those teaching the programmes (Fairclough & Stratton, 2006). Here, Fairclough and Stratton (2006) argued that well-trained teachers would employ more efficient instructional approaches and activity-enhancing tasks. Furthermore, Richards and Levesque-Bristol (2014) argue that the quality and training of PE teachers are significantly associated with the motivation of learners in the PE class to learn and to be physically active.

When compared, well-trained PE teachers, as opposed to their counterparts, will utilise instructional strategies to contribute to both intrinsic motivation and extrinsic motivation respectively, as an end (such as enjoyment and health benefits) and to comply with external demand (such as seeking a reward) (McDavid et al., 2014). Therefore, PE intervention programmes that are taught by well-trained PE teachers increase the time spent on moderate PE during classes (Lonsdale et al., 2013).

2.8.5 The need for inclusive PE and environment

Due to the obvious problems that result from structured approaches and instruction, inaccessible environment, untrained teachers and low teaching standards, lack of proper attitudes on the part of the teachers, and lack of funding from state officials, inclusive PE and sport are hard to adapt. As a result, the emphasis turns away from keeping the educational system accountable (Lout, 2014). Children's skills vary; some adapt quickly and others take longer to grasp concepts. Students' interpretation of different topics often differs from one another. Some children grasp mathematical concepts more quickly than their peers, while others can excel in language skills. Any instructional programme's effectiveness is determined by the competence of the teachers and their attitudes.

Personal school experiences in PE, according to studies, give future teachers a wide range of knowledge about PE, which may alter attitudes, beliefs, and teaching practices. An inclusive programme acknowledges the need for schools to be structured with individual student differences in mind and to be flexible to allow all students to meet their objectives. However, classroom teachers believe that they require more extensive teacher training in PE delivered through longer courses with greater exposure to PE teaching. Teachers felt significantly less confident to teach those PE content areas for which they perceived they had received poorer quality training. An inclusive programme will necessitate a range of improvements in current instructional standards, curriculum content, assessment processes, and school resources. Thus, it is vital to gain support from the community as assets in the research process. It is often asserted that the key obstacles to integration are indeed a lack of expertise on the part of classroom teachers, which is attributed to a lack of instruction.

As a product of colonialism and the apartheid system in South Africa, much about the history and culture of South Africa's indigenous people has been forgotten. Consequently, this study calls for indigenous African information structures to be valued and legitimised in educational dialogue and curricula (Chilisa, 2012). This means a call for re-direction of the educational mission, but that does not mean abandoning Western education entirely. The indigenous people's traditions, history, and languages were broken during the time of Western colonisation and apartheid (Ndlovu-Gatsheni, 2015). As a result, African games were not officially recognised, and knowledge was passed down over the generations.

The relationship between sport and the formation of cultural and national identity has been empirically established by extensive research within a few fields of research. (Bonde, 1993; Kruger, 1996). The "otherness" of the group was expressed by aboriginal sport, much as it is

through certain types of art or literature (Schinke & Hanrahan, 2009). The use of a variety of instructional styles, along with cultural awareness, will help to create a learning experience that is enjoyable and relevant to all students in the class (Smith, 2010).

The current research would simply not be able to accommodate a variety of instructional styles and the rich diversity of indigenous sports in South Africa. The world's indigenous sports continue to receive widespread interest in the country and are linked to the nation or communities' identities within established states. To put it another way, education curricula should be deeply rooted in the cultural climate of the society in which it is housed. The lack of integration of culture and/or cultural identities within sports was challenged internationally over several years (Mc Gannon & Smith, 2015). Thus, many researchers have advocated for more culturally balanced sports over the years, with researchers advocating culture's proper position within cultural sports as a research genre (Kovacevic & Opic, 2013; Schinke & Hanrahan, 2009).

Researchers in cultural sports advocate contextualised understandings of marginalised subjects and cultural identities (Ryba et al., 2008; Schinke & Hanrahan, 2009). The primary reason for arguing for culture is that it influences how people feel, perceive, and act. Of course, since we cannot survive without culture, ignoring it would mean missing a crucial part of humanity that forms our personalities and lives as people (Smith, 2010). Furthermore, excluding culture from the sense of physical activity and sport contribute to a decline in perceptions of exercise as treatment, decreased physical activity attendance, isolation, depression, and diminished physical ability (Mc Gannon & Smith, 2015).

Decoloniality of the PE curriculum allows the "other" who has been excluded from the PE curriculum to participate. Therefore, in this study, the decoloniality of the PE curriculum allows the “other” who has been marginalised to pursue their rightfulness for knowledge that is deep-rooted in their histories, experiences, and ways of viewing reality (Chilisa, 2012). Using indigenous methodologies in the FP classroom is one of the ways that can contribute to the decoloniality movement. Thus, a new approach to PE is fundamental. Accordingly, in this study it is argued that the curriculum is a critical component in the transformation of educational discourse, necessitating a curriculum reconstruction in an African context.

The primary purpose of this study is to propose ways in which indigenous games can be integrated into PE at a FP. This study foregrounds the wealth of assets IKS and the importance of decolonising PE in the FP by highlighting the value of collaboration and recognising co-

researchers as valuable assets in the implementation of PE. Hence, the goal is to transform native communities through indigenous games by applying critical and practical pedagogy for sports development in rural schools to promote and improve the mental and physical health of the learners. Here, the researcher uses indigenous games as a means for South Africa's indigenous people to reclaim their culture, identity, and heritage. The focus is specifically on developing PE for rural learners using indigenous knowledge as well as pedagogical approaches.

Thus, the DBE has established indigenous awareness as a resource that can be incorporated into school curricula to teach African children about spiritual and cultural values (Nxumalo & Mncube, 2019). Indigenous wisdom is the knowledge accumulated over decades from an indigenous local population and handed down from generation to generation (Magano, 2014). Since certain traditions are passed on by oral history, they are not recorded (Magano, 2014). According to Kovacevic and Opic (2013), indigenous methodologies and pedagogies have almost disappeared, with just a few parents and group members recalling their presence.

This study collaborated with all co-researchers to create PE through a decolonial perspective, using indigenous methodologies that will integrate traditional games into PE teaching and learning, allowing children to adopt social skills through play practices. Children will also help to protect the country's environment by playing educational games (Roetert & MacDonald, 2015). By integrating ideas from decoloniality, asset-based methods, indigenous experience, critical assets, and cultural geography, the researcher hopes to model a method of developing PE in FP. Hence, the domination of Western intelligence and the marginalisation of African knowledge structures remain an intellectual challenge task that necessitates a thorough assessment, meticulous preparation, and vigilant execution of policies that ensure the identification and availability of room for the local, current political, fiscal, cultural, and pedagogical realms (Nel, 2008, p.112).

2.8.5 The need for an integrated PE

Indigenous games as part of PE are quite popular in many areas. Despite evidence that these games can be utilised to promote learning and provide a link between classroom tasks and real-life situations, the connection has not been explored adequately to make this a reality in many classrooms (Mosimege, 2020). Apart from many educational transformation policies and committed efforts at various levels to fast-track the radical educational transformation in South Africa, knowledge systems and the curriculum at most South African schools have not

transformed much (Heleta, 2016). The knowledge system and curriculum continue to be deep-rooted in Westernised, Eurocentric, colonial and apartheid worldviews that continue to reproduce supremacy (Mbembe, 2016). This is evident in the teaching of PE as a component of Life Skills. PE is dominated by Western games in the current policy that teachers use.

Scholars maintain that one move to decolonise the curriculum involves exposing colonial and discriminatory legacies in an attempt to eradicate inequalities in the production of knowledge (Heleta, 2016; Langdon, 2013; McKaiser, 2016). Other scholars put forward the notion that decolonising the curriculum is not about shutting down Eurocentric and Western worldviews and traditions but positioning Africa at the core of the curriculum space (Mbembe, 2015, 2016). Thus, more innovative ways of intellectualising the curriculum are needed (Ramrathan, 2016).

In this study, the use of IK is accentuated as a way of transforming PE. This will mean incorporating more indigenous knowledge, for example the use of indigenous games in the teaching and learning of PE. This is also a call to include a diverse range of experiences, away from the white hegemonic worldview and experience that informs much of our teaching (Moncrieffe et al., 2018). The spirit of Ubuntu is highlighted- “A person is a person through other persons. None of us comes into the world fully formed. We would not know how to think, walk, speak, or behave as human beings unless we learned it from other human beings. We need other human beings to be human”. (Tutu, 2004, p.25). Thus, collaboration is vital.

Mudaly (2018) agrees by stating that there is a growing demand for qualitative research that involves rethinking and re-doing teaching by examining the benefits of combining IKSs' practices and knowledge. The CAPS policy document strives to ensure that "learners acquire and apply information and skills in ways that are meaningful to their own lives" (DBE 2011, p.3). Thus, this study supports the idea of anchoring knowledge in local contexts in this regard. This means that the study proclaims that FP teachers must rethink, reframe, and restructure the PE curriculum. Hence, the curriculum is still overwhelmingly Eurocentric, reinforcing white and Western power and privilege, as a result, the infusion of IKS in the early years of schooling is pivotal. The IKS school curriculum is one way in which the current decoloniality discourse is contributed (Heleta, 2016).

A study conducted by Nxumalo and Mncube (2019) and Mosimege (2020) on traditional/indigenous games revealed that these games develop learners' health and endurance and total wellness of each individual learner. Traditional games are rich in culture and have social values. However, these games are not incorporated fully into the curriculum. Furthermore, Thompson, Meldrum, and Sellwood (2014) revealed that traditional indigenous games have been played in indigenous communities as a means of teaching children life skills as well as a general leisure pursuit. The study reported that playing the games was a positive experience. Teachers described the nature of the games in traditional communities, not only as a means of teaching children life skills, but as community social practice and as means of teaching IK to the community. Indigenous Knowledge not only have the potential for a democratic living, but also for emancipating the individual (Mudaly, 2018).

Students' participation resulted in enhanced cultural knowledge and cultural significance.

Changes in the curriculum should attempt to restore indigenous African knowledge systems to their rightful place among the world's variety of knowledge systems as equally legitimate ways of knowing, allowing for more effective resolution to global and local concerns. As a result, a curriculum based on indigenous African knowledge structures is focused on empowering instructors and learners to have faith in their abilities and pride in their ways of being in the world. As a result, policy and curriculum, environment, developmentally appropriate techniques, and learner assessment are all important aspects of PE that require changes and are critical to the curriculum's execution (CDC, 2014).

2.8.6 The play – based pedagogy in PE

Research in PE recommended that children obtain a minimum of 60 minutes of moderate to vigorous physical activity (MVPA) daily (Institute of Medicine, 2013). The play-based approach is recommended as an approach in the South African FP (DBE, 2011). Learning through play has shown that play-based learning continues to be critical, however, it is often neglected in favour of academic-focused education approaches (Briggs et al., 2012; Zosh et al., 2017). Nevertheless, active, play-based learning approaches can transform children's educational experiences in the early primary grades and strengthen learning motivation and outcomes (Holt et al., 2015). Through play, children express and expand their understanding of their experiences (UNICEF, 2018, p.79).

In South Africa, PE in the FP CAPS incorporates free and guided play (DBE, 2011). It is evidenced by the view that these aspects of PE form part of the rich African heritage and are vital components of IKSs and cannot be ignored in the holistic development of the child. Play-based learning as a component of PE is currently constructed in Western epistemologies. Although PE is defined as a vital subject that is dedicated to learning about the psychomotor domain and is central to the holistic development of learners, PE has not been presented equally in South African education (DBE, 2011; Roetert & MacDonald, 2015; Sedibe, 2013; Stolz & Pill, 2014; WHO, 2002).

PE in grades R to three (3) emphasises the development of gross and fine motor skills, manipulative skills, creative movement, rhythms, and game skills. Physical and motor development are vital components of the holistic development of learners (DBE, 2011, p.9). In CAPS, play, movement, games, and sports contribute to developing positive attitudes and values. The focus in the FP is on games and some activities that form the basis of participating in sports later on. Physical growth, development, recreation, and play are emphasised (DBE, 2011, p.9).

Child play has the potential to help the child which includes emotional development. Emotional maturity is supported by allowing children to make their own choices and decisions when playing. Children achieve self-assurance and independence, as well as becoming more imaginative (Van Deventer, (2011). While children become more inventive as a result of their play, this form of learning has drawbacks, such as restricting the development of skills, and limited resources, and equipment also affecting this kind of learning. Providing quality PE in FP schooling is very important. Because childhood is a critical period for the acquisition of healthy lifestyles, physical activity levels have to be increased in this period. Thus, this study emphasises that physical activities such as local games can contribute to the development of psychomotor, social, and cognitive abilities (Martin, 2010). The study explores ways in which indigenous games can be incorporated into the PE curriculum to reignite indigenous people's love of PE. It is believed that playing indigenous games can help children be more patient and develop special skills through a positive learning process (Zhang, 2011, p.9; Mosimege, 2020).

2.10 CHAPTER SUMMARY

In this chapter, an overview of the related literature on the perceptions of teachers of PE in the FP was provided. The conceptualisation of PE in the international and South African context was discussed. Research questions were answered.r. Likewise, the current situation on the

implementation of PE which shows the global decline in PE was discussed, and the factors that cause barriers to the implementation of PE. Data have indicated that barriers are from the schools, the Department of Education, and teachers themselves (Kinnunen & Lewis, 2013; Msila, 2020). This was followed by emphasising the need to change the way in which PE is implemented. The next chapter will concentrate on the conceptual frameworks used in the study.

Glan (2017) highlights that an inclusive environment values diversity and supports all learners. Moreover, the author notes that the environment of learners playsan imperative part ino supplying physical movement, particularly outdoor equipment. In addition, an inclusive environment was highlighted as being an important factor in the implementation of PE in the FP.

CHAPTER THREE

CONCEPTUAL FRAMEWORK OF THE STUDY

3.1 INTRODUCTION

The previous chapter analysed appropriate literature relevant to the current study. In this chapter, the conceptual framework that underpins the study is discussed, as well as how this framework has informed the data management process to explain the study's findings. Since this study anticipates integrating indigenous games in the teaching of PE, the study adopts decoloniality with Ubuntu and IKS as conceptual frameworks. Decoloniality appears as an ideal philosophical framework that seeks to challenge and dismantle the legacies of colonialism in various domains, including knowledge production, social structures, power dynamics, and cultural practices. In this study, the decolonial framework seeks to critique how colonial power operates and envisioned alternative ways toward justice, liberation, and the restoration of indigenous sovereignty. The study seeks to give a clear insight into how to integrate indigenous games in PE in the FP. The study draws on a decolonial theoretical framework influenced by scholars from the global South such as de Santos (2014, 2018) and William et al. (2018). These theoretical perspectives operate on the premise that colonialism persists even after the termination of historical colonial practices, rather its manifestation has transformed over time (de Santos, 2018b). de Santos (2018), Manatheunga (2018), and William et al., (2018) argue that decolonising the curriculum does not mean completely removing Western Knowledge from the syllabi, instead it involves uncovering what has been marginalised or erased from the narratives surrounding Western knowledge. This hidden curriculum represents the knowledge that has been denied and relegated to the periphery of our subjects and fields. The omissions result from epistemic, social, cultural, and historical injustices. Previous perspectives on the colonial curriculum have primarily centred on the Western education system (Moncrieffe et al., 2020; Reaz,2020).

In this study, the need for a decolonial approach to the PE curriculum at the FP of schooling is highlighted. The study acknowledges the lack of theorisation and exploration in the specific context and raises questions about the experiences of teachers, the potential for reimagining the PE curriculum with a decolonial lens, and the introduction of indigenous games to PE in the FP. To address these questions, the study aims to utilise indigenisation as a lens of the decolonial theory in the teaching and learning of PE. The study draws inspiration from the need

to develop new strategies to challenge and dismantle the colonial forces present in education, as discussed by scholars such as de Santos (2014, 2018) and William et al. (2018).

By employing a decolonial perspective, the study seeks to shift the focus toward reimagining the PE curriculum in a way that values indigenous knowledge, challenges Eurocentric perspectives, and creates interest in teaching and learning PE within the FP. This may involve incorporating indigenous games and practices into the curriculum, promoting culturally responsive teaching approaches, and creating an inclusive and empowering learning environment for FP learners.

The study aims to contribute to the broader decolonial discourses within education and highlight the specific challenges and possibilities in the context of PE within the FP. As Louis (2007, p. 131) cautioned, "If research does not benefit the community by extending the quality of life for those in the community, it should not be done." By applying a decolonial theory to this study, the study seeks to offer insights, strategies, and recommendations for decolonising the PE curriculum and fostering more inclusive, culturally relevant, and empowering learning experiences for both FP teachers and learners in a rural context.

The next section discusses decoloniality and colonialism.

3.2 DECOLONIALITY AND COLONIALISM

According to Ndlovu-Gatsheni (2015) and Grosfoguel (2017), colonialism refers to the enforced presence of a colonial administration, while coloniality is a broader concept encompassing the ongoing oppressive relations between dominant and subordinate racialised/ethnic groups.

Even though colonial administrations have diminished, the ideologies and legacies of colonialism persist. In South Africa, despite the end of Apartheid, the education system reflects colonial, apartheid, and Western epistemological traditions, causing identity issues and educational challenges (Shisa, 2014). The impact of colonialism extends beyond the political and economic realms, affecting all aspects of life, including the educational system (Nwadeyu, 2016).

In the context of early childhood education in South Africa, PE is dominated by Western activities and games that do not represent African children in rural settings (Chilisa, 2012). The colonial and apartheid systems created an 'othering" process that marginalised indigenous cultures. Shizha (2014) argues that colonial educational systems alienate students and teachers

from their cultural backgrounds, particularly evident in higher education institutions where Western power and privilege are sustained. The current school curriculum in South Africa predominantly reflects colonial and apartheid worldviews, disconnected from the lived experiences of the majority of black South Africans (Ramoupi, 2014).

To address these issues, the study adopts a decolonial perspective, aiming to understand the perceptions of FP teachers regarding the teaching of PE through a decolonial lens. A decolonial approach seeks to dismantle structures of power and proposes a decolonised approach which seeks to decolonise the PE curriculum in the FP. This involves challenging and transforming the existing colonial and apartheid worldviews, acknowledging and transforming the existing colonial and apartheid worldview, acknowledging African realities and lived experiences, and incorporating concepts and approaches that promote justice, equity, and inclusivity within the education system.

3.2.1 CONCEPTUALISATION OF DECOLONIALITY

Decoloniality, also known as (decolonialidad), is a school of thought that has become popular among a growing movement in Latin America that aims to disentangle the production of knowledge from a predominately Eurocentric episteme. Decoloniality challenges Western European domination. It criticizes the idea that Western knowledge is universal, and that Western culture is superior. It challenges Eurocentric research that undermines the local knowledge and experiences of marginalised population groups (Nhemachena et al. 2016; Khupe & Keane, 2017; Chilisa, 2012; Smith, 1999).

The decoloniality within South Africa involves people who were previously marginalised under apartheid, choosing to embrace and recognise their own cultures, and tell their histories based on values that are reflective of African culture, as opposed to Eurocentric models (Sium, Desai & Ritskes, 2012). Decoloniality is shown to be a useful framework for evaluating and revising the education transformation effort. It resists methodologies that function as a part of colonial power backgrounds that obstruct transformation on a methodological level.

Decoloniality intended to fundamentally change established power structures and institutional cultures to highlight democratic behaviours and settings that highlight previously underrepresented voices and knowledge (Keet, Munene & Sattarzadeh, 2017).

Several contributors foreground decoloniality in education as a process of democratising knowledge and disrupting existing heterogeneous power structures that exist in educational

settings (Cherrington, 2018; Stuurman, 2018). For example, Heloise, Sathorar, and Geduld (2018) suggests that decolonising education involves recognising and giving more status to IKS within the school curriculum.

Decoloniality therefore challenges Eurocentric research that undermines the local knowledge and experiences of marginalised population groups (Chilisa, 2012; Smith, 1999; Khupe & Keane, 2017; Nhemachena et al. 2016). Thus, decoloniality as a conceptual framework offers liberation, freedom, and development for the FP teachers to influence the PE curriculum in a way that they see appropriate for their contextual realities, in this case, that of teachers teaching within a rural context and drawing from the life experiences of the community to influence school curriculum. It is through this decoloniality that co-researchers engage in a search for better ways of theorizing and explaining the meaning of PE in the FP in their social context.

Decoloniality is a lens through which indigenous worldviews can claim a vantage point geopolitically (Maldonado-Torres, 2011; Quijano, 2007; Santos, 2014; Smith, 2012). It is a process of creating and using different strategies to free the oppressed from unfavorable conditions that continue to marginalise the voices of non-Western society (Santos, 2014). It is a process of conducting research in a way that the world-views of those who have been marginalised and those who have suffered oppression, are given space to communicate from their frames of reference, which the participant co-researchers had brought to the fore.

The process undertaken in this research involved the restoration and development of cultural practices, thinking patterns, beliefs, and values that were overpowered by Western people (Smith, 1999, 2008). The non-Western people (represented by the participant co-researchers) were given the opportunity to search back to how the system oppressed indigenous people through curriculum exclusions and to find indigenous ways to redress the imbalances of the past (Deloria,1988; Mohanty,1991; Said,1993). Teachers in the FP schooling in this study worked collaboratively to look back at the practices that were used to teach PE and find solutions to the way PE could be construed.

An inclusive curriculum will be more welcoming to diverse perceptions. Decoloniality is a vast field that touches on domains across disciplines (De Lissovoy, 2008) therefore, the current framework is restricted to scholarship relating to decoloniality within the education system. Thus, the need to hold critical conversations with teachers on their experiences and imaginings of decolonised and transformed education is further taken up in this research.

3.2.2 THE ORIGIN OF DECOLONIALITY

Decoloniality differs from the anti-colonialism that dominated the 20th century. The ideas of "de-colonial thinking and doing emerged from the mid-16th century and early 17th century in the different spaces as responses to the oppressive and imperial bent of modern European ideas projected to, and enacted in the non-European world" (Dastile & Ndlovu-Gatsheni, 2013, p.5; Mignolo, 2007, 2009, p. 39). Bhambra (2014) added by articulating that post-colonialism and decoloniality are long-standing and diverse discourses.

Decoloniality similarly emerged from the work of diasporic scholars from South America and, for the most part, refers back to those locations and their imperial debaters - again, primarily to Europe although addressing a much longer time frame. Decoloniality is not a singular theoretical school of thought, although it originated in the earlier works of Enrique Dussel and Anibal Quijano, but a multidimensional project that has diverse positions.

Coloniality as the fundamental problem of the modern age is shared by several decolonial scholars (Grosfoguel, 2011; Mbembe, 2015; Mignolo, 2007b; Ndlovu-Gatsheni, 2013; Sium et al., 2012; Grosfoguel, 2011). Decoloniality is driven by an intention to emancipate society and to change the life conditions of such societies. It seeks to support a purposeful and emancipatory interaction between research and the people or the texts that have come to shape the way things have become normalised (Darder, 2015).

Decoloniality enables both the researcher and co-researchers to favour their indigenous practices and participation in the implementation of PE in the FP. This is supported by Ndlovu-Gatsheni (2015, p. 23) who argues that the centre of decoloniality is the idea of remaking the world such that exploited peoples be able to regain their ontological voice, knowledge, and power. Ritskes (2012) added by voicing that the decoloniality project should push back the ongoing colonialism and colonial mentalities that are infused in education, the media, government policies, and “common sense.”

In the study worked collaboratively with co-researchers in the deconstruction of existing methodologies and explored ways of integrating indigenous games into the PE curriculum. Likewise, Ngugiwa Thiong’o (1986, p.16) and Ndlovu-Gatsheni (2013, p.177) argue that the most important area of domination regarding colonialism was the domination of the mind and imagination. The authors also agree that schools, colleges, universities, and churches in Africa are sites for the reproduction of every kind of coloniality. Decoloniality questions the domination and universalising tendencies of epistemologies from the Global North and calls

for the recognition and mainstreaming of other knowledge and ways of engaging with knowledge (Ndlovu-Gatsheni, 2015).

Decoloniality, however, is not a project of an individual nor a past event, but a project in the making and a process of centering the concerns of the "other" so that they understand themselves through their assumptions and perspectives (Chilisa, 2012, p.13.; Fanon 2008, p.206). Mbembe (2015) argues that a decolonising approach to research entails the deconstruction of existing methodologies and methods that (re)produce the coloniality of knowledge and reconstruction of research practice. It is for this reason that this study uses decoloniality theory and explores decolonising approaches that are indigenous in nature to bring change to the current situation of PE which is still Western-based.

Decoloniality is a broad project that generally entails the perpetual de- and re-centering of academic place, with this process opening up the possibility for more significant transformations (Chalmers, 2017, p. 105). It is a process of conducting the research in a way that the worldviews of those who have been marginalised and those who have suffered oppression are given space to communicate from their frames of reference. "A worldview refers to how a people make sense of their surroundings; make sense of life and the universe" (Ani, 1980, p. 4). It also involves the restoration and development of cultural practices, thinking patterns, beliefs, and values that were overpowered by Western people (Smith, 1999, 2008).

Decoloniality is mostly suited for the study because it has an emancipatory goal that is geared toward bringing change in the way that PE is taught in schools. It deals with issues related to class struggle, patriarchy, racism, and other animosities (Grosfoguel, 2011). Since colonialism effectively removes indigenous peoples from the political realm and lessens their ability to attain power and authority on their own, decoloniality aims at restoring this superior right. Apart from society, organisations are linked to ecological systems that provide natural resources as another form of capital.

Thus, this project has allowed the continued engagement of FP teachers as co-researchers in the direction of decolonising the PE curriculum and teaching it in their indigenous ways of knowing (axiology) and doing. Hence, knowledge is something that is gained and may be owned by individuals, and is relational. Moreover, in this study, the researcher and co-researchers worked collaboratively to reposition the teaching of PE for the sake of bringing

back the value and respect it deserves. Decoloniality is concerned with the need for new ideas shared by indigenous people who see themselves as assets in their community.

For decoloniality to be successful in this study, a conceptual framework that shows the relationship between theory and practice is imperative. Denzin et al. (2008) agree that to put decolonised research methodologies into practice, the colonised activist must “reclaim, value and revitalise” their intellectual space over Western knowledge. Furthermore, some scholars (e.g. Ormiston (2010) and Smith (2012) regard decoloniality as a dynamic praxis that embodies a decolonised ideology, methods of research as well as the possibility of practice.

As stipulated by the South African DoE, the country needs to uphold the importance of local knowledge (both formal and informal) to extend its intellectual pursuits beyond those dictated by international interests (DBE, 2011). For example, the existing practice of PE was constructed within Eurocentric knowledge (Mbembe, 2015). This is an indication that indigenous people’s knowledge of PE in the country is ignored, marginalised, and colonised. In addition, Ndlovu-Gatsheni (2015) posits that African ideas of modernity are borrowed directly from Western concepts of modernity and further argues that African nations are still mentally, economically, culturally, and socially stunted by continued Western domination. The author calls for Africans to be fully decolonised or continue to be ranked at the bottom of world rankings. Hence, the call to decolonise curricula is still silent on the problem of implementation. Also, the current assumption is that education begins with formal school, therefore, education is a misconception and it is still prevailing in the education system.

3.3 APPLYING A DECOLONIAL LENS TO STUDY

This study is underpinned by the decolonial perspective as a means and opportunity to transform teaching in ways that critically interrogate and even “unlearn the coloniality that inflects education" as argued by Bhambra, Nişancıoğlu, and Gebrial (2020). The decolonial perspective is not a field to study but a way of thinking and existing in the world. This perspective (decolonial perspective) sees the current form of biased research as something linked to European imperialism and colonialism in history that, until this day, still overshadows other ways of knowing and creating information (Liebel, 2017). According to Zulu (2023, p.45) decolonisation of the curriculum is a problematic concept that appeal more to political sentiments than present an academic discourse. He argued that one cannot decolonise the curriculum and still return both colonial framework and the substantive. Therefore, the

inclusion of IKS and changing the way PE is structured in the curriculum is vital. Kepe, & Hall, (2018) made a controversial claim that the decolonial perspective accepts that Western academic scholars can have extracted and claim ownership of things created by the minority (indigenous) groups in South Africa. However, Beras (2018) and Dura (2017) were very critical of Lula's (2018) argument. These scholars felt that Western education played a pivotal role in establishing Bantu education. In the study, decolonising the curriculum is not understood as 'removing Western knowledge' from syllabi, but as uncovering what is very often erased from the trajectories surrounding this 'Western' knowledge as de Sousa Santos (2018) and Manathunga (2018) note. These trajectories are not limited to the exclusion of indigenous African games in the existing PE curriculum in South Africa as Mntambe (2018) argued. The scholar mentioned that indigenous knowledge has long been practiced by the indigenous, however, the current curriculum does not fully represent indigenous people's way of doing. Thus, a decolonised curriculum is fundamental in the teaching of PE within FP schooling.

The study uses decoloniality, Ubuntu, and IKS as conceptual frameworks that underpin it figure 3.1). These concepts are fundamental since they use active collaborative factors as the foundation of the study. This study uses decoloniality as a conceptual framework that is employed to offer liberation, freedom, development, and a better future for all (Ndlovu-Gatsheni, 2015, p. 21). It is through this decoloniality that co-researchers engage in a search for better ways of theorising and explaining the meaning of PE in the FP through a decolonial lens. Decoloniality is a broad term that is understood differently by different people. Ubuntu and IKS are concepts that fall within the ambit of decoloniality. The purpose is not to prescribe how decoloniality should be undertaken but to open up ways of (re)thinking school curricula and opportunities for further discussion and action as a basis for addressing social issues and responding to the objectives of the study (Liebel, 2017).

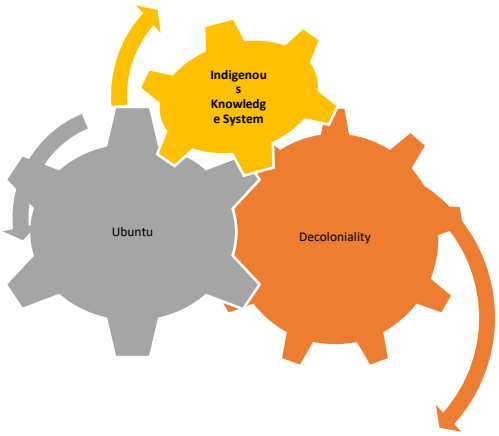

Figure 3.1: The interconnectedness of the three concepts, Decoloniality, Ubuntu, and IKS

Source: Author

Decoloniality appears as an ideal framework that justifies and gives a clear insight into the current situation on the implementation of PE in the FP through a decolonial lens. The framing that was selected therefore served as the lens through which the need for PE to be reimagined within a decolonial lens in the FP was explored and identify barriers encountered. This study explored ways in which PE could be changed in the FP. Therefore, the study uses the decolonial key constructs that are often associated with it. The key constructs include the following:

Deconstruction of Eurocentrism

Decoloniality critiques and seeks to deconstruct Eurocentric frameworks and perspectives that have dominated knowledge production, history, and cultural norms. It challenges the assumption that European ways of thinking, knowing, and organising societies are universal and superior (Mbembe, 2015; Ndlovu-Gatsheni, 2015).

Epistemic Plurality

Decoloniality emphasises the impotence of recognising and valuing diverse ways of knowing, including IKSs and other marginalised epistemologies. It calls for the inclusion and validation of multiple knowledge systems and perspectives, challenging the privileging of western knowledge as the sole valid form of knowledge.

Power and coloniality

Decoloniality examines the power dynamics that emerged during colonial encounters and enduring colonial structures that continue to shape societies. It analyses how colonialism has created and perpetuated hierarchies, inequalities, and forms of oppression based on race, class, gender, and other intersecting identities (Liebel, 2017).

Reclaiming of Indigenous Knowledge and Culture

Decoloniality seeks to recover and valorise indigenous knowledge, culture, and languages that were marginalised or suppressed during colonial rule. It recognises the importance of reclaiming and revitalising indigenous traditions, practices, and ways of life as a means of resisting colonial domination (Chilisa, 2012). People who have suffered from an inferiority complex about their cultural/social background commit to change (Laenui, 2000). Teachers and the researcher are committed to seeing IK as fundamental in the PE curriculum. Indigenous methodologies and pedagogies have almost disappeared. Their existence is confined to distant memories of some parents and members of the community (Kovacevic & Opic, 2013). This is evident in most cases where teachers in the FP still see IKS as something of the past. Forgetting that indigenous games are as old as humankind itself and that people had always played and enjoyed their games (Nxumalo and Mncube, 2018). Consequently, scholars (Mutekwe, 2015; Mahose, 2002) argue that some children leave FP in primary school with scant, and incorrect knowledge about their history and heritage and there is a lack of provision for IKS in the school curriculum, particularly African philosophy.

Decolonising Practices

Decoloniality involves actively engaging in decolonising practices in various spheres of life. This can include decolonising education, research methodologies, cultural production, governance structures, and language legacies and actively working towards social transformation. Decolonising education involves disrupting dominant discourses. It requires the current Eurocentric content and methods to be challenged. Teachers and the researcher are committed to seeing IK as fundamental in the FP curriculum. Indigenous methodologies and pedagogies have almost disappeared. Their existence is confined to distant memories of some parents and members of the community (Kovacevic & Opic, 2013). Here, co-researchers are involved in Participatory Action Research that gives them a voice, promotes empowerment, and inclusivity, and respects all those involved in the research process (Laenui, 2000).

3.4 PROCESSES OF DECOLONIALITY

The phases of decoloniality are ***rediscovery and recovery*** followed by ***mourning, dreaming, commitment, and action*** (Chilisa, 2012; Laenui, 2000). For this study, the last two phases of decoloniality (commitment and action) will be engaged with as it is relevant to the study.

3.4.1 The commitment stage

In this stage, people who have suffered from an inferiority complex about their cultural/social background commit to change (Laenui, 2000). Teachers and the researcher are committed to seeing IK as fundamental in the FP curriculum. Indigenous methodologies and pedagogies have almost disappeared. Their existence is confined to distant memories of some parents and members of the community (Kovacevic & Opic, 2013). This is evident in most cases where teachers in the FP still see IKS as something of the past. Forgetting that the indigenous games are as old as humankind itself and that people had always played and enjoyed their games (Nxumalo and Mncube, 2018). Consequently, scholars (e.g. Mahose, 2002; Mutekwe, 2015) argue that some children leave FP in primary school with scant, and incorrect knowledge about their history, and heritage and there is a lack of provision for AIKS in the school curriculum, particularly African philosophy.

This is why it is of paramount importance for this study to bring about fundamental epistemological change in schools. In this stage, FP teachers can explore their own culture through indigenous games and explore aspirations about their future. Likewise, in this study, indigenous people can collaborate and share knowledge of PE and decide on what is good for them. The last process (action) refers to when dreams and commitments translate into strategies for social transformation.

3.4.2 Action

In this phase, the dreams and commitment translate into strategies for social transformation. Here, co-researchers are involved in Participatory Action Research that gives them a voice, promotes empowerment, and inclusivity, and respects all those involved in the research process (Laenui, 2000). The role of the researcher here is to support the indigenous people in their beliefs and also to commit to social transformation through decoloniality strategies. The use of teachers directly involved in the school setting as assets and resources illustrates the value of

Ubuntu within this study. The next section discusses Ubuntu as a conceptual framework that triangulates with decoloniality.

3.5 CONCEPTUALISATION OF UBUNTU PHILOSOPHY

> *A person is a person through other persons. None of us comes into the world fully formed. We would not know how to think, walk, speak, or behave as human beings unless we learned it from other human beings. We need other human beings to be human (Tutu, 2009.p.25).*

The term Ubuntu is expressed differently in several African communities and languages but all refer to the same thing. The word 'ubuntu' is derived from the Nguni (isiZulu) aphorism, 'Umuntu ngumuntu ngabantu', which can be translated as "a person is a person because of or through others" (Letseka, 2012; Moloketi, 2009, p.243). According to Hailey (2008), Unhu is the Shona term for Unhu/Ubuntu, which is expressed as Botho in Botswana and South Africa (Sesotho and Setswana), Abantu in Swahili, Bumuntu in Tanzania (kiSukuma and Kihayi), Gimuntu in Angola (kiKongo and giKwese, Umundu in Kenya (Kikuyu), Umuntu in Uganda and Malawi) and Vumuntu in Mozambique (shiTsonga and shiTswa).

The term "Ubuntu" refers to an ontology and way of life that differs significantly from Western paradigms (Mertz, 2014). According to scholars (Le Grange, 2011; Letseka, 2014; Mbigi, 1997; Metz, 2014) the notion of Ubuntu means different things to different African philosophers and scholars. Le Grange (2011) elaborates on this variation of meaning by arguing that the meaning is connected to the cultural practices and living experiences of African peoples and is challenging to define Ubuntu uniformly. Furthermore, Mertz (2014) upholds that Ubuntu emphasises the social and human principles of unity, solidarity, compassion, and interdependence.

Framed within Ubuntu philosophy, this study sought to get the experiences of FP teachers on how they can introduce indigenous games in the PE curriculum through a decolonial lens. As alluded to by Mbigi (1997), five (5) key social values underpin Ubuntu's philosophy. These are survival, solidarity, compassion, respect, and dignity. The Ubuntu philosophy believes in-group solidarity, which is central to the survival of African communities (Mbigi & Maree, 2005). In this study, co-researchers worked collaboratively and demonstrated a high level of solidarity and respect for one another. As Metz (2014) put it, to be human suggests that one's

conduct is guided by respect for and tenderness toward other beings. In addition, respect and love amongst the community members play an important role in an African framework. In this study, ubuntu is based on findings from co-researcher participation. It, therefore, does not claim to be a comprehensive analysis of Ubuntu. It points to informing policymakers on the inclusion of indigenous approaches that are suitable in the teaching of PE within FP schooling in a South African rural context.

Additionally, for any education to be deemed relevant and meaningful, it must evolve from the people's philosophy of life, and it must seek to address the concrete existential societal conditions and needs (Hapanyengwi-Chemhuru & Maku-vaza2017). The philosophy of Ubuntu is incorporated into this study hence it brings to light that African society is, in general, humanist, community-based, and socialist in nature (Mangaliso, 2001). According to Boon (1996), the concept of ubuntu centres on relationships and harmony. The use of the Ubuntu approach plays a pivotal role in determining the success of FP teachers in rural contexts to express their views on how PE can be implemented in the FP through a decolonial lens. In other words, one becomes a person solely through other persons – "one cannot realise one's true self in opposition to others or even in isolation from them" (Mert & Gaie, 2010, p. 275).

3.5.1 The key constructs of Ubuntu philosophy

Ubuntu philosophy, also known as Ubuntuism, is rooted in African humanist principles and has been popularised by various African cultures, particularly in South Africa. Ubuntu is a complex and multifaceted concept, but it can be understood through the following key constructs:

Interconnectedness

Ubuntu emphasises the interconnectedness and interdependence of all people. It recognises that individuals are part of a larger community and their well-being is intertwined with the well-being of others. This interconnectedness forms the basis for relationships and social cohesion.

Humanity

Ubuntu places a strong emphasis on the inherent dignity of others. It recognises the importance of recognising and respecting the humanity in others, regardless of their differences or social standing. Ubuntu promotes inclusivity, empathy, and compassion toward others.

Communalism

Ubuntu philosophy emphasises the significance of community and collective responsibility. It highlights the idea that individuals are not isolated entities but are part of a larger social fabric. Ubuntu encourages individuals to contribute to the well-being of the community and to work collaboratively for the greater good.

Sharing and Generosity

Ubuntu promotes a culture of sharing and generosity. It encourages individuals to be generous with their resources, time, and support. Ubuntu recognises that true wealth lies in the relationships and conversations between people, rather than material possessions.

Justice and Fairness

Ubuntu's philosophy places a strong emphasis on justice and fairness. It acknowledges the importance of treating others with fairness, equity, and respect. Ubuntu calls for a society where everyone has equal opportunities.

3.5.2 Putting Ubuntu into Practice

As mentioned earlier, 'Ubuntu' can be described as the capacity absorbed in African culture to express compassion, reciprocity, dignity, humanity, and mutuality in the interests of building and maintaining communities (Harris, 2012; Held, 2011). Fincher and Iveson (2012) assert that transformation occurs within interrelationships in a community. In this study, the researcher and co-researchers (FP teachers) collaborated to transform the way PE is implemented.

According to the DBE (2013, p.12), the concept of 'Ubuntu' influenced the transformation of the South African education system in 1994. The policies that were formulated to govern the educational system were intensified through the humane features that appeared on the curriculum policy to safeguard the equal access of all to education. However, curriculum practices are still failing to demonstrate the concept of Ubuntu. The curriculum is structured in Western views that are Eurocentric. This study calls for teachers to teach learners humanness and to be aware that in rural areas, personal interests are frequently sacrificed for the good of society (Achebe, 2003). Less emphasis is placed on individual people from an Ubuntu perspective. Ubuntu promotes a culture of sharing and generosity. It encourages individuals to be generous with their resources, and time, and support one another.

3.5.3 The benefit of Ubuntu

This section will highlight some of the advantages and benefits of employing Ubuntu in education. Ubuntu contributes to the transformation of the minds of both teachers and learners in the way PE is implemented in the FP. Ubuntu is ideal for this study due to the main researcher's objective of finding a way in which PE can be implemented in the FP through a decolonial lens. Ubuntu is a philosophy that guides human actions toward one another, to maintain connectedness; it is a state of belonging that evolves by our relational bonds within a community (Hossein, 2010). Ubuntu transforms young people's ideas by exposing them to the reality of coexisting in our surroundings. Ubuntu changes its mind so that it has an exterior centre of identity instead of only an internal one. One learns to understand that the world is much larger than their own needs and desires, and they start to understand how their actions affect other people in the community and future generations.

One of the fundamental cornerstones of any civilisation is education. Any community must establish institutions and structures to transmit knowledge and wisdom to future generations (Hossein, 2010). Thus, Ubuntu transforms the mind from having an exclusively internal locus of identity to having an external locus of identity. Ubuntu emphasises the significance of community and collective responsibility. It highlights the idea that individuals are not isolated entities but are part of a larger social fabric. Ubuntu encourages individuals to contribute to the well-being of the community and to work collaboratively for the greater good. One begins to realize that the world is much bigger than their individual needs and desires and begins to appreciate the impacts of their actions on other community members and future generations.

Educational institutions are one of the essential pillars of any society and it is the responsibility of any society to create institutions and structures through which it can be able to pass down knowledge and wisdom to younger generations and thereby equip them with tools and means to survive in this world. Accordingly, the impact education makes on any society is long-lasting and often determines the values that will be promoted and advocated for by future leaders and citizens. The education we give children today often mirrors our values and also demonstrates the kind of future we desire for ourselves and our children. This is why education as a social institution has often been used as a means to attain peace, stability, and security within societies. When it comes to education and how children ought to be taught to be morally disciplined and academically successful, requires a system that can renovate African culture and defend the African people's dignity.

The next section discusses the IKS as a conceptual framework of the study.

3.5.4 Conceptualising IKS

The IKS encompasses a rich and diverse array of knowledge practices and beliefs developed and passed down by individual people over generations (Chilisa, 2012). While IKS varies across cultures and religions, there is some common construct that is often present, such as oral tradition, which emphasises oral tradition as a primary mode of knowledge transmission. IKS prioritises the well-being of the community and fosters a strong sense of social cohesion. It embraces a holistic worldview that perceives all aspects of life as interconnected. IKS plays a vital role in preserving and asserting cultural identity and self-determination.

Much has been said and written about IKS in various fields. IKS refers to the local knowledge that is unique to a particular cultural group of people in each locality (Madusise, 2019). Shizha (2013, p.3) claims that the term is often referred to in different ways "including but not limited to local knowledge, traditional knowledge, indigenous technical knowledge, peasants' knowledge, traditional environmental knowledge, and folk knowledge". Grey (2014) indicated that IK includes the expressions, practices, beliefs, understandings, insights, and experiences of indigenous groups, generated over centuries of profound interaction with a particular territory.

3.5.5 Putting indigenous knowledge into practice

Indigenous knowledge is characterised by being orally-transmitted through imitation and demonstration (Madusise, 2019). Grey (2014) claims that IK is contained in and expressed through songs, stories (including those referred to as myths or legends), proverbs, foods, institutions, skill sets, practices, beliefs, ceremonies, innovations and adaptations, and language. Governments, educational institutions, and indigenous communities need to increase their joint efforts to develop and implement reforms, create more intercultural and inclusive education systems, and empower indigenous peoples.

Some countries are making progress in improving the quality of education for indigenous children by adapting their national policies, curricula, and pedagogical practices (UNESCO, 2016). In many parts of the world, there have been initiatives to include or revive indigenous knowledge and practices through formal education (Hiwasaki, Luna, & Shaw, 2014). Indigenous peoples are now calling for a school curriculum that reflects cultural differences,

includes indigenous languages, and contemplates the use of alternative teaching methods. Education must also be placed in the context of local indigenous communities' own culture (Ramayenda, 2020). The UN's Declaration on the Rights of Indigenous Peoples, proclaimed by the General Assembly in 2007, makes special mention of their right to education. 'Article 14. Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their languages, in a manner appropriate to their cultural methods of teaching and learning. Thus, IK is fundamental in FP teaching and learning.

Although IKS was recognised as valuable, it has always been seen through the frames and lenses of Western epistemologies. It is for these reasons that this study chose IKS to revive traditional knowledge and its practices in the school curriculum. FP teachers used IK through indigenous games to reignite the love of PE in their learners hence, much indigenous knowledge is being lost and has not been systematically recorded in written form. However, good traditional stories and songs were used in IK. These songs made teachers see the need to re-stimulate interest in indigenous games and to see the need to decolonise the PE curriculum in FP schooling by exploring the value of incorporating practices and knowledge embedded in IKSs (Mudaly & Ismail, 2013).

IKS is contained in and expressed through songs, stories (including those referred to as myths or legends), proverbs, foods, institutions, skill sets, practices, beliefs, ceremonies, innovations and adaptations, languages, codes of ethics, protocols, art forms, and laws. Indigenous knowledge is highly dynamic, changing in response to both external and internal pressures. It is rarely insular since few indigenous groups today live lives bereft of global (particularly Western) influence (Khupe, 2014).

3.5.6 The Role of indigenous games in the curriculum

"Traditional games have been carried down for generations since time immemorial and are always connected with the cultivation of norms/rules in socialising or interacting" (Ramayenda, 2020, p. 14). Through indigenous games, learners' experiences are connected to their socio-cultural milieu and the environments (Mosimege, 2020). IKS includes traditional children's games and songs. Despite having a similar nature, they have distinct names in different areas or communities (Lanzano, 2013; Mapara, 2009; Mapira & Mazambara, 2013; Matsika, 2012; Tatira, 2014). Historically, indigenous games provided children with opportunities to comprehend their surroundings and acquire abilities crucial for later life. In

this study, FP teachers played "*umacashelana*" (hide and seek) to help learners to develop their social skills and awareness.

Traditional children's games helped to preserve culture, tradition, and social norms (Huizenga et al., 2017; Nyota & Mapara, 2008; Snel, 2009). Children no longer value playing traditional games because of the influence of Western systems, information and communication technology (ICT), and globalisation. However, this study shows that incorporating indigenous games into the curriculum can reignite the love of play in children. Furthermore, Woolfolk (2010) indicates that play is an active form of learning that unites the mind, heart, and body.

3.6 CHAPTER SUMMARY

In this chapter, discourses of decoloniality and how they relate to knowledge inequalities were set out. At the beginning of the study, the focus was on emancipating the indigenous people from being deprived of the opportunities to use their cultural approaches in teaching PE. Therefore, to achieve the study's primary purpose, decoloniality, Ubuntu, and IKS were presented as appropriate frameworks that will help to change the teaching of PE at FP schooling. The chapter demonstrated how the key concepts of decoloniality, Ubuntu, and IKS relate to the research study. The chapter focused on determining how decoloniality, together with Ubuntu, and IKS could aid toward the attainment of this study's prime purpose: to propose ways in which PE can be implemented at a FP through a decolonial lens.

CHAPTER FOUR

RESEARCH DESIGN AND METHODOLOGY

4.1 INTRODUCTION

The preceding chapter presented the theoretical framework for the study. In continuing with the theme of frameworks, this chapter focuses on the research design that guided the epistemological stance taken, the participant selection, and the data generation process to allow for the emergence of the findings of this study. Naturally, the theoretical framework will guide the analysis and theorising of the findings that have been generated through the research design selected for this study, thereby contributing to a deeper understanding of the research intent and phenomenon. This chapter, therefore, presents the research design decisions taken and argues for their relevance within the focus of the study. The chapter further engages the research philosophy, the research strategy as well as the design elements that informed the data generation process.

4.2 RESEARCH QUESTIONS

- What are the teachers' experiences in the teaching of PE in the FP of schooling?
- How can the PE curriculum be re-imagined with a decolonial lens to create interest in learning and teaching PE in the FP of schooling?
- How can indigenous games be introduced to PE in the FP of schooling?

4.3 RESEARCH PARADIGMS

As alluded to in chapter I, a belief system or worldview needs to be incorporated into the study (Paragon, 2021). A research paradigm is considered a worldview or a guide that directs researchers to experience and think about the world (Paragon, 2021). Paradigms are frameworks that help researchers define and clarify their views about the nature of reality, knowledge, ethics, and methods (Cohen et al., 2018; Creswell & Creswell 2018; Kamal, 2019). A paradigm, according to Fay (2016), is the researcher's perspective on truth and knowledge. As a result, these perspectives shape our thinking, ideas, and assumptions about society (Kelly, 2016). They also influence how we perceive the world (Schwandt, 2010). Having considered the worldview to position this study within and to address the intent of the study, the critical

paradigm was deemed the most appropriate epistemological positioning of this study. The selected paradigm for this study also plays a vital role in addressing issues of social justice and marginalism which were part of this study's intent. With the ultimate aim of emancipating the FP teachers from being confined to the formal curriculum for the PE component of the Life Skills subject such that they could conceptualise and use their indigenous games in the teaching and learning of PE, the critical paradigm was considered most appropriate for this study. Further engagement on the selected paradigm will follow.

A paradigm may be seen as a network of beliefs about the nature of the world that regulates the thinking and actions of researchers and guides their research (Creswell, 2018; Denscombe, 2010; Denzin & Lincoln, 2008). To put it differently, behind every study lies the researchers' views about reality (ontological assumptions), how knowledge is formed (epistemological assumptions), and the values and ethics that motivate research (axiological assumptions) - all of which impact the approach chosen (Basit, 2010; Willis, 2007). Each component was explained, and the relationships between them explored. Ontology is the study of being (Crotty, 1998, p. 10). Ontological assumptions are concerned with what constitutes reality.

Researchers need to take a position regarding their perceptions of how things really are and how things really work. Epistemology is concerned with the nature and forms of knowledge (Cohen et al., 2007, p. 7). Epistemological assumptions are concerned with how knowledge can be created, acquired, and communicated, in other words, what it means to know. Guba and Lincon (1994, p. 108) explain that epistemology asks the question, "what is the nature of the relationship between the would-be knower and what can be known?" Fittingly, research on the teachers' perceptions of PE in the FP, like all other research, was based on a philosophical paradigm, which represented the researcher's assumptions of what constitutes knowledge and what constitutes valid research.

These assumptions guided the researcher in the selection of appropriate methods and strategies. The appropriate paradigm selected played a vital role in the transformation in the way teachers envisage PE in the FP. In this study, co-researchers and the researcher not only present the challenges of the current situation of PE, but develop a teaching strategy that will lead to appropriate and relevant solutions to the problems experienced by rural PE teachers. (See chapter 7).

Table 4.1 Comparison between research paradigms: Basic beliefs associated with the major paradigms

Theoretical paradigm	Ontology	Epistemology	Methodology
Positivist	A true reality exists, governed by cause/effect laws that can be discovered and generalised. People react in predictable ways.	Knowledge can be created and described using verified hypotheses that can then be taken to be laws to predict behaviour.	Empirical, structured designs that can be replicated. Quantitative instruments used to measure. Research is taken to be value-free; research is controlled by the researcher.
Interpretivist	Reality is subjective, determined by those involved in various social systems in interaction with each other. People's reactions depend on how they make meaning of their worlds.	Knowledge is socially constructed; therefore, it is dynamic and changes according to how people make meaning of their situations; it is fluid and accurate.	Qualitative methodologies to try to understand the 'insider' view; values are acknowledged; subjectivity of interpretation allowed for; researcher is co-creator of meaning.
Critical	Governed by structures that can be questioned, reconstructed through intentional critical reflection. People are	Knowledge is constructed by questioning existing power relationships within social, economic,	Participatory methodologies; values are explicit; researcher is facilitator to encourage dialogue and raise critical consciousness.

agents of their own change	political structures in order to distribute that power more equitably

Table source: Adapted from Ntaote (2011), based on Guba and Lincoln (1994); Henning, Van Rensburg and Smit (2004).

The next section discusses the critical paradigm that situated the study.

4.3.2 CRITICAL PARADIGM

The study used the critical paradigm. Critical paradigm draws from critical theory. A critical paradigm allows marginalised perspectives and voices of social injustice issues to take centre stage (Thomas, 2009). According to Guba and Lincoln (1988), as well as Martens (2015), critical paradigm poses different characteristics as compared to other paradigms like positivist and interpretive paradigms. A critical paradigm allows marginalised perspectives and voices of concern about social injustice to become centre-stage and to address issues of power, oppression, and trust among research co-researchers (Cohen et. al., 2018).

The study not only focuses on how teachers perceive PE in the FP, but were completely engaged in the design of the programme and participated fully in sharing their knowledge, identifying challenges, and designing solutions linked to the implementation of PE in the FP. Because these teachers were a part of the school's day-to-day operations, the critical paradigm began to play an educational, and ultimately transformative role (Babbie & Mouton, 2010). Because the research attempted to emancipate co-researchers from prioritising Western knowledges in the implementation of PE, and to liberate them from their old patterns of thinking and acting and open them up to new possibilities while evaluating the social reality of the issue under investigation, the research was positioned within the critical paradigm.

The research sought to evaluate how a specific group, that of rural FP teachers, viewed the subject of curricular decolonisation and their ability to help improve the situation of PE within the FP schooling (Hartas, 2010). Thus, critical paradigm directs certain questions to be asked

and uses appropriate methodology that is suitable for the inquiry. It explains what is wrong with today's social reality, identifies what has to be done to alter it, and provides both clear standards for critique and transformation.

As alluded by Hlalele (2014), critical paradigm assists the co-researchers in understanding the challenges they face. Additionally, Nelson (2013) argues that the critical paradigm aims for not just transformation and change within a system's existing limits and conditions, but also for changing those conditions that restrict desired system improvement. In this study, the views of indigenous co-researchers are considered. Indigenous co-researchers are given roles to lead and improve their conditions and are recognised as equal partners in the research.

This is to ensure that the power gap between the expert or researcher, who has considerable power (knowledge, expertise, and other resources), and the relatively powerless study subject is minimised (Kuvunja & Kuyini, 2017). Within the parameters of the critical paradigm approach, the body of knowledge (epistemology), reality (ontology), and axiology (value) were discussed in the study.

4.3.3 An engagement on Epistemology as it relates to the study

In a research study, epistemology was defined as "a way of understanding and explaining how we know what we know." (Crotty, 2014, p.78). This was very pertinent to the study process as the co-researchers were from rural locations teaching in rural schools who brought in their worldview of their knowledge and ways of knowing into the research activities. Epistemology also aims to provide a conceptual foundation for determining what types of knowledge are conceivable and how to assure that they are both adequate and legitimate (Rebbeca & Rita, 2018). With a focus on rurality and indigenous knowledge, the conceptual foundations of the co-researchers were relevant and adequate for the study's intent.

Furthermore, epistemology is concerned with the nature of human knowledge and comprehension that a researcher may be able to obtain in order to broaden, deepen, and extend understanding in the field of inquiry (Quan, 2018). The outcomes, therefore, of this study revealed the depth of the co-researchers in terms of their knowledge and comprehension related to how indigenous knowledge could be incorporated into the curriculum of PE for the FP of schooling. Thus, critical paradigm enables marginalised perspectives and voices of social injustice concerns to take centre stage (Thomas, 2009). FP teachers were involved in the design of a PE programme for FP. They participated in acting and sharing their knowledge and

developing solutions. These teachers were part of the school's daily existence; the critical paradigm played an educational, and eventually transforming function for them (Babbie & Mouton, 2010).

4.3.4 Ontology

Ontology, according to Paul (2018), is the philosophical study of the nature of reality that lends credibility to a collection of knowledge. In this study, indigenous knowledge forms the philosophical perspective to the reality that these FP teachers bring to and influence what happens and could happen with the PE curriculum. Furthermore, Scotland (2012) claims that ontology is a field of philosophy concerned with the assumptions we make in order to think that the social phenomena under investigation is real or makes sense. In this respect, the social phenomenon under engagement was the PE curriculum within the FP of schooling within a rural context and as such, this social phenomenon was underpinned by assumptions related to rurality. According to Usher (2014), ontology is critical to data gathering since it aids in the understanding of the various elements that make up a research study. Ontology also aims to establish the true essence, or basic notions, of the themes that are examined in order to make sense of the meaning embedded in research data (Bryman, 2016). Multiple versions of reality were used in the study to create critical knowledge and understanding of PE in the FP. This was attained through the co-researchers' actual lived experiences in the community's natural settings and their experiences in PE teaching and learning (Punch, 2012).

4.3.5 Axiology

Axiology is the idea of offering reasons for the importance of what we study and the final benefit we will derive from our efforts for ourselves and our subject of study. The critical paradigm asks the axiological question: what is intrinsically worthwhile? Thus, the critical paradigm is normative; it considers how things ought to be; it judges reality. As alluded to in chapter 1 (cf. 1.10.2), by presenting indigenous perspectives in the study, aimed to emancipate the FP teachers from being deprived in using their indigenous knowledge in the teaching and learning of PE. The credibility of a study's conclusions is dependent on the value of the researcher (Patton, 2018). The guiding motives for all human conduct, according to Heron (2018), are our values. As a result, value judgments may provide outcomes that differ from those obtained by researchers who value other things (Hacking, 2018).

Using axiology in this research project allowed the researcher to investigate how their values, as well as the values of other critical theorists, influenced what they considered knowledge. Furthermore, with a focus on the researcher's set of values as a researcher influenced how they conducted research - it was closely tied to their cultural beliefs, such as the notion that all people should be treated with respect and dignity. As a result, this value (ethical norm) ensured that all co-researchers involved in the study were treated equally, regardless of their economic or social status, and that what they had to offer in terms of knowledge and skills was considered valuable and treated with respect and dignity.

4.3.6 Methodology

Methodology is the strategy or plan of action, which lies behind the choice, and use of particular methods (Crotty, 1998. p. 3). Thus, methodology is concerned with 'why', 'what', 'from where', 'when' and 'how' data is collected and analysed. Guba and Lincon (1994, p. 108) explain that methodology asks the question: how can the inquirer go about finding out whatever they believe can be known? Methods are the specific techniques and procedures used to collect and analyse data (Crotty, 1998, p. 3). The methodology of the critical paradigm according to Guba (1990, p. 25) is "dialogic, transformative; eliminate false consciousness and energise and facilitate transformation."

As the aim of this research is to bring about change and improve the studied context, this could be accomplished through a dialectic dialogue between the researcher and the co-researchers. The dialogue is transformative and accepts the historical and political backgrounds to bring about change. As argued by Ramrathan (2021), the school curriculum needs to shift the focus from "education for all", to "education for relevance". This means that transformation is needed. Additionaly, Blignaut (2020, p. 5) maintains that "curriculum and pedagogic change will only succeed if we embrace new ways of viewing knowledge and as well as embracing multiple knowledge traditions". Thus, this study used the participatory action research methodology within a qualitative research approach.

In this study, the researcher and co-researchers used collage interpretations, sharing circles, and observations of indigenous games to convey deep and thorough reactions vocally and creatively. Furthermore, this methodology was chosen since it was non-numerical, as this study was concerned with qualitative data rather than numbers. Also, qualitative researchers try to make understanding of people's perceptions, feelings, experiences, and circumstances exactly as they occur in the natural world (Coghlan, 2019; Yin, 2015).

4.3.7 Critique of the critical paradigm

The ontological position of the critical paradigm is historical realism. Historical realism is the view that reality has been shaped by social, political, cultural, economic, ethnic, and gender values; reality that was once deemed plastic has become crystallised (Guba & Lincon, 1994, p. 110). Realities are socially constructed entities that are under constant internal influence. The critical paradigm seeks to address issues of social justice and marginalism. The emancipatory function of knowledge is embraced. However, the critical approach is always criticised for having a political agenda. According to Ernest (1994, p. 28), although the critical approach aims to improve the investigated context, "the disadvantage is that there are often hidden institutional sources of resistance to change, such as teacher and pupil ideologies, institutional structures, and so on, which may prevent the desired progress." Although the paradigm has critics, it is believed that the insolvency of co-researchers with their indigenous knowledge can bring change in the delivery of PE in primary schooling. The next section discusses the research design that underpinned this study.

4.4 RESEARCH DESIGN

The research design can be defined as a blueprint of the entire investigation process, beginning with the investigation's underlying beliefs and assumptions (Denzin & Lincoln, 2005; Maree, 2007). A research design, according to McCombes (2019), is a framework for designing and answering research questions. Making decisions about the research, such as the type of data you need, the location and length of the study, the co-researchers and sources, and the techniques for collecting and analysing data, are all part of creating a research design.

Furthermore, research design is defined as a layout that explains how and when data will be generated and analysed (Creswell & Clark, 2017; Yin, 2015). Similarly, Yin (2015) confirms that research design links the data generated with the conclusions drawn. Thaanyane (2010) also proclaimed that research design connects data collection and analysis events to the research questions that are being addressed. Chimirri (2015, p.39) suggests that design practices, as well as design research, underwent a methodological paradigm shift towards collaborating with those human beings that are to benefit from a design.

The primary method of data gathering in this study was PAR. Two considerations influenced the decision to employ PAR. First, the need to take seriously the criticisms of so-called Western methodologies as unsuited for studying indigenous epistemologies, and second, harming

indigenous peoples and being an intrinsic part of the colonial effort (Chilisa, 2012; Smith, 1999). PAR was performed with people rather than on them, it has been recommended as a research approach that is compatible with and sensitive to indigenous methodologies (Khupe 2014; Kovach, 2009). Second, PAR bridges the gap between theory and practice by including processes like reflection, planning, action, and evaluation/reflection, with the potential to influence positive change in areas of interest for individuals involved in the study. As a result, PAR was seen as a useful tool for generating knowledge in the implementation of PE as a co-curricular.

PAR, according to Dworski-Riggs and Langhout (2010), focuses on social justice through fostering empowerment and ensuring that all co-researchers have a say in the decision-making process. PAR promotes the ideas of participation, reflection, empowerment, and emancipation of people and groups who are engaged in improving their social situations or condition (Creswell, 2018). As a result, the co-researchers who took part in the current study were individuals who shared a common goal- which was to increase the quality of the learning experience for the learners in the FP. PAR urged all co-researchers to freely communicate their thoughts and comments about the research study's findings.

4.4.1 Characteristics of PAR

There are many different types of action research, but for the purpose of the study, a PAR as the design to improve the way PE is delivered in the FP was adopted. According to Koshy, Koshy and Watermelon (2011) as cited by Maree (2016, p.134), PAR contributes to the knowledge creation and improved practice; is a cyclical process, it has a participatory character and has an interactive form of knowledge development which is underpinned by a democratic impulse. This study adopted PAR in order to improve the teaching and learning of PE by FP teachers in a rural context. PAR originated from the work of Kurt Lewin, a founder, psychologist, and Jewish refugee in Nazi Germany (Donald, 2012, p.37).

Donald (2012) further identifies Lewin as a social change pioneer who created the social system to motivate and demonstrate to individuals how they could affect change by working together as a team, as well as by participating in decision-making processes. Lewin was influenced by separation, inequality, and oppression (MacDonald, 2012). In this study, PAR draws from Kemmis & McTaggart's (2014) model. The Model consists of three steps in each

cycle namely; (1) planning, (2) action and observation, and (3) reflection. Kemmis & McTaggart's model was used in this study to show how both researcher and co-researchers generated data. A diagrammatic depiction of the cycles (Figure 4-1) highlights how each of the three stages informs each other, with participant action and reflection as crucial elements in informing the next stage/cycle of the process.

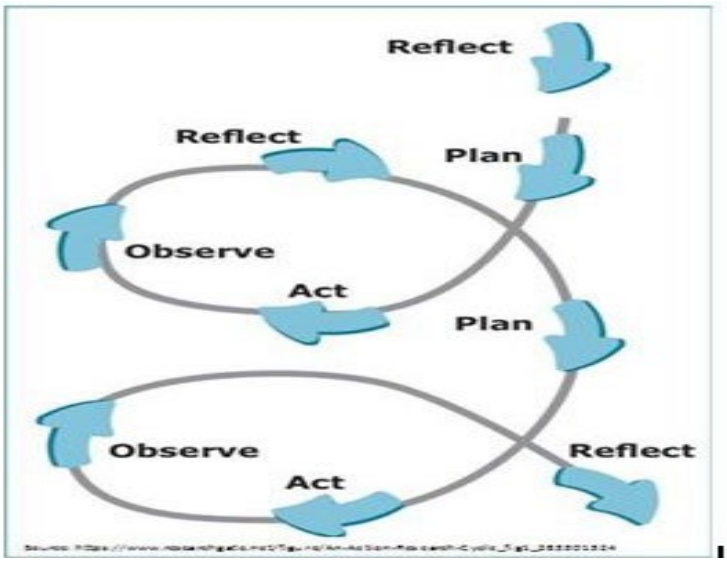

Figure 4.1: PAR: A Collaborative Process of Planning, Acting, Observing and Reflecting (Kemmis & McTaggart, 2014)

The research design of this study consisted of three cycles. Each cycle follows steps as alluded to by Kemmis & McTaggart (2014).

(1) **Planning**

The initial step of PAR according to Kemmis & McTaggart (2014) commences with planning with the people involved, thus it was vital for the researcher to introduce themselves to the community where the study was to be carried out, and explore the area before the actual introduction of the problem to the community. In the planning phase of the PAR process, the researcher familiarised themselves with the community wherein the study would unfold. To familiarise themselves, the researcher travelled to the community over several weeks, each week visiting a prospective school that would be included in the research process. During school visits, the researcher introduced themselves to the school leadership and the FP teachers. Thereafter, the researcher focused conversations with the FP teachers on general matters related

to the community, the learners, and the challenges experienced by the communities. This allowed the researcher to plan together with the co-researcher. Similarly, the researcher did a careful planning working together with all stakeholders relating to the research topic.

(2) **Action and observation**

As mentioned previously, that PAR focuses on the pursuit of social change and the democratisation of the knowledge process (Geilfus, 2008), thus the collaborative effort for change involved changing the situation and changing power relations in terms of who holds knowledge. In this study, co-researchers begin by gathering information and later taking action. 'Action' is how the FP teachers, with the researcher's support, use the information in the process. Action is one of the phases involved in decoloniality.

(3) **Reflection**

In line with the principles of ABA, community members are recognised as assets. The initial step of PAR according to Delport and Fouché (2011) entails introduction to the community where the study is to be carried out, this means that it is vital for the researcher to explore the area before the actual introduction of the problem to the teachers. PAR process: training, planning, and actions. The first activity in the PAR process involved administering a workshop for the teachers to share their understanding of PAR in relation to PE.

4.4.2 IMPORTANCE OF USING PAR IN THE STUDY

The study sought to explore teachers' perceptions on the integration of indigenous games in teaching PE. In a nonhierarchical, democratic atmosphere, all stakeholders working in this PAR study, develop, generate, and construct knowledge, discovery, and understanding jointly, resulting in rich explanations and interpretations. This aligns with the stages of decoloniality (*commitment and action*) as a framework of the study (chapter 3). Scholars have highlighted that in PAR, the objective is to encourage collaboration between researchers and co-researchers in changing, improving, or solving the specifically identified problem in that community (D'Cruz & Jones, 2010).

Through participatory action research, themes are examined, participate in research to understand the core causes of problems that directly affect them, and then act to influence policies through the dissemination of results to policymakers and stakeholders as discussed by

Powers and Allaman (2012). FP teachers were involved in understanding the reasons for PE being poorly implemented in schools.

They were also involved in developing an indigenous strategy that will assist in the teaching and learning of PE in a rural context. Drawing from the principles of PAR in this study, the participation of all FP teachers as co-researchers was enabled, hence PAR is democratic. Also, through decolonisation and Asset Based Approach (ABA), the worth of people is acknowledged, hence PAR is equitable; provides freedom from oppressive debilitating conditions (Stringer, 2014).

As alluded to in chapter one, PAR is described by MacDonald (2012, p.35) as a collaborative approach whereby a researcher works with the co-researchers to collect data and analyse it with the goal of attaining a common outcome, that of indigenising the PE curriculum for FP. Furthermore, Ratsoy (2013) articulated that PAR provided more effectiveness for co-researchers to engage with their experiences for active participation in the study.

Subsequently, this study identified PAR as the most relevant design. The co-researchers worked together with the researcher towards changing the situation of PE in the FP. Also, Illeris (2014) confirms that PAR is action research that creates space for the marginalised and voiceless against the rampage exclusion of dominant groups. According to MacDonald (2012) and Patton (2015), PAR merges two traditions namely; action research and participatory research. This denotes that participatory research and action research have unique origins.

In this study, the PAR process creates a conversational space (c.f. talking/sharing circles) for critically discussing matters affecting the implementation of PE in the FP without fear and giving power to all co-researchers. Through such conversations, the marginalised co-researchers had an opportunity to take control of the matters affecting them. This means that co-researchers engaged in a mutual relationship from the onset on issues to which they were committed to solving (Hlalele & Tsotetsi, 2015). Thus, the use of PAR in this research is based on the fact that PAR is found to be well suited in doing research with indigenous people.

As alluded to in chapter one (1), it was noted that their indigenous knowledge and culture, which had sustained them in the past, were marginalised. Therefore, PAR was adopted because it has been shown to be a powerful approach when working with oppressed groups to improve their circumstances within society as noted by Illeris (2014). PAR allowed the researcher to learn with, and from teachers to create a working rapport as part of the school community, hence, PAR is a democratic process and requires deeper mutual understandings on the sides of

both the co-researchers and the researcher (Glassman & Erdem, 2014). Furthermore, Vollman, Anderson & McFarlane (2016) articulated that PAR is a design in research that recognises the need for persons being studied to participate in any research that affects them. In this study, the FP teachers were central to the outcome of this research process. Thus, PAR allows co-researchers to generate rich contextual data and share their knowledge and views without being threatened by the researcher. During PAR engagement, co-researchers shared their stories and gained confidence in the storytelling process, they were able to reclaim their identity in their original stories of physical activities rather than being defined and storied by hegemonic forces.

4.4.3 Critiques and Challenges of PAR

PAR methodology faces several challenges and critiques ranging from problems with the goals of PAR (Maree, 2016), the co-researchers, to ethical issues particularly those related to the university's Institutional Review Boards. Other critiques of PAR include its Western slant. Williams (2007, p.626) argues that PAR has lost its critical edge and that the literature regarding PAR is still "predominantly grounded in PAR assumptions and cultural values" that can sometimes be at odds with the assumptions and values of the community being studied. Although PAR receives such critiques, in this study it is seen as the only methodology that can be used to engage indigenous teachers in finding ways to change the way PE is implemented in the FP. Hence PAR strategies concern practical social challenges and solutions (Maree,2016, p.134). Nevertheless, it is believed that PAR has the potential to be an engine for social change. PAR therefore centres on the interaction between research methodology and solving localised, practical problems (Maree, 2016).

4.4.4 Justification for PAR research design

In this study, the use of PAR demonstrated the understanding of the co-researcher's behaviour and viewpoints (Hussain, Sanders & Steinert, 2012). The use of PAR is substantial to the current study as it proposes to bring change in the way PE is constructed. Also, PAR has been shown to be a powerful tool when working with marginalised groups. Here, co-researchers work collaboratively with the researcher using their indigenous knowledge. In this study, co-researchers participated actively in the phases of PAR from the first phase to the last following the PAR cycle which involves planning, implementing and reflecting on issues identified to be addressed, and continue to the production and analysis of data, development and dissemination of research reports.

The imbalances of the past could not be addressed by a single individual alone, therefore, collaboration with co-researchers was required to assist in reaching the goal in line with one of the principles of PAR which encourage people to work together to attain their goals (DePalma 2010, p.218- 219). PAR allowed the researcher to be a committed facilitator (Stringer, 2014) as a result, co-researchers were confident in sharing their perceptions and resources on the phenomenon. However, like all designs, PAR has strengths and challenges. One of the fundamental strengths of PAR is acknowledging and respecting the role of co-researchers being collaborators, rather than simply subjects of the research.

Consequently, PAR allows co-researchers to work in collaboration and generate rich contextual data and share their knowledge and views without being threatened by the researcher. In this study, PAR involved democratic involvement of co-researchers and acknowledges the worth of people. Co-researchers as members of the team worked together to focus less on challenges, but rather on attaining the desired goal (Hussain, Sanders & Steinert, 2012).

PAR has been shown to be a powerful tool when working with marginalised groups. In this case, the rural teachers' indigenous knowledge that could contribute towards PE had been sidelined for too long. Thus, PAR objective was to involve co-researchers in collaborative efforts to diagnose a problem and to encourage collaboration between researchers and co-researchers in changing, improving or solving the specific identified problem (D'Cruz & Gillingham, 2017; Heather, & Jones, 2013). The use of PAR is substantial to the current study as it proposes to bring change in the way PE is constructed. Therefore, this section gives details on the steps of PAR that were followed in this study.

4.4.5 Cycle one of the research

Following the PAR workshop, cycle one was implemented. The aim of this first cycle was to engage Foundation Phase teachers to explore their knowledge, feelings, and experiences in connection with the delivery of PE to identify the themes, needs, or issues that might inform their subsequent actions. In the first cycle, FP teachers were taken as Assets that had experienced the marginalisation of the curriculum. They were involved as an important source of knowledge regarding lived experiences of the delivery of PE. This cycle assisted in finding answers to the first research questions, namely "what are the experiences of FP teachers in the teaching of PE within the FP of schooling." The knowledge gained in this cycle helped to inform the actions in the next cycle.

4.4.6 Cycle two of the research

The co-researchers developed, implemented, and evaluated the intervention strategies and actions throughout this phase. The FP teachers were the co-researchers in this cycle. Co-researchers in PAR were viewed as competent and valued contributors to the investigation, according to Wood, Morar, and Mostert (2007). By involving the co-researchers, their ability to change and enhance their own situation was being recognised (Mertens, 2009). Although the goal was to find ways for FP teachers to be involved in envisioning ways to deliver PE in ways that included their own marginalised knowledge, it became apparent that other findings were also emerging, as explained in Chapter five (5), which provided a broader sense of the context in which the FP teachers were engaged.

4.4.7 Cycle three of the research

During this cycle, co-researchers and the researcher reflected on how the implementation of the PE curriculum would be re-imagined with a decolonial lens to create interest in learning and teaching. Indigenous games were planned and implemented during PE lessons. Dahlberg and McCaig (2010) note that observation is a method of study in which the researcher becomes directly involved in the activities or behaviors of the co-researchers. The purpose of this cycle was to observe what had been discussed in sharing circles and presented in collages. The researcher observed the co-researchers without interfering with what they were doing. In this study, the researcher carefully observed how indigenous games were performed, how many co-researchers were involved in particular games, and how resources for a particular game were used for the purpose of re-imagining possibilities within a decolonised framework.

4.5 QUALITATIVE RESEARCH APPROACH

This study adopted a qualitative research approach; hence the study was anticipated from a social science perspective. The approach used in this study was the qualitative research approach. In addition, this approach was preferred because it was non-numerical (Biber and Leavy, 2011).

A qualitative research approach was a befitting approach as it allowed the researcher to draw empirical data from a pool of ideas from co-researchers as suggested by Ragin and Amoroso (2011). Also, Hesse-Biber and Leavy (2011) highlight that at the heart of qualitative research lies the extraction of meaning from data. In this study, the textual data were generated by taking

field notes and recordings during sharing circles, collage, and observation sessions of indigenous games. In this manner, the real-life settings provided multiple versions of responses from the participating co-researchers.

The data generated by co-researchers allowed the researcher to "explore and have an understanding in terms of the co-researchers' definition of the situation and noting patterns, themes, categories, and regularities" (Cohen et al., 2011, p. 537). A qualitative approach in this study allowed use of the thematic approach in analysing the data; this gives descriptions of the data collected and makes it easy for readers. In this study, a qualitative research approach was adopted and a PAR design driven by a critical paradigm was used. In the first chapter, an overview of the research approach was provided. However, in this chapter, the major principles were provided in greater depth. The relevant components of this chapter are depicted in Table 4.2.

Table 4.2 Outline of research methodology

RESEARCH METHODOLOGY	
RESEARCH PARADIGM	Critical Paradigm
RESEARCH APPROACH	Qualitative approach
RESEARCH DESIGN	Participatory Action Research
CO-RESEARCHERS	6 FP teachers 1 FP HOD
INSTRUMENTATION	Sharing circles Collage Observations

4.5.1 Justification for a qualitative research approach for the study

In this study, qualitative research used a holistic strategy (Babbie and Mouton, 2001; Merrian, 2002; Leedy and Ormrod, 2010). The aim was to describe and understand the experiences of co-researchers (teachers) in the teaching and learning of PE within the natural context in which they occur. Furthermore, sharing circles, observations, and collages to generate data from co-researchers were used. Since qualitative research involves fieldwork which permits the researcher to be acquainted with the phenomenon being studied; a small and practicable sample was employed (Leedy & Ormrod, 2010).

In this study, a small sample of six (6) FP teachers including one (1) FP Head of Department (HOD) in one context which was selected. Also, qualitative research pays attention to human behavior as it is affected by the environment in which people live, each context has its own morals and values, thus, the holistic approach of qualitative research explains in detail how and why events occur in their context. Thus, the decision was, therefore, best suited for this study because it afforded the ability to observe the current situation of PE in FP schooling and the challenges that negatively affect its implementation. Qualitative research allows the researcher to describe the situation in rich detail and the readers are able to draw conclusions from the data presented (Vaismoradi, Turunen, and Bondas, 2013), In this study, the opinions of FP teachers were also sought in order to determine whether the researcher had interpreted and drawn valid conclusions from the data presented.

4.6 SELECTION OF THE RESEARCH SITE AND THE RESEARCH TEAM

According to Vaismoradi, Turunen, and Bondas (2013), qualitative approaches all have the same purpose in mind: to understand a phenomenon from the perspective of individuals who are experiencing it. A school in a rural context was selected as the research focus was to on rurality and indigenous knowledge. Hence the selected site was appropriate for the intention of the study. The research site was also the school where the researcher once worked on a previous project. Since the choice of location was a site where the researcher could easily access co-researchers, this constituted a convenience sampling (Nieuwenhuis, 2007). Because convenience sampling indicates that the co-researchers may not be a realistic representation of the larger population (Nieuwenhuis, 2007), the results of this study may not be generalisable to the larger population. However, the goal was not to obtain generalisable results, but rather to concentrate on the experiences of a small group of FP teachers. Pseudonyms were used to

refer to the schools and the teachers in order to protect their identities. A detailed biography of these research sites is presented in Chapter six (6).

4.6.1 The school

Bryman (2016) and Kumar (2019) assert that the research site refers to all the categories that the research falls into, this includes the study's exact geographical boundaries. The participating school is a Primary school in Inanda, KwaZulu-Natal Province. The school is functional and is marked by high teacher presence and good culture of teaching and learning. The "Ithemba" (pseudonym) primary school where the study was conducted was established in 1991 and rated as a quintile three (3) school. For the sake of this study, the school was given the pseudonym "Ithemba" meaning "hope". This school is Government–owned like many schools in this area. Ithemba primary is a no-fee school. A no-fee school is a school that falls under quintile one (1) to three (3) meaning that parents of learners attending this school do not pay school fees.

The school receives food from the School Nutrition Programme supported by Government. This school has a population of 1200 learners with one (1) principal, one (1) Deputy Principal, four (4) Heads of Departments (HODs), twenty (20) teachers, and one (1) sports coordinator. FP has eight (8) teachers including Grade R teachers with one (1) HOD. All teachers were female teachers. Regarding teaching qualifications, all the teachers at Ithemba were professionally qualified. Their qualifications ranged from having a Diploma in FP teaching to Honors degrees. However, the grade R practitioners were enrolled for a grade R diploma in various institutions. The school also had one (1) administrative officer, three (3) people responsible for cooking for the learners, one (1) grounds man for cleaning the whole school, and a security guard. The school had no sportsground, however, it used nearby local facilities.

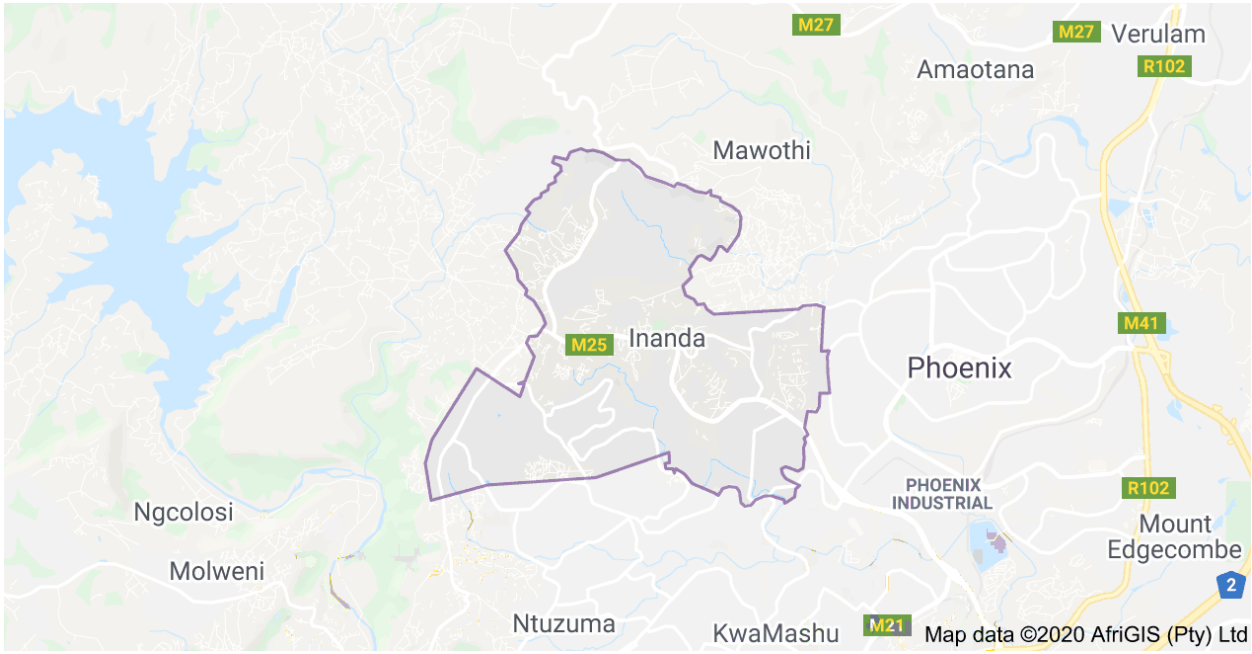

Fig 4.2: Map showing the research site.

4.6.2 Selection of co-researchers

In trying to achieve the goals of the study, co-researchers were selected through purposive sampling. A recruitment letter was sent to co-researchers specifying possible people required for the project in February 2019. All those who were willing to participate were given consent letters and were invited to participate in the project orientation in which the research project was explained: **How indigenous games can be introduced to the PE curriculum in the FP through a decolonial lens.,** in more detail. The benefits and requirements of becoming co-researchers in this project were also explained. This was done so that co-researchers could decipher their willingness to participate at the level of the project stipulations. Purposive sampling was used in the study to select FP teachers.

According to Cohen et al. (2011, p. 156), purposive sampling is a method in which researchers "hand-pick the instances to be included in the sample based on their opinion of their typicality or possession of the specific traits being sought." Furthermore, according to Maree (2009), purposeful sampling aids in the identification of certain traits that qualify the population to be data holders. In this research, purposive sampling was used by hand-picking six (6) FP teachers who were teaching PE in one (1) rural school in KwaZulu-Natal.

These teachers were chosen in order to gain a better grasp of the phenomena under investigation from their point of view. This made it easier for the researcher to get empirical data and avoid drawing conclusions beyond the sampled FP teachers (Cohen et al., 2011). These co-researchers were purposively sampled in order to arrive at an understanding of the phenomena under study from their perspectives. The next part deals with profiling the researcher and co-researchers.

Table 3: presents a detailed biographical description of the co-researchers selected for this study.

4.3 Biographical information of co-researchers

Co-researchers	Race	Gender	Age	Qualification	Experience	Grade teaching
Miss BEE	Black	Female	35 years	Bachelor of Education	2 years	1
Mrs CEE	Black	Female	57 years	Bachelor of Education	27 years	1
Mrs DEE	Black	Female	56 years	Diploma in FP	28 years	2
Mrs EEE	Black	Female	39 years	Bachelor of Education	5 years	2
Miss FEE	Black	Female	52 years	Diploma in FP	25 years	3
Miss GEE	Black	Female	33 years	Bachelor of Education	3 years	3

The indigenous language spoken by the participants was IsiZulu.

4.7 METHODS OF DATA GENERATION

In this section, the processes that were followed in generating data, including the methods which were employed in these processes are detailed. In order to obtain relevant data for the study, different methods were employed. According to Cohen et al (2007), methods include a

range of approaches that are used in educational research to collect data and are also used in interpretation and analysis. Maree (2007) encourages the use of more than one method of data collection to enhance the validity of the findings. Similarly, Mayaba and Wood (2015) argue that relevant data generation methods are key to a successful research project to attain rich and appropriate data.

In the data collection, all the principles of PAR which include high participation engagement as discussed by Maree (2007) were followed. As a result, the meeting schedule was devised in agreement with the co-researchers. The first meeting with participants revolved around three agenda items. The first was to formally introduce the project to the co-researchers. The second was to have a clarification session where the co-researchers had the opportunity to introduce themselves and to introduce any topic of engagement related to the project. The third was an open session to discuss the project schedule and availability. With the help of the co-researchers, the final schedule was created. Co-researchers nominated dates, which were then examined to see if they were suitable for all co-researchers before being finalised. Each member's needs and availability were considered when creating the strategy. The detailed research plan is attached. A rough outline of the meetings can be seen below.

Before the first meeting commenced, all the required documents for the meeting were prepared. The documents included the ethical clearance from the University of KwaZulu-Natal Ethics Department, the permission letter from the KwaZulu-Natal Department of Basic Education, permission letter from the KwaZulu-Natal Department of Basic Education, permission letter from the research site's school principal, and all consent letters from co-researchers and minors' parents (see appendices). The first meeting's date, location, agenda, and time were then conveyed to the co-researchers as part of the notice of the meeting (first one).

TABLE 4.4: SUMMARY DATA GENERATION PROCESS AND METHODS

Research meeting	**Date**	**Research questions**	**Activity**	**Data gathering technique**	**PAR Process**	**Responsible person**
Pre-visit meeting	Dec. 2019		Establishing trust and respect with the co-researchers,		Planning	Researcher

			introducing the research project, and signing of consent letters			
First research meeting Cycle 1	Jan. 2020	What are the experiences of FP teachers in the teaching of PE within the FP of schooling?	Group discussion on the experiences of FP teachers in teaching PE and the current situation of PE experienced by these teachers.	Sharing/talking circles	Planning Acting Observing Reflecting	Researcher Co-researchers
Second research meeting Cycle 2	Feb. 2020	What are the experiences of FP teachers in the teaching of PE within the FP of schooling? (cnt.).	Brief introductory session on collage. Designing of picture collage and its interpretation. Reflect on the process of collage constructing process.	Collage	Planning Acting	Researcher and co-researchers
Third research meeting	Feb. 2020	How can the PE curriculum be re-imagined	Reflection on how the implementation of PE curriculum	Sharing circles	Observing Reflecting	Researchers and co-

		with the decolonial lens to create interest in learning and teaching PE in the FP of schooling?	be re-imagined with the decolonial lens to create interest in learning and teaching			researchers
Fourth research meeting	Mar. 2020	How can indigenous games be introduced to PE in the FP of schooling?	Planning and demonstrating why indigenous games should be incorporated in PE	Observation of indigenous games	Planning Acting	Co-researchers
Fifth research meeting Cycle 3	Mar. 2020	How can indigenous games be introduced to PE in the FP of schooling? (cont.,)	Observing and reflecting on need of indigenous games and its impact in PE	Observation of indigenous games	Observing Reflecting	Co-researchers

4.7.1 The first research cycle

The first cycle consisted of visiting a school to conduct talking circles with co-researchers for the purpose of stimulating interest in indigenous physical games. As mentioned briefly in chapter one (1), during sharing circles, co-researchers and the researcher sat in a circle under a tree and socialised with one another, enjoyed some food and shared ideas on indigenous games, and sang songs. The reason for this was based on what Pinar et al (2011) (as cited by Le Grange,

2021) articulated that indigenous people need to understand decoloniality in order to decolonise their curriculum.

4.7.2 Planning and conducting the sharing circles

During the sharing circle, co-researchers were given an opportunity to bring any object that symbolised/reminded them of their past memories in physical activities. The inclusion of cultural symbols is a good way of getting in-depth stories from them, and it was useful in triggering past memories (Smith, 2012). Thus, teachers shared perceptions on how indigenous people use songs and games during their times, and provided proposals on how those songs and games could be used to teach PE in the FP.

Three (3) sharing circles with co-researchers were carried out. The circles were scheduled at a convenient time for the co-researchers, typically after the end of FP teaching and learning which took place at 13h30 on Tuesdays and Wednesdays. All circles included light snacks and beverages. One of the co-researchers acknowledged this type of data generation method but also highlighted that they had never done it before with anyone. The co-researcher mentioned that it was the most versatile method that respects their culture and sees them as important people who know something. The co-researcher further expressed their gratitude that things were done in a traditional, culturally appropriate way (bringing food to show respect and caring) "*Awu! asikaze sidle makuzofunwa ulwazi kithi, siyaqala ngqa"* when translated in English it means that "*Wow! We never eat when researchers come to seek for our knowledge, it is the first it is done in this way".* This was by no means of manipulating the co-researchers, however, as indigenous people, we show respect when visiting a man's house by bringing them something (Lavallée, 2009). This data generation method was followed by the playing of games led by the co-researchers.

During sharing circles, co-researchers were given a chance to speak freely without being interrupted. Hence sharing of ideas, respect, and love for one another is the key to indigenous research. Flip charts were used to create the space to write the guidelines of the project and ground rules "Talking Circle Guidelines" included respecting the speaker, honesty, and speaking from one's own experiences and perspectives (Winters & America, 2014, p.6).

During this process, in-depth personal stories of how games were played during childhood were shared and how those games were sidelined in formal schooling. Stories elicited a range of emotions, ideas, and memories. Older teachers would tell stories to teach lessons so that

those listening could understand and apply them to their own lives. The origin of the tale informs its relevance. In Indigenous epistemology and pedagogy, where knowledge has been transmitted orally for centuries, storytelling is situated (Archibald, 2008, 2018). Co-researchers were given the opportunity to volunteer as circle keepers, this was done to make them free and know that everyone has power in the group and also to build relationships and trust through sharing experiences. As alluded to by Lavallée (2009), talking circles have four parts namely; building connections, piercing the surface, delving deeper, and reflecting and learning. The same pattern was employed by dividing the talking circles into the four parts mentioned. This aligns with the cycle of PAR and the objectives of the study.

In "**Building Connections"** the researcher provided an opening to start the circle. A video by Judith Sephume illustrating indigenous games that were played by individuals when they were young was used. The co-researchers were excited and joined with singing of the lyrics from the video. The lyrics below were extracted from the video. This icebreaking activity was relevant and led the co-researchers to the topic. After watching the video and singing the song, the co-researchers were asked to introduce themselves to the group (Mills & Jennings, 2011).

"**Piercing the Surface**" as alluded to by Lavallée (2009) is part of the circle where a strong connection to the topic is facilitated. This part was initiated by defining words that they were not familiar with like construction, decoloniality, etc. Co-researchers were then asked to talk about the topic. This was done to allow them to personally connect to the topic (construction of PE in the FP through a decolonial lens). Co-researchers were then asked to share their stories of PE in schools and also their memories of their physical activities that included the playing of indigenous games during their childhood.

The next part of the talking circle was "**Delving Deeper."** The aim here was to get a deeper understanding of the co-researchers' experiences with PE during their childhood and how they teach PE currently. Questions were used as a guide (see appendix). This stage commenced when the researcher drafted the first set of questions for the discussion.

In **Reflecting and Learning** as the final stage in the talking/sharing circle, co-researchers had time to reflect on the ideas and their contributions and the other researchers'. The researcher asked questions that would help the co-researchers identify what they had learned during the circle. They were given an opportunity to share something they learned from participating in the talking circle. The talking circles were closed after the discussion and returned to other activities.

4.7.3 The second research cycle

The second cycle consisted of collage construction. In this study, the collages were used as one of the data generation tools. The researcher gave a brief introductory session on a collage, co-researchers participated in the designing of the picture collage and its interpretation.

Collages are typically used in qualitative research as a means to generate data, analysing and developing a theory (Hill, 2016; Rob, 2018). According to Vaughan (2017), the college provided the opportunity to include marginalised voices and to encourage a range of linguistics and representations to articulate authentic lived experiences in PE. Collages as a visual participatory methodology provide a sense of collective and democratic relationships during the research process and can bring enjoyment to the research activity (Moletsane, 2012). Thus, the researcher was mindful that the use of collages elaborating on the current situation of PE would enable teachers to contribute their ideas in the research process (Taylor, 2010; Vaughan, 2017). Co-researchers contributed to how they view PE, and how PE used to be in the past by cutting and pasting indigenous games and Western games (see appendix -collage). The process of collage-making is detailed below.

Collages procedure

Collage construction (10-20 minutes) was first introduced and used to re-construct memories from childhood play games. Following that, magazines, glue and scissors were distributed and co-researchers were given clear instructions on what to do (30-35). This was followed by the interpretation of collages and debriefing (35-40 minutes).

Step 1- Planning

The collage construction began by an exercise that involved a brief introductory session on what PE is and why is it important for co-researchers to teach PE in the FP through a decolonial lens. The researcher started with a brief workshop of all co-researchers seeking to explain the process.

Step 2- construction of collage-Action

After briefing the co-researchers about the implementation of PE in the FP, the researcher highlighted that creating a collage is not just a 'cut and paste' activity (Khanare & de Lange, 2017). Co-researchers were asked to be in two groups and find pictures that speak to the current

situation of PE in schools. As a facilitator, the researcher was responsible for keeping time and observing the process. Co-researchers in their groups browsed for different pictures and other images from magazines with illustrations of games depicting an understanding of PE, its current situation, and also games depicting Western and local physical activities and how learners participate during games and classroom activities. Co-researchers shared views and were all involved in collage construction (see appendix). They were excited to explain to each other their choice of images. Co-researchers demonstrated the spirit of Ubuntu and collaboration during this process.

Step 3 Interpretation of collages

The collage was displayed and emerging themes were identified. The theme linked to the need of indigenising PE in the FP. Co-researchers were asked to identify some of the common themes they observed across different collages. During this stage, co-researchers were able to identify several key themes across all collages. Some themes that were not identified during the introductory session emerged.

Step 4-Reflection

Co-researchers were asked to reflect on the process of collage constructing. Most co-researchers enjoyed making the collage of PE. The relational nature of collage aligns with the PAR approach of this study, and collages are often used in physical activity research seeking to better understand the experiences of indigenous peoples (Cunningham & Bennettm, 2008; McHugh et al., 2018). Furthermore, Butler-Kisber (2008) states that collages provides opportunities to explore the personal experiences of indigenous peoples in a private setting. It is for this reason that collages were conducted in this study. It further assisted the researcher in getting access to indigenous knowledge of the people of Inanda and also getting into a conversation about their perceptions on PE for example, the current situation of PE, the challenges they face in teaching PE, as well as finding out about their views on what they would like to see change within PE in the FP.

4.7.4 The third cycle of the PAR

Observation of the indigenous game was the third cycle of the PAR. Maree (2016) asserts that observation is an important data generation technique as it holds the possibility of providing an insider perspective of the group dynamics and behaviors in different settings. In this study, observation as a data generation method was used to develop an understanding of behavior rather than making judgments about how teachers teach PE. In this PAR, the researcher worked

collaboratively with co-researchers in the situation of PE. The researcher further immersed themselves in this setting so as to gain teachers' ideas on how indigenous games could be introduced to PE in the FP of schooling, hence PE was dominated by colonial pieces of knowledge. While observing co-researchers, the researcher was mindful of ethics such as protecting the identities of the people observed or with whom they interacted, even if informally. Maintaining confidentiality means ensuring that particular individuals can never be linked to the data they provided (Maree, 2016).

Afterwards, post-observation interviews were conducted to clarify uncertainties and to confirm the researcher's interpretations of what they had observed as truthful and realistic. This process contributed to the reliability and trustworthiness of the data. Five (5) different PE games were played within the research cycle. The reason for choosing five indigenous games was based on the limited time allocation as well as to accommodate all co-researchers during their PE period. These games were suitable for the developmental needs of FP learners. Furthermore, these games can be used as a means to reignite the love of PE in the FP. The first two (2) traditional games (***freeze and ingqathu/skipping)*** were played in the first day. The third game observed by the researcher was three tins followed by ***Ukugenda/Diketo and lastly hide and seek/umacashelana*** game. **Hide and seek/umacashelana** was played to construct traditional activities that could be used during PE in the FP. This kind of game encouraged friendship regardless of cultural differences. This game took 30 minutes to play in a day.

This was a good game to integrate mathematics and science where a learner would use their senses and be able to calculate the distance to each co-researcher as noted by Deegal (2014). While the hide-and-seek game continued, one teacher took snapshots for data analysis (see chapter 5). Consequently, as a participant observer, it was difficult for the researcher to capture all moments. PAR allowed collaboration and equal distribution of roles.

4.8 DATA ANALYSIS

A thematic data analysis approach was used to analyse data for the research. This method of analysing data was selected because it focuses on participants' experiences subjectively (Jade; 2017; Smith, 2015; Zille, 2018). Thematic analysis is capable of detecting and identifying factors that influence any issue generated by participants (Hatch, 2015). Participants'

interpretations are significant in terms of giving the most appropriate explanations for their behaviour, actions and thoughts (Creswell, 2015; Hatch, 2015). The thematic analysis became ideal for revealing the participants' perceptions, feelings, and experiences of integrating indigenous games into the teaching of PE (Smith, 2018).

The researcher used the thematic analysis stages of Miles and Huberman's (2014) model when analysing the collected data. These writers noted that generated data can be analysed in three stages in the thematic analysis process. This model involves a data reduction process, data display, and data drawing. Data reduction was the first stage in data analysis according to the Miles and Huberman (2014) model.

In this model data reduction is defined as, "a form of analysis that sharpens sorts, focuses, discards, and organises data in such a way that 'final' conclusions can be drawn and verified" (Miles & Huberman, 2014). Data reduction includes the process of selecting, simplifying and transforming the data. Jameson (2014, p.67) argued that reducing and transforming data in qualitative design can be achieved in different ways. It could be*;*
"…through selection, through summary or paraphrase, through being subsumed in larger pattern".
The procedure of data reduction was performed in such a way that conclusions were drawn and verifications completed (Clark, 2017; Holdosn, 2017). Furthermore, the data was marked with codes. Coding involved the assigning of table units to the data that could be collected from participants in a single statement and a longer answer.

The main purpose of coding in the thematic analysis was to make connections between different parts of the data (Clarke, 2017). Coding was derived from participants' responses, such as statements and reports. It categorises information with the aim of framing it as theoretical perceptions (Coffey & Atkinson, 2015). Therefore, coding allowed the researcher to review the whole collection of data by identifying its most significant meaning (Kim, 2015). According to Bernard (2017), data reduction allowed the researcher to appreciate the full picture and to make connections between participants' thoughts, ideas, and collected data through observations. In addition, reading prior to starting analysis allowed the researcher to identify and to have more time to evaluate data so as to prevent presumptuous conclusions (Silver, 2015).

The second step of the Miles and Huberman Model (2014) is data display. This step involved retrieving data using data display (Coffey & Atkinson, 2015). It cannot be separated from data reduction because it complements the former (Miles & Huberman, 2014). Data display is "*the organised, compressed assembly of information".* It aims to make sense of the data that was collected. Data display organises data and helps to arrange concepts and thoughts (Jameson, 2014, p.78). According to Patton (2017), displaying data serves a number of purposes. It provides one the ability to view and enhance data more clearly for the research.

Data displaying helped to avoid data overload during the process of analysis. Michael (2016) also noted that data displays make sense of the data that has been collected by displaying related concepts from different statements. All the data that related to each question of the study was organised and presented in order. This allowed the researcher to explore differences, similarities, and interrelationships by entering the data into conceptual clusters for analysis (Michigan, 2016). The data was displayed in a variety of ways such as tables, figures, and theme maps to provide opportunities to gain an extra in-depth understanding of how indigenous games could be integrated into the teaching of PE as discussed by Michigan (2016). Each piece of data offered an opportunity to better explain the data (Clarke, 2017). Tabulated files provided an appropriate and convenient technique to assist in taking comparisons through different theme maps (Gibson 2012). In addition, direct quotations provide supportive meaning to the data's interpretation for some statements (Patton 2017).

The third step of the Miles and Huberman (2014) model comprises data drawing and conclusions. In this step, the researcher focused on the notation of any patterns or themes and the relevance of any statement especially if it is similar or contrasts with others. Categories of information that could go together were then grouped. Hudson (2015) noted that information with the same meaning can form themes. Finally, the researcher built conceptual coherence and consistency, which in the end used to explore the validity of the findings in terms of whether or not they fit into the theoretical framework of the study (Clarke, 2017).

4.8.1 Qualitative research quality (rigor) issues

It is critical that the qualitative researcher analyses the concerns around the rigor of the research. According to Petty et al. (2012) and Wahyuni (2012), evaluating qualitative research necessitates various epistemological assumptions and standards. The rigor of this study was

established using methods that increased the study's trustworthiness (Creswell, 2018). The following epistemological premises were considered.

4.8.2 Measures to ensure trustworthiness

As this research took an empirical approach, it was critical to ensure credibility and trustworthiness. According to Cohen et al. (2011), qualitative data trustworthiness can be addressed through honesty, the depth, richness, and scope of the data acquired, the honesty of the individuals involved, the level of triangulation, and the researcher's disinterestedness or impartiality. Petty et al. (2012, p. 4) agree with these notions of trustworthiness in qualitative research, stating that "trustworthiness relates to the confidence or trust one can have in a study and its conclusions." The first step in ensuring this study was trustworthy was to conduct the research in the natural setting of the co-researchers and a warm and tolerant environment was created during the data generation process.

This encourages the co-researchers to share their views and experiences by telling their stories about games they played and their implications. This built rapport with all co-researchers. This was done to address the stereotyping and misinterpretation of results**,** which has always been a problem when research is conducted with indigenous people **(**Dustan, 2016). Furthermore, Connelly (2016) advised that when conducting qualitative research with indigenous peoples, it is essential that there are strong reciprocal relationships in place. To foster the development of relationships at the school, the researcher volunteered their time prior to engaging in any research and throughout their time conducting research.

Spending time as a member of the school community provided many moments to share their personality as a knowledgeable person in the FP (lecturer and facilitator of ECD programmes) and fostered friendships within the school and community. Furthermore, credibility was ensured using various data collection such as picture collages, sharing circles, and indigenous games which provided a detailed description of the research methodology.

The challenges that surfaced during trial session were noted, thus having enough time to sort them out. In this study, three data generation methods that complement each other were employed to ensure rigor. These were collages, sharing circles and observation of games. This was in line with Flick (2018) and Lauri's (2011) suggestion that triangulation of data happens when the researcher make use of several methods of data generation with the aim of validating the research study. Co-researchers were promised that they have the right to cross-check their

transcript for authentic presentation of their voices. Member checking was another method used to increase the trustworthiness of this study (Creswell, 2017).

Co-researchers were also promised free access to peruse the document to further ensure that their opinions were well-presented.

4.9 ADDRESSING THE ELEMENT OF BIAS

According to Creswell (2013), social science researchers are in danger of becoming biased when they adopt any trend or deviation from the truth in their methods of sampling, data generation, data analysis, interpretation, and publication, which can result in false conclusions. To that end, all principles of purposive sampling were followed. Additionally, data interpretations and presentation of the research findings could be traced back (audit trail) to the researcher's data. This ensured that biases were limited in terms of making assertions based on data that were not generated by the co-researchers.

4.10 ETHICAL CONSIDERATIONS

Prior permission to conduct this research was granted by the Education Research Ethics Committee of the University of KwaZulu-Natal (Appendix). The Department of Basic Education in Pietermaritzburg was also approached and permission was granted to undertake a research study in one of the schools in the Kwazulu-Natal region (Appendix). Consent letters were also sent to the principal of the sampled school requesting permission to perform the research study there (Appendix). The purpose of the study was explained, the research process, what co-researchers would be doing, and how this study would be beneficial to the co-researchers (Appendix: Consent form sent to co-researchers and parents). In the school, the gatekeeper was asked to send the consent form to the children's parents). Finally, the sampled co-researchers were requested to sign consent letters to engage in the research study.

Throughout the study, the notion of trust was employed to maintain rapport and the co-researchers were assured that their privacy would be respected, as well as their commitment to protecting the confidentiality of any information disclosed by others during the study. During the study, the co-researchers were assured that they would not be misled in any way. Because the research findings were going to be presented, it was also stated that the teachers, learners, and the larger community would learn about the results of this study. Participants signed a document authorising their identities to be revealed in videos and other images. Co-researchers

were informed that they had the option to leave the study at any moment (De Vos et al., 2011). It was made clear to the participating co-researchers that, as much as their thoughts on the topic under investigation were welcome, they had the right to discontinue their involvement at any point and need not be concerned about their choice.

4.11 LIMITATIONS OF THE STUDY

Firstly, in this study, there was a small population size: only seven (7) participants were involved in this study. Secondly, the use of multiple data generation tools (sharing/talking circles, collage, and observation) did not assure the elicitation of techniques that are most appropriate for all studies of this nature. More and different data generation tools and a wider scope of the study could have been used to elicit data that may be generalised. Lastly, the schedule plans could not be followed in terms of the agreements amongst the co-researchers – alternate dates and times had to be negotiated.

4.12 CHAPTER SUMMARY

The participatory research design, paradigm, and methodology were presented in this chapter. The data-gathering procedures used in this study were also justified in terms of their applicability to this research. In the framework of the study, ethical considerations and trustworthiness were examined. The chapter concluded with a discussion of the limitations that arose. The cycles of participatory action research will be presented and addressed in Chapter five (5). The research findings will be reviewed in depth, with participating co-researchers' comments, sharing circles excerpts, observation, and collage transcripts and viewpoints from the literature. The next chapter focuses on presenting and analysing the qualitative data generated through collage, sharing circles, and observation of indigenous games

CHAPTER 5

DATA PRESENTATION, ANALYSIS, AND DISCUSSION

5.1 INTRODUCTION

The previous chapter presented the research design and methodology that were employed to conduct this research study. The study sought to explore how indigenous games can be introduced to PE in the Foundation Phase of schooling. Thus, this chapter focused on generated data through talking circles, collage, and observation of indigenous games. The data was presented thematically. The main themes were developed from the research objectives. Some subthemes were formulated from the second question which responded well to the research questions. Therefore, this chapter covered a brief discussion of data generation instruments, thematic analytic framework, and the development and presentation of themes.

5.2 RESEARCH QUESTIONS

The presented, analysed, and discussed data intended to respond to the following research questions:

- What are the experiences of foundation phase teachers in teaching PE within the Foundation Phase of schooling?
- How can the PE curriculum be re-imagined with the decolonial lens to create interest in learning and teaching PE in the Foundation Phase of schooling?
- How can indigenous games be introduced to PE in the Foundation Phase of schooling?

5.3 WORKING WITH DATA AND DEVELOPING THEMES

Data were generated with talking circles, picture collage construction, and observations of indigenous games (cf. 4.1). These three data generation tools complemented each other in exploring teachers' experiences on the implementation of PE within the foundation phase of schooling through a decolonial lens. The generated data was then presented thematically. These themes were developed in line with the research question through transcribed data from talking circles, collages, and observations of indigenous games. The data from the three tools were desegregated into chunks of relevant information to identify preliminary themes that focus on

teaching and learning PE in the FP schooling and enforced with secondary reading. As Patton (2014) states, data within themes should stick together meaningfully, while there should be clear and identifiable distinctions between themes. This was followed by defining and further refining the themes presented for analysis, and analysing the data within them. Lastly, the report was produced. Below is the presentation of the generated data in themes.

5.4 EMERGING THEMES AND DATA PRESENTATION

The following themes were formulated from data generated from co-researchers' meetings through picture collages, talking circles, and indigenous games observations. Throughout this chapter, excerpts were quoted verbatim and supported with literature, where relevant. The themes are presented as dominant narratives of the teachers' experiences on the implementation of PE within the foundation phase of schooling through a decolonial lens.

5.4.1 THE CURRENT EXPERIENCES OF THE FORMAL PE CURRICULUM IN THE FOUNDATION PHASE OF SCHOOLING

In the first talking circle the teachers' experiences of teaching the PE curriculum within the FP in their school were explored. Emerging from initial talking circle engagements, it was found that both challenges and opportunities were experienced. It was also noted in this initial session and future talking circle sessions that the recognition of PE as an important component in the development of the FP learner, both in their physical as well as in their cognitive development.

Miss CEE articulated

"*That is true mam (***nodding***) because a child who is involved in sport during the early stages of life learns discipline early and develops good behaviour and self-esteem. If children are supported, they enjoy going to school to play with other children.*

This important developmental role is highlighted across the themes. In addition, the marginalisation of indigenous games has also been highlighted across the themes. Within this theme of teachers experience of the PE curriculum, three sub-themes emerged. The first relates to the emotional feelings of teachers in relation to teaching the current PE curriculum, the second relates to the barriers in teaching PE to their learners and the third relates to the opportunities identified by these teachers in teaching the PE curriculum in their FP classes.

5.4.1.1 Emotional Feelings of Teachers in Teaching to the PE Curriculum in the FP

Teacher emotions have been known to influence teaching and it is an integral part of teachers' lives (Sutton & Wheatley, 2003). Hence, teachers do have positive and negative feelings about what they teach and how they teach. From the data generated, it is clear that these FP teachers have sentimental emotions about teaching the current PE curriculum.

Mrs. EEE,

"*We appreciate the opportunity to express our views on this important subject. We love to engage our learners in Indigenous games, unfortunately, indigenous knowledge has been overlooked in the implementation of the PE curriculum. It also hurts that we were never consulted in the development of the PE curriculum. We are hopeful that you are going to share the results of this study to further enhance the teaching of PE".*

Miss GEE added*:*

"I could not agree more with what Mrs. EEE said, the games that we played with our learners were fun, and they indeed re-created our childhood memories on the play. I wish we can do more of such games as teachers. The game we played ingqathu (skipping) made our learners excited, the songs involved while skipping were fun and in our language. The use of recycled material shows that we can do our indigenous resources".

Mrs. GEE stated*:*

"We need to go back to what we know better; our PE is impacted by a lot of challenges ranging from the department and extended to teachers at schools".

The nostalgic feelings of playing indigenous games were well expressed by these teachers. The absence of these indigenous games in the current curriculum is disheartening for some, while others had previously tried to incorporate some elements of indigenous games and saw the fun that these indigenous games brought to them and their learners and yearned for these indigenous games to return to the school curriculum. Mtetwa, 2017(cf. 2.5) confirms that the current PE curriculum lacks indigenous knowledge and that the absence of these indigenous games impacts effective teaching. As a result, teachers and learners become less interested in PE. Recalling their experiences of playing indigenous games when they were young or when as teachers they played with their learners, revealed high levels of fun, excitement and interest. According to Hadebe-Ndlovu (2022) indigenous games were entertaining, socialising, competing, exercising and winning. The author (Hadebe-Ndlovu) further explains that the traditional perspective on these games consists of play, enjoyment, and recreation**.** The games

were of physical nature where learners had to, for example, jump to the beat of the skipping rope. Other fun activities were integrated into the games. Songs were sung alongside the games, bringing interest, excitement and collectively amongst the learners. The intent of the PE curriculum would have been fulfilled through these indigenous games, but were excluded from the original curriculum for PE within the foundation phase.

5.4.1.2 Barriers to Teaching PE to their Learners within the Current Curriculum Prescripts

Aoki (1999) writes about curriculum as planned where reference is made to the official curriculum. In this case the official curriculum is the CAPS curriculum and its accompanying Annual Teaching Plans (ATP). Aoki (1999) also speaks of curriculum as experienced and this experience could be drawn from the teachers' perspective from that of the learners' perspective. As learners were not part of the research design, the curriculum as experienced, is from the perspective of the teachers. Emerging from the talking circles, the co-researchers raised several concerns, which were posed as challenges to the effective teaching of PE. The collage, interpretations of the observed games as well as discussions that stemmed from sharing/talking circles pointed towards current challenges faced by teachers in the teaching of PE. However, the discussion was not only based on negative stories. Good stories were told too during talking circles by co-researchers, which encourages good practices. Within this sub-theme, the focus was on co-researchers' revelation of the challenges they faced in teaching to the official PE curriculum for the FP of schooling.

Most co-researchers were optimistic that PE is a valuable component of Life Skills subject in the FP. However, most teachers were facing challenges in teaching the PE curriculum. In the study, key current challenges were grouped into various categories, including, the learners institutional (school), teacher-related, and societal barriers (cf. section 2.2). Barriers within schools that restrict teachers from providing PE programmes are classified by Morgan and Hansen (2008) as being either institutional (outside the teachers' control), teacher-related (arising from the teachers' behaviour) and societal (arising from the society/community). The analysis from co-researchers was presented as follows:

In the study, key current challenges were grouped into various categories for example institutional, teacher-related, and societal barriers (cf.2.2.1,.p.28).

(i) Institutional barriers

Institutional barriers are those barriers that emanate within schools that restrict teachers from providing PE programmes as described by Morgan and Hansen (2008). As mentioned in the discussion, teachers are concerned with accommodating all children's needs, thus, an inclusive environment can help them solve such barriers. Barriers such as shortage of resources, budget constraints, reductions in time allocation for PE, the lack of professional development and support, the crowded curriculum itself, and the lack of facilities and equipment, etc.

Recorded responses referred to a lack of resources to serve the needs of various groups involved in the construction of school PE. Teachers in the current study confirmed that they face many challenges in PE. Many PE activities have very little educational benefit to the African child. Only a few references were made to planned/structured lessons with syllabus aims and appropriate PE pedagogies implemented. It was common for teachers to describe PE lessons where the main objective was to 'get children outside and running.'

Co-researchers agreed in one word that lack of resources hinders their teaching of PE (cf.1.2) Also, the dominance of Western knowledge, different perspectives on PE, as well as the insufficient understanding of Western games, are the leading barriers to PE implementation.

Mrs. GEE commented

"I know this might be seen as an excuse as many people say so when we cry for lack of resources however it is true, we do not have resources to do PE in rural schools. But with us we are sometimes lucky to get little from other ex-model C schools". However, we do not wait for the schools to donate to us thus I usually rely on what we make from recycled material".

Indigenous/local resources are used to supplement the known resources. However, these resources are not listed in the policy but are developmentally appropriate. Most of the co-researchers in this study revealed that the lack of both physical and human resources serves as obstacles that hinder them from embedding indigenous perspectives in PE. This has been revealed in Miss DEE's comment.

Miss DEE

"We have a shortage of types of equipment to use. We make our resources from recycled material for example balls, skipping ropes from plastic bags, scoops from milk bottles, etc. This

helps us a lot hence our school lacks resources and receives no resources from the Department of Education. If we ask the principal to buy for us, he will tell us that there is no budget".

Co-researchers in this study did apply indigenous knowledge, beliefs, and practices to teach PE in the FP through a decolonial lens. This shows that this school has assets that may contribute to solving the problem that has affected them**.** Assets-based approach premised itself on community transformation and emancipation toward sustainable community growth.

The strength of all co-researchers is recognised rather than marginalised and devalued. In simple terms, individuals are characterised by what they bring to the table to solve the problem rather than being considered by what they lack. Hence, teaching physical activities outdoors offers special challenges that are often not faced in the classroom. They all agree that other stakeholders should be involved.

Miss CEE articulated

"*That is true mam (***nodding***) because a child who is involved in sport during the early stages of life learns discipline early and develops good behaviour and self-esteem. If children are supported, they enjoy going to school to play with other children".*

MRS added:

"The school can overcome the shortage of human resources if it can allow community sports coaches to assist during PE. A teacher can divide the class into two and take one group while the other group can be taught by the coach. We need to work on a strategy that will allow all stakeholders to feel the urgency of working with the school".

Among the challenges faced by teachers, human resource was also one of the barriers. Time allocation for PE in overcrowded classes was also one of the factors mentioned by teachers. This is evident in the CAPS document which teachers are expected to follow when teaching PE. The per-term time allocation for Life Skills is 60 hours per term for Grades R to 2, and 70 hours per term for Grade 3. PE is allocated for two (2) hours in Grades R to 2, and two (2) hours in Grade 3 (DBE, 12, p.13). This is not enough according to teachers, as a result, the National development plan for 2030 put sports and PE as an important element of a child's development (cf. 3.3.3, p.53). Here, all FP teachers agree that the time allocated for PE is insufficient. The co-researchers (teachers) reported that they spent more than ten (10) minutes each day embedding indigenous games in their learning experiences.

This is done to link the home and school because these learners do play indigenous games and sing songs while they play in their community. FP teachers indicated that they enjoy playing indigenous games although CAPS does not say much about it. This aligns with Louth's (2014) findings, which suggest that playing traditional Indigenous Games (TIG) with children in school should enable learners to deepen their knowledge of Indigenous peoples, their histories, and culture, as recommended by their National Curriculum.

Findings suggest that FP teachers feel that PE is marginalised compared to other school subjects. This is due to the injustice that South Africa practiced. This resulted in the inequality of opportunities for children in South African schools, as a result, not all schools had equal funding (cf.2,2.2**)** Also, while the importance of PE is widely acknowledged, competition from other academic subjects such as mathematics and language, which are prioritised, has forced teachers to further reduce or cancel some PE programme due to pressure. Thus, this shows that there must be balance in subjects and also a link between curriculum construction and the cultural identities of the people it is meant to affect. This means that a realistic approach to constructing a decolonial curriculum is to draw from the cultural knowledge and resources of those meant to be impacted. This study illuminates the challenges faced by PE teachers and also suggests a way forward. Co-researchers agreed that teaching is not a journey that one can take in isolation. It is a long expedition involving all stakeholders like teachers, learners, and parents in which individuals are recognised as assets that can share lived experiences and perspectives which are linked together to produce meaningful learning.

Mr commented:

"*We enjoy teaching them African games and songs during PE, something that we know better but mam you will find that due to overcrowded classrooms, we find it a challenge to finish the allocated activities in time because you have to take the class outside and play games with them alone. The time allocated for PE is way too little, for example, only two hours are allocated to PE per week and we do not get assistance from anyone to make this work.*

Again, a lot of time is wasted when we walk to the local grounds because we do not have one in our school".

Mrs. CEE added:

"My class has 48 learners. I found it hard to take them out and execute the well-structured lesson plan that I have developed. It became difficult to ensure that each learner was participating accordingly. I fail to assess them and when I divide them into groups and ask them to perform a certain activity, it becomes a challenge and time-consuming".

Mrs. EEE commented:

"Yes ***(emphasising the point)*** *Although we were not trained to teach from colleges, we try to follow the document but my biggest worry is that in the policy document, nothing is said about how to prevent injuries during PE. So, we can welcome any assistance, especially from a skilled person like a coach who can volunteer and show us what to do especially on developing these learners for the future, or a parent who can take one group while I work with another group. This will do justice to learners and less stress on our side as teachers".*

Miss GEE asked*:*

"Who knows, maybe the coach may end up training us too since the department never train us on how to conduct a relevant PE lesson".

Mrs. FEE added:

"*When we try to do the best in PE, the priority is always given to language and mathematics with even insufficient allocated physical resources".*

"Scholars cited in Chapter two (2) have shown that teachers lack support in implementing PE. In addition, teachers were not given adequate training on implementing PE. As a result, learners take no notice of PE. This shows that if teachers and the community were to work together, learners could benefit more".

Mrs. GEE articulated:

"*I cannot argue more on this issue but I must say that I have been a teacher for more than twenty years and have moved from one school to another. I have never seen support for PE from the circuit nor the district. The school decides on its own".*

The majority of teachers indicated during talking circles that they are willing to involve community members in PE to achieve the outcomes outlined in the policy document.

(ii) Teacher-related barriers

Throughout our discussion in meetings, co-researchers (teachers) mentioned that although they are surrounded by challenges in the implementation of PE, they try hard to overcome them. In this meeting, it was decided to listen to the teachers' views and their actions regarding the challenges they face (cf.3.6, p.78). Research has shown that more attention should be given to teachers' thoughts and actions and how this affects quality teaching (Tsangaridou, 2006). The major challenges faced by teachers in the implementation of PE include; possessing low levels of confidence or interest in teaching physical education, being unable to provide safely planned and structured lessons, age, and gender, having had personal negative experiences in PE, and lacking training, knowledge, expertise, and qualifications to provide physical education.

Although the researcher's interest was in hearing good stories about PE, the majority of the stories were based on challenges faced. However, the researcher kept reminding co-researchers that they were assets, and it is within their hands to change the situation that is faced by their community.

Mrs. CEE remarked:

*"We understand that it is in our hands to make changes in what we see as a problem. Although we love to involve our learners in PE (***pausing***), we do need intensive workshops to gain more confidence in what we do. We also need support to be confident in planning* structured lessons. *I wish the department could workshop us on the activities in CAPS and we also need more workshops on alternative activities that we can apply, for example, cultural activities that bring interest to our learners. We clearly understand that PE is an important subject. So, colleagues, if we want to change the quality of physical education programmes in our schools, we must pay much closer attention to how we teach PE. As they say, if we are not part of the solution, surely, we will continue to be part of the problem".*

The discussions revealed that PE is the only school subject that focuses on physical and mental development and prepares almost all learners for an active lifestyle. Thus, teachers should not feel the burden. Historical and situational constraints in education limit the potential of PE to enhance learning. The attitude of teachers towards PE was mostly positive. Most teachers agreed that PE is a valuable subject and are willing to teach it although faced with many challenges and sometimes feel unprepared to teach it. Hence most activities have Western input and relate less to the kind of learners they teach.

Miss GEE commented:

"It concerns us that PE being such an important subject, is one that is devalued in the school curriculum the most. This has made teachers to be demotivated sometimes. You know mam, if I can make an example here in the Foundation Phase, we have our programme that incorporates three subjects (mathematics, Languages, and Life Skills). According to my understanding, Life Skills should not be taken lightly because all the other subjects that the child will learn in intermediate is within Life Skills. But you will find that Life skills periods are used to teach other subjects like mathematics and languages. As a result, we develop this attitude of seeing it as a not-so-important subject in school. I think it is not just us in the school, it is a problem in most schools in South Africa. So, PE as a component of Life Skills suffers".

Miss BEE agreed:

"I agree with Miss Gee. This is because mathematics and languages are examinable subjects and the government emphasised that learners should read and write. Yes, that is important, but I feel that all subjects should be given priority. If all subjects are given equal treatment, teachers will be positive about it. Perhaps this can happen if PE is made a stand-alone subject like before".

Mrs. DEE commented:

"Yes, maths is given priority by the department. Even in CAPS, the time allocation differs".

As we continued with our meeting, looking at hindrances that prevent PE from being properly constructed, the age, gender and negative experience in PE prevailed as a challenge during PE practice.

Mrs. CEE commented:

*"Mam as you see, I am an old woman now waiting for pension next year and I have arthritis. I have just done a knee replacement so I cannot take my little ones outside to do PE, especially on cold days. I used to do it when I was active and young. I have been teaching here for more than 30 years now, my age does not allow me anymore". I wish I was still active (***laugh**)".

Mrs. EEE added:

*"That is true, most Foundation Phase teachers are gogos "grannies" (***laughing***). When we take our learners outside, we just ask them to play because the prescribed activities in the CAPS document are not suitable most of the time. But indeed, CAPS emphasises that learners should work effectively as individuals and with others as members of a team. I must say that our age sometimes cannot cope with the demands of CAPS where you need to do many activities within an hour. This needs a young energetic person. Most of us have personal problems like* **(touching our knees)** *and knee problems".*

Miss EEE stated:

"You know mam, what we end up applying is integration because we plan together, we integrate creative arts with PE. In the CAPS document, you will notice that most physical activities are also done there. For example, games focusing on numeracy and literacy such as number songs and rhymes, making letter shapes through movement, etc. We make sure that learners do some movement before we begin the lesson. We also play indigenous games like ingqathu (skipping) and ukugenda to teach counting, addition, and subtraction and to make learning interesting. Let me demonstrate to you".

Miss BEE:

"We asked all co-researchers to stand up and do a warm-up activity, it was so unexpected but fun. We started by skipping rope where two parents and two learners participated. Before skipping, ***Mrs. CEE*** *explained the rules of the game, for example in this game, is to divide the learners into groups of 3 (as a minimum) where 2 learners swing the rope and the third player jumps over it. While playing, they sing African songs. This was fun and the learners were shown how to play the game* ***(appendix)****. Other co-researchers were also excited but complained of knees problem. This shows also that indigenous games can bring fun to the teaching and learning in the FP classroom*".

(iii) **Societal barriers**

The research team of this study reported on the economy-related issues and time constraints as seen among the elements that hinder the effective teaching of PE in the FP. It was reported that working parents do not have enough time to cooperate with the school. Besides, most parents from poor economic conditions refrain from attending school activities or even volunteering to assist. Hence, in poor rural communities, there is a high unemployment rate and parents cannot cope with the demands of the school where money is always required. Also, obesity in children

is fast growing and is a problem. In the introductory chapter, it was also stated that physical inactivity still exists as a major contributor to obesity in children and adults (cf.1.2). Co-researchers emphasised the relationship between the community and the school in developing PE and sports initiatives and focus on addressing various social issues.

Miss CEE articulated:

"In this area, we are faced with many problems. This includes poor 'connection' so; we are usually behind. It would have been better if we had 'connection'. As you know, technology plays a big role in everything we do. So, we end up not wanting to be involved".

It has become evident from the co-researchers' experiences that there is a dire need within communities for all stakeholders to work in collaboration toward improving most societal challenges. In a South African context, rich indigenous sports and games exist to draw from to promote social cohesion and healthy living."

Mis FEE commented:

"*I think the community may support learners and show interest in PE and sport. They may attend inter-house sports events and cheer the young to do their best when these activities are held. However, the community would need to be included by the schools for them to feel needed and their input desired."*

The co-researcher highlighted that although there is poverty which results in a shortage of resources, they still take their learners out for PE. During the meetings, it was mentioned that the South African rural context is characterised by poverty, low literacy, and a large number of dysfunctional schools, leading to poor quality of education. Co-researchers highlighted a great need for parents to be involved in their children's learning to align the curriculum with indigenous knowledge that parents hold.

Miss CEE articulated:

"*When the Government of the national unity took over in 1994, we were excited and hoped for changes in the education system. Yes, a lot has been done (nodding the head…) but I feel*

the rural schools were left behind and are still left behind. There are many problems facing teaching and learning here. Policy implementation is a challenge".

Miss DEE added:

The structure of PE itself has not changed. The Isizulu Life Skills document that we use is still the translation of the English version, so you see ***kusafana nje (meaning: 'it's still the same').*** *Most of the games are Western. We need more traditional games in our curriculum. The PE activities in the CAPS document are still suitable for learners from resourced schools. We need to develop our own. This means that we need to develop the so-called* ***(clicking--)*** *'African curriculum'. If we change the curricula content, we will meet the needs of all learners*.

You see mam Madonda, we do not have pride nor confidence in using African methods of teaching because we are so driven by CAPS, everything that we do should be taken from CAPS, yet the very same CAPS is dominated by the games that we never played when we were young. We end up not taking children out ***bazokwenzani vele ngoba nawe thisha awazi (meaning: what will they do since you yourself as a teacher do not know)".***

***Miss GEE (*raising her hand**)**:

"Based on what my colleague has just said, let me tell the team briefly how PE is being constructed/structured in the FP so we can see where the problem is. Firstly, PE is a unit/component of Life Skills in the FP. Secondly, the time allocated for this vital component is lower than the time allocated for another subject in the same grade. Imagine working with young learners that learn through play and need more vigorous exercises to develop them holistically, and the time allocated is so low. PE is so marginalised till today. Within that time allocation, we are expected to teach many things within an hour. Remember we are working with FP learners who need reinforcement and scaffolding and these activities are not designed for our learners.

The curriculum itself is very packed ***kodwa asinazinsiza kufundisa*** *(meaning: we have no resources) Other barriers described include a lack of confidence or interest in teaching physical education using Western methods, being unable to provide structured lessons, having had personal negative experiences in PE and lacking training, knowledge, expertise, and qualifications to provide physical education as in line with Morgan and Hansen (2008)'s*

argument. African knowledge is not reflected ***(cf.2.3.5)****. In the document, it's just one line saying 'play any indigenous game, it does not specify which game and how that game will lead to the development of the learner holistically, you just have to figure out yourself."*

Mrs. DEE (adding):

"We *were not trained to be PE teachers. This was done only for 'white schools' during our times. Thus, we lack training but that does not mean we lack knowledge.* ***We know a lot and can do a lot;*** *the challenge is not with us but with the way PE is structured. For example, our large classes have more than 50 learners, and we are so overcrowded which affects the provision of PE. We also lack facilities, suitable teaching spaces, and equipment. By using indigenous ways, we can lessen the problem we are facing right now. Look, we have no grounds in the school but our yard is big enough to cater to our learners without going out. We just need to think about how we can make our environment enable us to cater to learners' needs. We grew up without resources but we were fit and healthy."*

Miss EEE: (clearing throat):

"Yabona mam kuliqiniso elimsulwa ukuthi akukho okuyolunga uma singenzi ngendlela yethu. Ukuze labazukulu bathokozele ukudlala bakhule bephokophele kumele sithole ikhambi. Lezinkinga singazinqoba. (You see mam, it is an absolute truth that there is nothing that can go well if we do not do according to the way we were taught by our ancestors. For our grandchildren to be interested in playing, we need to find a solution to conquer this battle)."

Surprisingly, the voices above were from teachers. FP teachers confirmed that although they were not trained, they were willing to participate. They had wished for the improvement of PE performance in the FP schooling, and they regarded themselves as having a variety of knowledge, skills, and ideas relevant to achieving improved PE performance in the school. Through the discussion with the team, it also became apparent that PE programmes were suffering extreme marginalisation when compared to other subjects and that PE teachers felt a major sense of "exhaustion" early in their careers. However, other co-researchers mentioned that collaboration with other stakeholders may assist the school. Also, the involvement of parents may increase physical literacy in children and that can lead to learners who are more focused, creative, and better able to socialise with friends and able to solve problems. Socialisation and problem-solving are vital components of holistic child development.

The discussions show that a lot is needed to improve the way in which PE is construed in the FP. It was also apparent that early exposure to sport contributes to developing positive attitudes and values (cf. *3.3.4).* Dobbins, De Corby, Robeson, Husson, and Tirilis (2009) sustained that exercise and activity habits commencing early in life, and development of healthy lifestyle behaviours among children and adolescents, translate into reduced health risks in adulthood, therefore, quality education at an early age is imperative. The provision of quality PE curricula can be affected by many factors, some of which can assist or hinder delivery and participation. Challenges like limited knowledge of physical development, in most cases, failed to give learners the basic physical skills intended by the programme (cf.3.3.3). The crowded curriculum itself and the lack of facilities and equipment were highlighted by teachers as causes of challenges facing PE.

Other barriers described include possessing a lack of confidence or interest in teaching physical education using Western methods, being unable to provide structured lessons, having had personal negative experiences in physical education, and lacking training, knowledge, expertise, and qualifications to provide physical education Morgan & Hansen (2008) argue. These barriers identify caused impediments to the provision of PE in the FP (cf.3.3.3).

The indigenous interviews and talking transcripts indicate that there is a lot that the co-researchers can do jointly to solve the problem. They did not only talk about hindrances, but they suggested solutions as well. All the discussion points to the need to deconstruct and reconstruct what is currently used in the teaching of PE.

5.5 SUGGESSTIONS ON HOW INDIGENOUS GAMES CAN BE INTRODUCED TO PE IN THE FOUNDATION PHASE OF SCHOOLING.

The discussions that took place during the second research meeting were based on the need for change in PE. The co-researchers had already articulated the problems in the South African education system overwhelmed with changes, resulting in the decline of the quality of education in the country. All of the co-researchers' argument points to the re-imagining of possibilities within the decolonised framework. This means re-thinking and finding new ways of teaching PE, by exploring the value of incorporating practices and knowledge embedded in indigenous knowledge systems (Mudaly & Ismail, 2013, c.f 2.5).

Data from observation highlighted the need to change/transform the PE curriculum. It emphasised the implementation of PE by integrating indigenous games that learners can enjoy in class and outside the classroom.

Co-researchers highlighted that the improvement needs include **culturally relevant P**E, **relevant teaching strategies,** and an **inclusive environment** that will help all learners to achieve and lead them to a physically active life. Globally, many teachers are expected to adapt to changes in curriculum policy (Mudaly & Ismail, 2013). Thus, the inclusion of IKS in PE was highlighted as vital in the decolonisation of the curriculum.

Co-researchers in the second meeting indicated that using **relevant teaching strategies** such as traditional games during teaching PE, encourages children to preserve their heritage. More so, co-researchers of this study reported that the lack of resources serves as an obstacle that hinders them from embedding indigenous perspectives in PE teaching and learning. Thus, PE needs to be transformed.

Mrs. EEE:

"*Mrs. Madonda, our curriculum needs to be transformed. The lack of resources gives us obstacles to teaching PE using our indigenous perspectives. It needs to integrate our knowledge of outcomes that need to be achieved and also be inclusive".*

Miss CEE added:

"In our class we try to be inclusive and involve parents, what we normally do is write to parents and borrow ***izigubhu (drums).*** *We also use other culturally familiar resources like this one* **(picking up a traditional object worn by women when they dance).** *We believe that using cultural resources will build a strong relationship between children and culture that can be used as a vehicle for learning".*

Mrs. DEE:

"*Here* **(pausing)** *Eh---where can I start?* ***Ummmm-****mam Madonda, we have noticed a lot of benefits that cultural activities bring to the learners during PE. Learners feel excited, we noticed an improvement in the teacher and learner relationship. Such games encourage social-emotional learning. They also allow learners to proudly acknowledge their heritage, language, culture religion, and tradition. During games, learners bring other forms of expression into the classroom regularly."*

The above extracts highlight the importance of incorporating learners' background experiences and home encounters into the educational plan and instruction is a fundamental exercise for those meanings to accomplish culturally relevant teaching. Playing indigenous games helps children develop patience and special skills through a positive learning process (Zhang, 2011, p.9, c.f 2.5.4).

5.5.1 The Need for Enhancing Play Pedagogy in PE

Throughout the discussions, the FP teachers emphasised the importance of collaboration and having an integrated strategy that centres on indigenous knowledge. They agreed that an integrated strategy that balances IK and Western knowledge is needed to prioritise PE since PE was not a priority in the school curriculum which made it difficult for schools to achieve high-quality PE. Furthermore, learners learn differently therefore strategies need to change often.

Indigenous methods have almost vanished from existence and only remained in the distant memories of some parents and members of the community. FP teachers emphasised the use of indigenous games as a rich source of indigenous knowledge that can contribute positively to PE teaching and learning. Teachers highlighted the importance of play in the FP. Play is part of PE and is a strategy to use in the FP (Madonda, 2016). Play is flexible and inclusive; however, Western strategies marginalise groups of people who are different from Western people and therefore demonstrate inequality (Amusa and Toriola, 2017).

Co-researchers agreed that the games that are used in teaching PE ought to be analysed. Therefore, games and songs that were played were then categorised according to the role they play in the development of the child. Some games and songs encouraged socialisation (social development), and physical games like ***ingqathu*** encouraged physical development and teamwork. As stated in the Life Skills – CAPS and other games stimulate memory, promote relationships, and built self-confidence and self-discipline (DBE, 2011). Therefore, an integrated approach allowed all co-researchers to participate and was fun. Also, the teaching of PE requires teachers to have a good repertoire of appropriate teaching strategies.

Mrs. CEE:

"*Physical education is one of the most important parts of the school curriculum. You know madam Madonda,* **(pause) –** *by this I mean that it is important for us as teachers, when we teach PE to the FP child, to use strategies that will assist the child in socialising with his peers.*

In my classroom, I employ several teaching strategies like direct teaching using indigenous games to promote interactive learning, cooperation, learning, problem-solving, etc."

"Through PE, learners learn to make meaning and are able to understand the relationship between home and school environments. There is a sense of connection between the two backgrounds. When they play games and sing action songs, they share information, take a leadership position and are able to make an informed decision when they are connected with people and the environment. Through socialisation, children feel supported in the learning process, and as I mentioned, social development is one of the important aspects of child development in the FP so PE should follow its own culture."

Mrs. DEE commented:

"We need to begin by ensuring that the strategies that we use embrace everyone's background - meaning that we need to have games that show integration so that learners understand easily. Also, integration in PE will teach learners the relationship between programmes or within the subject. Let me make an example here Mam Madonda, you see Life Skills has four components; Beginning Knowledge, Personal and Social Well-being, Creative Art, and PE. These components are interrelated but you will find that there is a lot that you can draw from Creative Art and teach in PE. Creative Arts also include games and songs so we easily integrate them. You see what I have here is the CAPS document that we use to teach PE. It is stated that through Life Skills, learners are exposed to a range of knowledge, skills, and values.

If we look at Creative Art, there are a lot of activities that we can ***integrate*** *here, like in Grade one (1) term one (1), teachers are allowed to sing* ***indigenous songs*** *using appropriate movements and dramatisation. This is where I feel happy because I teach them our traditional dance and songs."*

Miss FEE reported:

"*Also, in Grades two (2)- three (3), there are games that we can use to teach PE. Like in Grade three (3) term four (4), we have creative drama games that develop focus and visualisation. Games like throwing and catching using different sizes and weights of the balls". This integration helps us a lot to deal with the stress of doing PE, and learners enjoy it. After playing indigenous games during PE, in creative art, we ask them to draw themselves with their friends playing games. This is in line with the aims of Life Skills in CAPS - valuing indigenous*

knowledge systems. So, I always feel that we do integrate but it needs to be made official in our curriculum."

Miss GGG commented:

"I was happy with this discussion; it is showing that teachers are not lazy although they are faced with many challenges mentioned in our earlier discussions. It is reflected in the way they talk, that they acknowledge the rich history and heritage of this country as important contributors to nurturing the values contained in the Constitution as stated in CAPS (DBE, 2011)."

5.5 A POSSIBLE DECOLONISED PE CURRICULUM FOR FP TEACHING

Co-researchers agreed that a possible decolonised PE curriculum can be achieved through creating an inclusive approach when revamping the current PE curriculum. Inclusion has forever been a challenge in rural schools. This stems from the inequality and exclusion of learners with disabilities from the education system during apartheid (DoE, 2001). More so, the physical environment was also been a challenge. Students with disabilities continue to face different challenges owing to a lack of policies that support them (cf.2.1). Although the environment is seen as one of the resources that play a vital role in child development, learners experiencing barriers still suffer, and the curriculum is not flexible. In the discussions, co-researchers emphasised the importance of good infrastructure to make conducive teaching and learning.

Co-researchers agreed that an inclusive environment values diversity and supports all learners. Moreover, co-researchers disclosed that the environment of the learners plays an imperative role in affording physical movement particularly as it pertains to outdoor equipment. Also, the issue of an inclusive environment was important in the implementation of PE in the FP. Teachers mentioned issues with the environment – that it is poor and has no resources, but the question remained, how could teachers make use of the little resources at hand to develop young people? This discussion led to the discussion about an inclusive environment which is a fundamental topic - an environment that does not exclude learners experiencing barriers.

Miss FEE articulated:

"You know mam, I would be lying if I said I know how to provide an inclusive environment. The reason is that most teachers see the learners with disabilities as posing a challenge during teaching and learning and more especially during PE. Because of their slow pace, they are often left behind. Learners with disabilities experience restricted participation in extracurricular activities. Physical access is a challenge in schools like ours. As you see ***(pointing)*** *we have no grounds, look at how our school is built, it is in a steep environment so imagine a physically challenge child being asked to attend PE in those far community grounds. It is unfair".*

Mrs. BEE added:

"It is indeed unfair to the learner and also to the teacher. Both become frustrated. Some days we play in front of the class but that cannot be called PE fully because few learners participate in groups and the rest will sit and watch. So those with challenges will never get an opportunity to play. They usually record scores or count the participating learners. That is how they are involved. I remember when we were playing musical chairs only learners who were able to move fast were selected by their teams to participate."

Miss DEE (adding):

"Yes, in my class too, physically challenged learners were not involved. Again, this was witnessed during 'throwing and catching' where Thandy was side-lined because she was limping and couldn't run fast." This was a very disturbing moment that I observed".

Ms. BEE stated:

"We need a change in the way PE is perceived. The system should change the existing form of teaching PE which is Western-based and use a more integrated relevant approach that will be meaningful to the local people. We need a curriculum that encourages African children to do better. Collaborated planning is needed here. Also, working with the community can be a good solution for this issue. Our job as teachers is to contact parents, and they can come and support Physical Education programmes with their skills. Khumbula phela mam ukuthi ukudlala into endala nathi singakazalwa (remember mama, that playing is old as mankind)."

Another similarly shared

Mrs. DEE. (**clicking the thumb**):

"Yes, ngivumelana ne colleague yami (I agree with my colleague) Collaborative work will mean we change things. That will require a sustainable environment that is integrated and recognises all of us as equal. That will mean that our values (pointing at her chest) as indigenous people are recognised and PE activities will improve by being inclusive.

This current PE is a copy of Western countries' PE so our learners are not benefiting."

The co-researchers concluded that to address the need for the change in PE in the FP, all co-researchers should collaborate with parents and the community and be prepared to go the extra mile and make sure that PE is no longer marginalised and devalued by incorporating more of the IKS in the curriculum of PE. Co-researchers stressed that the IKS not only have the potential for a democratic living, but also for emancipating the individual (Mudaly, 2018).

5.6 POSSIBLE INDIGENOUS GAMES FOR INCLUSION INTO THE PE CURRICULUM

Industrialisation and rapid advancement of technology have indeed had a significant impact on devaluing and marginalising indigenous games in the PE curriculum and in society. Indigenous games form a fundamental component in child development, however, the misrepresentation of Indigenous games in the Life Skills curriculum, and the introduction of modern forms of entertainment, exacerbated the problem. These changes led to the lack of interest for teachers to incorporate Indigenous games in PE. Consequently, children preferred digital devices to traditional games. Additionally, the dissemination of tradition from one generation to the next has been hindered by the decline of oral and cultural traditions. However, the significance and benefits of traditional games should not be overlooked. Indigenous games foster social interaction, cooperation, and physical activity, promoting developmental skills in children (Hadebe-Ndlovu, 2022). They can also serve as a means of preserving cultural heritage and creating a sense of identity and belonging. The inclusion of indigenous games in the PE curriculum can be a valuable approach to reconstruct memories from childhood play and re-ignite their interest, as noted by Zeeba (2013). Indigenous games can help learners reconnect with their cultural roots, encourage creativity and imagination, and promote social interaction.

As alluded by Burnett (2018) the lack of indigenous games in the curriculum compromise the teaching and learning of PE (c.f 2.2.1, p 28)

Five indigenous games that carried traditional cultural content and provided optimal formal teaching and learning opportunities were selected by co-researchers. These indigenous games have potential to be utilised, contribute meaningfully to the physical, cognitive, social and cultural development needs of foundation phase learners.

The first two (2) traditional games that were played in the first day of observation revealed the willingness of FP teachers to use indigenous games in PE. Co-researchers mentioned that the inclusion of indigenous games in the PE curriculum have benefits to the FP classroom.

The first game that was played by the co-researchers was the freeze game. Freeze game is a popular game often played when music stops. The freeze game encourages participants to dance and move around freely, when music stops unpredictably, participants are required to freeze in whatever position they are in. The game then resumes when the music starts again, and the participants continue dancing until the next freeze signal. The freeze game offers several benefits within the context of PE. It encourages physical fitness, develops motor skills, reaction to time reflexes, spatial awareness, listening skills, and social interaction.

Miss GEE stated:

"*Foundation Phase learners enjoy freeze game because it allows them to do various moments such as jumping, twisting, or balancing, fostering the development of gross motor skills. The movements that learners do, promote coordination, and overall physical fitness."*

Miss BEE agreed:

"*I could not agree more madam, freeze game teaches learners to listen attentively to the music cues and develop their listening skills. Freeze game promotes cooperation and teamwork among learners. Learners enjoy this game because it allows learners to express themselves freely within the boundaries of the game.*

Co-researchers enjoyed playing this game. It took them about 15 minutes to play, laughing at each other's movement. The freeze game addressed the competencies of PE as stated by the CAPS (DBE, 2011).

The second game that was played by co-researchers was *ingqathu*, meaning *skipping*. The co-researchers played skipping and had fun. They enjoyed it. Skipping is played by three players.

Two players hold the skipping rope on each end and swing it while the third player skips and jumps in a variety of ways while chanting and singing. Co-researchers were able to regulate the skipping process to such an extent that it became a constant movement. They skipped for about five (5) minutes having fun and enjoying it. Skipping promotes cardiovascular endurance, locomotor and co-ordination as stated in the CAPS (DBE, 2011). It involves rhythmic movements (hand-eye-foot movement), footwork, timing and balance, and coordination between upper and lower body, which contribute to motor skills development. It develops gross motor skills, such a skipping and hopping. During the game of skipping, co-researchers learnt to be creative, and created their own variation of the game. A few FP teachers joined the skipping game. Most teachers complained about being old and having arthritis which affects their physical performance. One co-researcher supported skipping as a good way of developing physical skills. This is what they had to say:

Mrs DEE:

"Skipping is a very good indigenous game that develops gross motor skills. We used to play this game but now, I am getting old. I cannot jump anymore but I will definitely expose my learners to it. Young children will enjoy this game. They will learn to skip, jump and hop using their own variations."

Miss EEE:

"*Maybe mam Madonda I can add by saying, skipping teaches us teamwork, balance and social skills. Incorporating fun and meaningful activities such as indigenous games during PE lessons can serve as an alternative strategy to promote physical activities in the FP classroom. Yoo! I did not know that I can still jump (***laughing).**"

The third game that co-researchers played was three tins. Three tins is a popular indigenous game that is played by a group of participants. The game uses three empty tins (cans) on top of one another from the base up. One participant is selected to be the thrower. The thrower's objective is to knock down the tins using a soft ball or object. The participants defending the tins spread around the tins attempting to protect them by catching or retrieving the ball when it is thrown by the thrower. The thrower stands at a designated throwing line and attempts to knock down the tins by throwing the ball at them. The defenders try to catch the ball as quickly as possible after it has bounced off the tins, preventing the thrower from scoring the points.

Points are awarded to the thrower based on their success in knocking down the tins. The participants rotate roles to allow everyone an opportunity to throw and defend.

Mrs CEE said:

"The incorporation of three tins as indigenous game during PE benefit learners in the FP. All learners feel as equal partners as they work in collaboration and communicate effectively with one another."

Miss BEE added:

"*Three tins develops hand-eye coordination. Learners are able to aim and throw the ball accurately, it also develops motor skills. Learners work as a team and communicate their moves."*

Mrs DEE shared similar sentiments by adding*:*

"Three tins is a good game that make learners move quickly and swiftly to catch the ball. In this game, learners develop spatial awareness by judging movement, angles and positions in order to aim at the tins. They learn to follow the rules early and engage in a friendly competition. Three tins bring a lot of fun."

Ukugenda was the fourth game that was played by co-researchers. *Ukugenda/Diketo* in Setwana is an indigenous game that is popular in African communities. It is played by children, often girls. Ukugenda involves stones or seeds which are used as counters collected from the surrounding environment, such as pebbles or seeds found on the ground. To play *ukugenda*, the players sit or stand in a circle, and a rectangular area is drawn on the ground. Each player is given a predetermined number of counters, usually around six or seven. The game begins when the player tosses all their counters into the air, allowing them to fall within the designated playing area. As the counters land, the player must quickly pick up as many counters as possible using their hands. The movement may involve flipping counters, scooping them up, or striking them against the ground. The player continues to play until all the counters have been collected or until they make an error. If any counter lands outside the playing area, the next player gets a chance to play. All co-researchers were excited about playing this game. They sang as they played, remembering how they used to play.

Mrs CEE said:

"*This game is not only for fun madam Madonda, but it also serves as a way to teach us important skills such as hand-eye coordination, concentration, and counting. These skills are needed in PE."*

MISS BEE interjected:

"Not only that Mam CEE, this game teaches us about socialisation and taking turns."

The last game was hide and seek. This game limited the co-researchers to play due to the environmental factors. The co-researchers had limited areas to hide. Those who managed, ran to the closest classroom to hide. Co-researchers shared good experiences during this game. They ran, giggled and hid. Hide and seek is played by a group of people. Both boys and girls participate equally. One person is a seeker and the others are hiders. Hide and seek involves running, hiding, and searching, which require physical action. The game promotes coordination and agility as participants actively move around. While hiding or seeking, players often need to maintain balance and control their movements, especially when attempting to hide in precarious positions or moving quietly. This aspect helps improve balance, coordination, and body control. Hide and seek is a social game that encourages communication and cooperation. Players learn to take turns, negotiate rules, and engage in friendly competition. It promotes teamwork, social skills, and the ability to interact with others in a fun and active setting.

The co-researchers proposed the inclusion of hide and seek as fun and enjoyable game that can be used in PE.

Miss BEE pronounced:

"*Yoo! this game reminded me of the past. We ran in one direction to hide and we had limited spaces to hide so we were easily discovered* **(laughing loudly)."**

Miss GEE added:

"*Hide and seek was a good game to play. While hiding, we had to control our movements, especially when attempting to hide or move quietly. We had to communicate with our colleagues about where to hide. I enjoyed the game."*

According to Phillips (2018), Indigenous games play a crucial role in child's personal, emotional, physical and cognitive development since time immemorial. Some of these games like freeze game, *ingqathu*, three tins, hide and seek, and *ukugenda* teach socialisation and teamwork. According Maxwell (2015), the integration of childhood games into the teaching

and learning of PE could spark interest for learning the subject. Children displayed insightful knowledge and understanding of Indigenous games created and played through integrating cultural significance required for their game. Therefore, during this meeting, possible indigenous games which could be included in the PE curriculum by re-constructing memory from childhood play and re-igniting interest of PE, were discussed.

Incorporating fun and meaningful activities such as indigenous games during PE lessons can serve as an alternative strategy to promote good attitudes and values of IKS.

5.6.1 Re-constructing Memory from childhood play and Games

The talking circle provides an opportunity for co-researchers to remember the games that they played when they were children. The first game they mentioned was *ingqathu* (skipping). They remembered the fun and enjoyment that accompanied this game. They remembered the song they sang while skipping. Now grown up, and as teachers of the foundation phase, they shared their understanding of the values and importance of these games through retro-perspective re-evaluation in terms of how these games could be incorporated into the PE curriculum for the foundation phase. The co-researchers started sharing their own experiences playing indigenous games to demonstrate how many indigenous games have been left out of the curriculum.

Mrs. EEE *(Breathing):*

"You know Mrs. Madonda, things have changed. The present situation of PE is far different from what we know. I hope you remember playing hide and seek when you were young. Everyone has played this one. Most parents have played with their kids since hiding and finding is a common interest of small children. When I was a child, I saw this game as fun and my mother enjoyed bonding with me after her daily chores. Running to hide and thinking about where to hide so that the others will not spot you was the best part of the game and I demanded more of this hide and seek game whenever we played it. Counting, as a sense of timing, was also developed in me as I was able to judge how long it would take me to find a place and hide. While the game of hide and seek may be of enjoyment for children, valuable learnings emerged."

Miss DEE added:

"Playing hide and seek was our best game and everyone enjoyed it. I think as teachers, we need to find a way of infusing traditional games into our teaching".

Co-researchers further offered their ideas on how to revive the joy of PE in their environment rather than continuing to position Indigenous games as marginalised, excluded, and failing to benefit from it (Nxumalo & Mncube, 2019). This discussion linked the teachers' childhood experiences of playing games with the current situation of PE, where PE is devalued and marginalised through emphasising indigenous games. The sharing led to the playing of indigenous games. Mark (2018) states that inclusion of traditional games in the teaching and learning of PE has the potential of re-igniting interest in the teaching of PE. Traditional games play a pivotal role in teaching and learning of PE in foundation phase. These games are also helpful for smooth language development, especially the indigenous language. Shiba (2016) further emphasises that the usage of traditional songs in PE curriculum can be helpful in maximising learning participation for marginalised and shy learners. Chilisa (2012), who advocated for a culturally infused PE lesson planning, notes that the current curriculum lacks cultural awareness.

5.6.2 Re-igniting interest in indigenous games.

FP teachers remembered how they played when they were young. They reconstructed their childhood memories of play and games by displaying insightful knowledge and understanding of Indigenous games created and played. Teachers were excited and demonstrated exceptionally well in every game played through listening, following instructions, and taking on a role to present their created game.

The transcript from the interviews related to the collages, observation of games and talking circles from co-researchers, revealed that the inclusion of indigenous games in the PE curriculum can reignite the interest in PE in the FP. Data from collage and observation demonstrated how indigenous game could be used to develop the learner holistically.

Co-researchers expressed their views by stating the following;

Mrs. DEE (**Nodding**):

"Using indigenous physical activities in the classroom can raise learners' positive state of mind. They also demonstrate better feelings and moods and become interested in learning their culture through indigenous physical games."

Indigenous games as alluded by Phillips and Osmond (2018) have played a crucial role in child physical and cognitive development since time immemorial (c.f 2.5 p.36) they form part

and parcel of the rich African heritage and are an important component of IKS, thus, they cannot be ignored, more so when it comes to the process of socialisation.

Within the talking circle, several games were spoken about. The one that stood out was hide and seek as all co-researchers spoke about their experiences of playing this game. Other indigenous games included the freeze game. Some games were gendered and parents used phrases such as "you need to be tough to play that game" as a way of distinguishing between which games girls could play, which games boys could play, and which games both sexes could play. The revelations by the co-researchers also stated the following, without being specific about naming the games, toys, and playthings;

Miss BEE:

"When we were young, we used to play a variety of games. We developed a wide variety of traditional games and associated toys and playthings. This helped form part of the cultural heritage of the people. This means that integrating indigenous games in PE teaching and learning will arouse interest in both FP teachers and learners and help to reinforce culture and its values."

Mrs. DEE:

"Yes, I remember when we were young playing the games we love. Some games were exciting, for example, the freeze game. In this game, one person was chosen to be in charge of the music. When the person in charge started the music, we would dance like crazy. When the music stopped, the dancers would freeze in their position. Anyone caught moving after that was out. The game continued until there was one person left who became the winner. I still apply the same game with my learners." So, madam, we can use our games even today but the curriculum is not inclusive."

Miss Gee stated:

"It is very important for Mrs. Madonda to expose children to indigenous games to tell the next generation how they played those games when they were young. Learners get excited if we play indigenous games during PE and they learn to appreciate and respect one another."

***Miss BEE**:*

"We enjoyed games that we played during our time but I grew up playing with boys and my parents used to discourage me from playing tough games which I liked the most. I enjoyed the stick-fighting game while joining our brothers in herding livestock on our homestead. This game was played between two people armed with two long sticks. One was used for defence and the other used for offense. The competing opponents hit each other with the sticks. The one who hit the hardest until his opponent surrendered was the winner. I always wanted to be the winner to prove that girls can play any game (laughing). I think that is why today I do not fear anything. According to me, all children can play any sport/game and they should be given equal opportunities during PE."

Miss GEE:

"Mina mem my best game was uqithi, I use to enjoy climbing trees with my brothers. You see this scar (pointing at her knee), I got it when I was seven years climbing trees. It was fun but dangerous to do for a girl (laughing)."

Miss BEE (looking worried):

"My memory of childhood games was not as good as your colleagues. My dad never allowed us to play. He would say, "intombazane ayisebenze ekhaya." It was all duties, duties. I was therefore discouraged to participate in sports. Today, I wish things were different but I will never deprive my learners of playing or from involving themselves in any sport because in PE, learners develop the love of sport and they develop physically, mentally, and socially."

Mrs. GEE added:

"*Games helped us to understand roles and responsibilities, experience leadership opportunities, respect cultural protocols and differences, and work well with others. Games develop confidence and a positive image."*

Drawing from the above talking circle conversation, all of the indigenous games played by the co-researchers when they were young are not incorporated in the PE curriculum for the FP. Indigenous games, while many of them still exists today, have maintained their presence outside of the school curriculum, suggesting that these indigenous games are still valued by children and parents.

It also suggests that these indigenous games, for as long as they bring fun, enjoyment, and togetherness, will continue to exist as childhood games. How then can these games become part of the PE curriculum for FP learners? The next sub-theme attempts to deconstruct these games to reveal their inherent learnings and outcomes which can be harnessed into the PE curriculum for FP learners.

While this activity took place, one co-researcher took snapshots as a reminder for when data would be analysed. As a participant observer, it was difficult for the researcher to capture all moments. PAR allowed collaboration and equal distribution of roles. During this activity, participating co-researchers came together, sang and danced while the games were being played. The entire team worked together and built each other's self-confidence. This was the most enjoyable activity as far as children and adults were concerned. It brought back the spirit of togetherness to teachers and learners. During this activity, a song (pikipiki mabhelane) by Judith Sephuma (Makgopa, Mapaya, & Thobejane, 2012) was played. In this song, Judith Sephuma sings about how they used to play when she was a little girl in the village (see chapter four (4) for lyrics).

.Co-researchers shared their experiences and contributed to the indigenous knowledge in this part. As stated Chilisa (2012) IKS plays a vital role in preserving and asserting cultural identity and self-determination (c.f 3.5.4, p 67).

Co-researchers demonstrated that these games are an asset to indigenous communities - they meet the objectives of the PE curriculum. This fit well with the study hence as this study anticipated proposing ways of teaching PE in the FP that serve rural communities.

5.7 Conclusion

In this chapter, presents how data was generated, prepared, and analysed as well as how themes and subthemes were generated and analysed. The chapter also outlines how findings were linked to the reviewed literature. Based on the current study, findings from sharing circles, observations of games, and collage presentations, illustrated that the majority of the co-researchers enjoyed the games although these games are not included in the curriculum. This suggests that the custom is currently on the verge of extinction. Subsequently, there is a dire need to teach PE in the FP using IKS that will put indigenous games as a priority in rural

African schools. Incorporating fun and meaningful activities such as indigenous games during PE lessons can serve as an alternative strategy to promote physical activity during school hours.

Indigenous games have a great potential to change how PE teaching and learning is viewed in the FP classrooms. They do not only make it possible for learners to engage in activities that are enjoyable, but they have the potential to open avenues for the connection between concrete and abstract concept, between classroom environments and activities outside the classroom.

CHAPTER SIX

SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

6.1 INTRODUCTION

The previous chapter presented results and analyses which stemmed from the generated data guided by the four (4) research objectives, data was presented and discussed thematically from sharing/talking circles, collages and observations of indigenous games. To support the data presented, extracts from research meeting proceedings were used, as the study aimed to demonstrate how PE can be implemented in the FP through a decolonial lens. In this chapter, the voices of the co-researchers are revealed. The key findings within each theme are summarised and discussed in terms of the research focus and the research questions.

6.2. PARTICIPATORY ACTION RESEARCH AS DATA GENERATION METHOD FOR THIS STUDY

As discussed in chapter four (4), the study was guided by a PAR design. Through the use of this design, the processes of PAR were applied. These were; observing, planning, action and reflection of the teachers' perceptions on the teaching of PE through a decolonial lens. Co-researchers were engaged for their skills and knowledge on PE. In collecting data, PAR emphasised the democratic participation in the study. The design further allowed the researcher and co-researchers to be equal partners in the research study. PAR in the study, aspired to unearth teachers' perceptions in the teaching of PE through a decolonial lens and exploratory process that is deeply experienced by the South African community.

6.2.1 DECOLONIAL LENS AS A CONCEPTUAL FRAMEWORK FOR THIS STUDY

As stated in chapter three (3), decoloniality is not a new phenomenon nor a standalone phenomenon, however, it triangulates with various concepts. Decolonisation is a broad term; thus, it cannot be used as a single theory. Nonetheless it is used in the study drawing from various contexts such as IKS, Ubuntu, and indignity.

As introduced in chapter three (3), decoloniality is a theoretical lens through which indigenous worldviews can claim a vantage point geopolitically (Maldonado-Torres, 2011; Quijano, 2007; Santos, 2014). In the study, the decoloniality framework enabled marginalised co-researchers to actively participate in data generation. Therefore, in this study, decolonisation means

emancipation of FP teachers from recognising Eurocentric curriculum as superior. These conceptual framework bedrocks are mutually consistent in addressing the notion of empowering teachers in the teaching of PE who will in turn use what they already have in their environment to form meaning of PE in the FP. Hence, the content of current PE is Eurocentric and demonstrates less about learners' life experiences in rural context. The division between the learner experience in the classroom and the learner's everyday experiences was apparent.

6.3 PRESANTATION OF FINDINGS OF THE STUDY

Below is a discussion of the key findings with reference to decoloniality, Ubuntu and IKS as conceptual frameworks and PAR as a data generation method for this study. The findings and discussions were guided by the following objectives of the study;

- To determine how PE curriculum can be re-imagined through a decolonial lens to create interest in learning and teaching of PE in the FP of schooling.
- To explore the need to change the way PE is implemented within the FP of schooling.
- To propose ways in which indigenous games can be introduced to PE in the FP of schooling.

6.3.1 FINDINGS REGARDING THE CURRENT EXPERINCES OF THE FORMAL PE CURRICULUM IN THE FP OF SCHOOLING

6.3.1.1 Teachers value the importance of PE for holistic child development

Findings that were derived from observations, and during the sharing of circles concerning the current situation of PE, demonstrate that teachers value the importance of PE for holistic child development. During discussions, co-researchers (teachers) mentioned that PE is an integral part of creating a well-rounded PE education in the FP. However, co-researchers felt that in the policy, PE is designed as a one-size-fit-all approach. The consensus was that PE activities are Western-based and do not include their indigenous activities such as local games, therefore, it is marginalised. Nonetheless, PE is recognised as valuable in child development and learning. Findings from transcripts further show PE as a vital aspect of the process of education, which aims to achieve the goals of education through the medium of physical activity experiences. This has also been indicated in chapter three (3) (cf.3.1) where scholars revealed the position of PE as inferior and having a one-size-fits-all approach - driving it towards homogenisation. Richards, Templin, Woods, and Graber (2018, p.123) further confirm this. Thus, the collages

transcript and talking circles from co-researchers revealed the structures of PE as diverse and indeed a one-size-fits-all. Co-researchers highlighted the importance of PE and how it is being structured in their curriculum. They also raised concerns about how they felt about their indigenous games that are devalued and how Western games are given priority in their schools.

6.3.1.2 The current role of PE in child development

Findings from the study indicate that teachers view the current delivery of quality PE as a crucial tool in achieving equality. The current role of PE in child development was discussed by co-researchers from the following key thematic areas during circle sharing and picture collages design; cognitive, physical, social, language and emotional development of learners.

Cognitive development

Co-researchers revealed that when academic topics are conveyed through movement such as imitation, acting, singing, and dancing, learners who engage in physical exercise on a daily basis are better positioned (c.f. 3.2., p.78). The singing games arouses the love for music and sharpens the memory. It also helps them concentrate and sustain focus, which benefits their academic performance.

Researchers have demonstrated that physical activity is related to improved cognitive performance. For example, the playing of '*ukugenda*' has also indicated how children mastered mathematical skills such as counting, subtraction and also eye-hand coordination. Consequently, this can lead to higher academic achievement in all other subjects.

Physical development

Findings revealed that PE helps learners develop motor skills and muscle strength. These finding resonate with van Venter (2012) (c.f. 5.2, p.83). Consequently, these skills help in handwriting, playing a musical instrument and in playing games that require movement. In addition, regular exercise has been presented as being critical in the fight against childhood obesity and other diseases, thus, involving learners in PE can help improve physical health in children.These finding resonate with Morgan and Hansen (2008, p.408) wherein the authors note that the central goal of any PE curriculum at primary level is to enable the learner to acquire competence that enhances health-related life skills (c.f. 3.2.4, p. 65).

Social development and language development

Co-researchers revealed that PE is linked to social and language development in children. Through indigenous games, children learn the language by singing their native songs as they play. The singing is in line with the game's rhythm and actions. The singing helps the children perform actions that are in line with the beat or rhythm of the game. Furthermore, co-researchers brought to light the notion that children can enhance their collaboration and leadership skills by playing in groups. It also aids in the formation of stronger peer ties and creates a positive class dynamic.

Moral development

Findings revealed that PE develops learners' confidence and behaviour. Play, movement, games and sport in the FP contribute to developing positive attitudes and values. Thus, physical activities and sports improve self-discipline and can aid in the development of confidence in children. This can have a good impact on all aspects of their lives. It has been revealed in the findings that PE builds character of young learners and morale for sport at a later stage.

Teaching of PE in rural schools has a disadvantage

Despite the fact that the DBE is required to bridge the gap between advantaged and disadvantaged schools by providing resources, updating facilities, and ensuring that the schools' operation is maintained, the disparities remain significant. It was also revealed in circle sharing and picture collages that teaching of PE in rural schools has a disadvantage. This is in opposition with the aim of the DBE, UNESCO (2015) that recommends policy actions to improve learning environments regarding adequate infrastructure, teacher education, curriculum flexibility, community partnerships and monitoring and quality assurance. The findings revealed that rural schools operated under hostile conditions that included challenges such as overcrowded classrooms, a lack of resources, vandalism, and theft on a daily basis. It therefore makes it difficult for teachers to teach PE. Learners from disadvantaged backgrounds have greater learning problems than those from privileged backgrounds. Nevertheless, co-researchers vowed to apply good practice by drawing on their strength, gifts talents and resources to improvise as they navigate teaching and learning of PE.

6.4 FINDINGS REGARDING SUGGESSTIONS ON HOW INDIGENOUS GAMES CAN BE INTRODUCED TO PE IN THE FP OF SCHOOLING

The primary purpose of the study was to explore how PE can be implemented in the FP of schooling through a decolonial lens. Findings highlighted the challenges within the existing knowledge, which necessitate a different approach in the teaching and learning of PE.

6.4.1 Integration of childhood games into teaching and learning of PE

The integration of childhood games into the teaching and learning of PE can spark interest on learning the subject. As summarised in chapter five (5), learners displayed insightful knowledge and understanding of indigenous games created and played by integrating the cultural significance required for their game. Learners participate exceptionally well in every lesson through; listening, following instructions, taking on a role to present their created game, and encouraging peers to participate. Learners display perceptive reflection on the importance of exercise.

The talking circles provided an opportunity for co-researchers to remember games they played during their childhood. They remembered the fun and enjoyment that accompanied these games. Now grown up and as teachers of FP, they shared their understanding of the values and importance of these games through retro-perspective re-evaluation in terms of how these games could be incorporated into the PE curriculum for the FP. Teachers offered their ideas on how to revive the joy in PE in their environment rather than continuing to position indigenous knowledge and indigenous people as marginalised, oppressed, excluded, and failing to benefit from it.

6.4.2 Inclusion of traditional games in teaching and learning of PE

The inclusion of traditional games in the teaching and learning of PE has a potential of re-igniting interest in the teaching of PE. Co-researchers agreed that traditional songs play a pivotal role in teaching and learning of PE in the FP. These games are also helpful for smooth language development, especially indigenous languages. Co-researchers' body language and interest indicated that, indeed, traditional songs can be ideal in the implementation of PE. The usage of traditional songs while playing indigenous games (*ingqathu, ukugenda* and *hide-and-seek*) as observed during the construction of picture collages and talking circles, evoked some happy emotions and participation interest. As such, these show that the usage of traditional

songs in PE curriculum can be helpful in maximising learning participation for marginalised and shy learners.

6.4.3 Usage of oral narratives in the teaching and learning of PE

Oral narratives can be helpful in the teaching and learning of PE. As observed during picture collage construction, co-researchers started sharing oral narratives of their childhood experiences based on the pictures they were cutting. It was noticed that co-researchers' level of concentration and anticipation while Mrs CEE was sharing her oral narrative elevated. In the middle of storytelling, participants started shaking their bodies with funny movements and laughter - indicating an interest in the narrative and in the process in which PE was being implemented.

6.4.4 The infusion of cultural activities in PE curriculum

The integration of cultural activities can enhance the implementation of PE in the foundation stage. Co-researchers agreed that the current curriculum lacked cultural approach in the implementation of teaching and learning of PE. This finding agrees with Chilisa (2012) (c.f. 2.6) who advocated for culturally infused PE lesson planning. All co-researchers' arguments pointed to re-imagining possibilities within a decolonised framework. This will mean re-thinking and implementing PE teaching differently by exploring the value of incorporating practices and knowledge embedded in indigenous cultural activities.

6.5 FINDINGS REGARDING A POSSIBLE DECOLONISED PE CURRICULUM FOR FP TEACHING

6.5.1 Develop an inclusive mentality for a possible PE curriculum for FP teaching.

In the study, co-researchers agreed that a possible decolonised PE curriculum can be achieved through creating an inclusive mentality when revamping the current PE curriculum by accommodating IKSs**.** Inclusion has been a longstanding challenge in rural schools (c.f. 3.6, p.82). This stems from the inequality and exclusion of IK and learners with disabilities from the education system during apartheid (DoE, 2001). Furthermore, the physical environment has also been a challenge. Students with disabilities continue to face different challenges owing to a lack of policies that support them (c.f.2.1). Although the environment is seen as one of the resources that play a vital role in child development, learners experiencing barriers still suffer

and the curriculum is not flexible. In the discussions held with study participants, co-researchers emphasised the importance of good infrastructure in enhancing a conducive teaching and learning environment.

Co-researchers agreed that an inclusive environment values diversity and supports all learners. Moreover, they disclosed that the environment of the learners plays an imperative part in supplying physical movement particularly, outdoor equipment. Also, an inclusive environment was viewed as being important in the implementation of PE in the FP.

The teachers highlighted the poor environment lacking adequate resources as being a major challenge with the delivery of PE. Despite this, the question of how few resources could be utilised to develop young learners remained. This led to the discussion of an inclusive environment.

Co-researchers concluded that to address the need for the change in PE in the FP, all co-researchers should collaborate with parents and the community and be prepared to go the extra mile and make certain that PE is no longer marginalised and devalued by incorporating more of the IKS in the curriculum of PE. Co-researchers stressed that the IKSs not only have the potential for a democratic living, but also for emancipating the individual (Mudaly, 2018) [c.f 2.1.8.5].

6.5.2 The need for collaboration

Findings from the data revealed that the sampled co-researchers teaching PE in the FP considered the nature of teaching PE as one of 'trial-and-error' as they were compelled to apply their own strategies for teaching PE. They found it difficult to apply (in their own context) what was in the policy. They highlighted that if the attempted method failed to work, another method was attempted almost randomly. Each teacher would do what they deemed to be relevant for them at that particular time. This finding is supported by Van Deventer (2012) (c.f.3.5) who states that in Western society, PE is generally perceived to be given less attention than 'academic' subjects (c.f. 3.3). As a result, there was no collaboration from peers/the department. This challenge seemed to be worsened by the fact that the DBE seldom organised platforms for the development of the FP as it pertains to PE. However, collaboration was raised as being an important aspect of PE in the sharing circles transcript. This perception aligns with Fairclough's (2006) argument that community participation plays a major role in providing adequate physical activity within PE intervention programmes. Co-researchers further

highlighted that this can be achieved through collaboration between the home and school environment, hence, learners can easily understand their culture through games and singing indigenous song using appropriate movements and dramatisation. Co-researchers revealed that components from Life Skills can be integrated in PE to allow learners to grasp the relationship between these components. Findings revealed that teachers also use creative drama games from the Creative Art component that develops focus and visualisation.

6.5.3 Effective management in PE implementation

Findings revealed that PE implementation necessitates effective school administration to help teachers in curriculum development. In order to provide quality PE, the school needs to be well-managed (c.f.5.5). The school's administration should be well-organised in order to provide the desired benefit to learners and generate future leaders. This means that if the school is to be run successfully, the school management must have a good and pleasant relationship with all stakeholders in the school system - learners, teachers, parents, communities, and government. Without proper management, everything is deemed to fail (Mudaly, 2018). Findings from transcripts revealed that poor policy adoption is frequently caused by institutional dysfunction, a lack of role definition, and a failure of leadership to fully commit and design a good implementation strategy. This led to confusion where teachers fail to meet the goals of the curriculum as stated in the policy. Additionally, this may also show that the connections between research, practice, and policy are not expressed lucidly, as a result, many teachers lack experience with policy formation and solving policy issues.

6.5.4 The teaching and learning material in PE construction

According to the findings, the quality of PE in the FP can be improved with better teaching materials. As a result, good materials and teaching aids can make learning more experiential by removing abstraction from topic information and making it appear more genuine. The most exciting discovery about this foundation of educational quality is that no topic or information can be presented in any subgroup without the use of teaching aids. As a result, each educational system is well prepared to provide high-quality education services. Finally, quality teaching aids and resources are critical in PE implementation due to their importance in knowledge acquisition.

6.5.5 Quality teaching and learning content

Findings revealed that teachers play a fundamental role in PE implementation. The other elements of quality education will not likely strive in the absence of a teacher. The teacher is the ultimate mover or driver of quality education. The teacher is probably the most important factor in the elements of quality education. The 21st century quality teacher should be able to use appropriate teaching methods and instructional styles to impart knowledge pertaining to future sustainability to their students.

It is critical to highlight that in order to develop a complete child, the learning content in the curriculum should be comprehensive and teaching aids be relevant in the educational system. Basic language and mathematics skills should be included in the content. It should also represent social and life skills needed as a foundation to develop learners. This notion is supported in chapter three (3) where Pedagogical Content Knowledge (PCK) is seen as a core element in the teaching of the curriculum. Teachers have constantly raised concerns about their lack of pedagogical knowledge to teach PE, where they indicated that they were not trained to be PE specialists and they lacked support on the innovative approaches of PE.

6.5.6 The curriculum knowledge and understanding as the key component of PE

It has been articulated clearly that the South African curriculum focuses more on the development of learners' motor skills. Play pedagogy is seen as a fundamental component in the FP (c.f. chapter 3). Physical and motor development are vital components of holistic development of learners (DBE, 2011, p.9). In CAPS, play, movement, games and sport contribute to developing positive attitudes and values. The focus in the FP is on games and some activities that will form the basis of participating in sports later on. Physical growth, development, recreation and play are emphasised (DBE, 2011, p.9).

PE, however, requires support and preparedness of teachers to accomplish the above. This means that the PCK of the curriculum is important for providing meaningful learning experience to all learners irrespective of their disabilities (Tandon (2021). Findings revealed that the knowledge of assessment methods is fundamental in PE. Teachers have demonstrated the understanding of various forms of assessment methods but accepted that these methods are sometimes difficult to implement due to the way in which PE is structured. However, different assessment methods in PE ought to be provided to learners to enhance the learning experience.

6.5.7 The supportive and inclusive learning environment

Explicitly emphasised, an inclusive learning environment was raised as vital in the teaching of PE. Co-researchers mentioned repeatedly in their transcripts that the environment needs to be conducive enough to support all learners. The environment was viewed as not healthy, secure, supportive to learning, inspiring and motivating as well as adaptable to all categories of learners irrespective of background. Therefore, this study sought to promote the values of indigenous PE activities within the rural primary schools' curriculum and to improve the quality of PE activities such that it is inclusive to the natives or local people of the communities. This means that the content of PE is one area that needs to change and have inclusive modes of teaching, learning and assessment which recognise different modes of knowledge construction (Wisker & Masika, 2017).

6.6 FINDINGS REGARDING POSSIBLE INDIGENOUS GAMES FOR INCLUSION INTO THE PE CURRICULUM

Co-researchers agreed that possible indigenous games can be included in the PE curriculum through indigenous games that re-construct memory from childhood play and re-igniting interest.

6.6.1 INDIGENOUS GAMES THAT RE-CONSTRUCT MEMORY FROM CHILDHOOD PLAY

During the talking circle, co-researchers agreed on games that reconstruct childhood memories as effective to be included in PE curriculum. The first game they mentioned was *ingqathu* (skipping). They remembered the fun and enjoyment that accompanied this game. They remembered the song they sang while skipping. Now grown up and as teachers of the FP, they shared their understanding of the values and importance of this game through retro-perspective re-evaluation. This finding linked the teachers' childhood experiences of playing games with the current situation of PE where PE is devalued and marginalised. Other games mentioned were *ingqathu* and *ukugenda.* They were perceived as relevant games to be included in the PE curriculum.

6.6.2 INDIGENOUS GAMES THAT RE-IGNITING INTEREST IN THE LEARNING PE

The game *hide-and-seek* was effective in re-igniting interest among co-researchers. As such, they believed that the same play can re-ignite interest in the teaching of PE within the FP. Co-researchers remembered how they played when they were young. They reconstructed their childhood memories of play and games by displaying insightful knowledge and understanding of indigenous games created and played. Teachers were excited and demonstrated exceptionally well in the game played through listening, following instructions, and taking on a role to present their created game. Notable, these games go with songs which also ignite interest in learning of PE. Songs like *pikipiki mabelane* blended well with these games. The song required physical movements while dancing.

6.7 FINDINGS BASED ON THE RESEARCH QUESTIONS

In this section, the study presents the narrative response to each of the research questions presented in chapter one (1).

- **WHAT ARE THE EXPERIENCES OF FOUNDATION PHASE TEACHERS IN THE TEACHING OF PE WITHIN THE FOUNDATION PHASE OF SCHOOLING?**

The study revealed that foundation phase teachers have negative experiences of the PE curriculum taught within the FP of schooling. These negative experiences are related to learner issues, teacher issues and school issues. With respect to learner issues, the teacher participants found that learners have very little interest in doing PE. With respect to school issues, the teacher participants found several issues; lack of adequate time given to PE in the curriculum, no support and development for teachers to teach PE, and a lack of facilities and resources for PE. With respect to teachers' issues, the study revealed that although FP teachers are surrounded by challenges in the implementation of PE, they, try hard to overcome them. Teachers lack confidence and interest in teaching PE due to age, gender and sometimes lack of qualification to teach the PE.

- **HOW CAN THE PE CURRICULUM BE RE-IMAGINED WITH THE DECOLONIAL LENS TO CREATE INTEREST IN LEARNING AND TEACHING PE IN THE FOUNDATION PHASE OF SCHOOLING?**

The study revealed that PE could be successful if it were to integrate indigenous knowledge and be inclusive to all learners irrespective of their background. The issue of inclusion has been a longstanding challenge in rural schools. Therefore, to create interest in PE, this study should accommodate all learners. The study revealed that the environment is still showing inequality for not being flexible. The study highlighted the importance of good infrastructure to enhance teaching and learning of PE in the FP schooling. Collaboration was identified as a key factor in re-imagining PE within a decolonial lens.

- **HOW INDIGENOUS GAMES CAN BE INTRODUCED TO PE IN THE FOUNDATION PHASE OF SCHOOLING?**

The study revealed that FP teachers need to change the way PE is implemented by looking at the value of IKS within the teaching and learning of PE. The study accentuates the implementation of PE by integrating indigenous games that learners can enjoy in class and outside the classroom. The games include skipping, hide and seek, freeze, and many other games that are relevant and appropriate to the developmental level of a FP learner. The use of relevant teaching strategies such as indigenous games during teaching and learning of PE can encourage children to preserve their heritage.

6.8 CONCLUSIONS FOR THE "DECOLONISED FRAMEWORK" AS A FRAMEWORK

This section is primarily concerned with outlining the conclusions concerning the pillars of the framework after sub-actions had been assessed and their impacts evaluated.

6.9 CONCLUDING REMARKS

Putting frameworks into practice is a difficult and complex task. In fact, research shows that putting strategies and frameworks into practice is frequently filled with difficulties and falls short of expectations. Collaboration partners must be more aware of the threats that could obstruct the operationalisation process in order for frameworks like the one suggested in the following chapter is to be successfully implemented. That does not, however, ensure success. The collaborators must continuously recognise and manage threats while also keeping an eye on the implementation processes in order to increase the likelihood that the framework will be

unobstructed. A thorough plan, meaningful collaborations, and ongoing cooperation from collaborators who have a common aim and a strong desire to succeed, in the main researcher's opinion, are necessary for the framework implementation to be successful.

6.10 CONTRIBUTIONS OF THE STUDY

This study has brought to the fore an **integrated decolonised framewor**k for enhancing curriculum change in the teaching and learning of PE in the FP. Not much has been written concerning how PAR method can be utilised by teachers within a rural context to work collaboratively with the researcher in enhancing change in curriculum quality of learning in the FP. Through the problem statement, the key research questions, the three conceptual frameworks, as well as the findings of the study, the studies' contribution is two-fold, namely; at the conceptual level and at the methodological level.

6.10.1 Conceptual Contribution

In response to research question one (1) (**How physical education can be implemented in the FP schooling through a decolonial lens**), it became evident through the framework that the participating co-researchers within the rural school of Inanda can work together to achieve a shared goal for changing the way PE is implemented in the FP. The findings of the study brought to light that decolonisation of the school curriculum is possible if certain crucial principles are followed which include passionate co-researchers who have positive personality traits, are committed, compassionate, persistent, accepting of criticism, and welcome change. The study further contributed by highlighting the conducive conditions for effective collaboration such as equal partnership and clear communication, as well as a trusting and positive working relationship.

In drawing from Decoloniality, Ubuntu and IKS as the three concepts which formed the theoretical framework framing the study, new knowledge was contributed by the study. In summary, the study relates its findings to Decoloniality, Ubuntu and IKS; hence, bringing new knowledge as there is scarcity of research studies which have combined the use of these concepts in conjunction to formulate a framework for a study, especially in proposing a decolonised framework or strategy.

6.10.2 Methodological Contribution

Regarding the methodological contribution of the study, using PAR linked to the fact that the study was located within a critical paradigm, this study allowed co-researchers to participate in proposing a decolonised framework. First, the study provided an opportunity for teachers to engage in a harmonious manner to producing knowledge concerning a decolonised PE, a current situation of PE, its effects on the learners' quality of education, as well as in the manner that they may be assisted through a decolonised framework.

Secondly, the study enabled participants from different backgrounds, statuses and beliefs to cooperate and collaborate in collective thinking, all in efforts to attain the mutual goal of bringing a positive change within the rural schooling.

Thirdly, the study allowed the critical thinking of co-researchers by engaging them in a process of evaluating and rating the effects of the activities that were placed with the intention of developing an integrated decolonised framework.

Fourthly, the study facilitated a platform for presenting the proposed framework and publicising the findings to the community at large.

6.11. RECOMMENDATIONS

Although the research was limited to one rural school in South Africa, it is possible to do additional research to examine how the framework might be applied in other rural schools across the country or in other nations. The decolonised framework might also be expanded and adapted to other, non-rural areas. However, in order to effectively operationalise the framework, context-specifics must be considered. The framework also featured certain collaborators who were enthusiastic about the research and who had the same objective in mind *viz.* to implement a decolonised PE curriculum in the FP. Additional research may involve various co-researcher groups such as parents, a local sports coach, DBE specialists, school administration, nurses, and members of other professional groups like psychologists.

6.12 LIMITATIONS OF THE STUDY

The duration of this research was limited by time, money, and other resources. These restrictions had an impact on how much knowledge and data the study was able to gather about the phenomena under investigation. The following are the study's limitations, listed in categories: the primary constraint of this study was Covid 19, the schools had to close and

physical interactions were prohibited. Additionally, the study was restricted to FP teachers working in a particular rural setting. Future studies may examine various contexts, such as those found in an urban region, with the goal of obtaining a number of respondents for the purposes of generalising research findings. Sharing circles, collage and observation, served as the primary methods for gathering data for the study. More indigenous techniques like storytelling would have divulged more insights on how PE could be implemented in the FP through a decolonial lens.

6.13 IMPLICATIONS FOR FURTHER RESEARCH

In this study, it was proposed that a PAR approach could be helpful to create healthy relationships between teachers and parents; therefore, a joint project including the community is advised.

Thematic analysis of sharing circles, collages, and observation of indigenous games with co-researchers, triangulated by transcriptions, showed that i) involvement in the PAR process enabled the development of a contextually relevant PE approach for an educational programme, ii) a change in teachers' presumptions about teaching of PE, and iii) positive outcomes outside of the project. Conclusions drawn from this study illustrate the advantages of PAR in enabling schools to take advantage of the amount of expertise and talents held by teachers to raise the standard of PE teaching and learning in the FP.

6.14 CHAPTER SUMMARY

This chapter presented the findings that emanated from the discussions which emerged from the co-researchers' thematically analysed data in conjunction with the literature that was reviewed. The findings were further discussed in relation to the three (3) theories which framed the study. The chapter then presented contributions as well as the recommendations of the study. Thereafter, conclusions for the study were outlaid by focusing on the reflections as well as on the evaluations of the actions that were undertaken in order to reach the main objective of the study. Lastly, the concluding remarks were outlined. The next chapter (7) presents the proposed integrated decolonised framework for the implementation of PE at the FP schooling in rural context.

CHAPTER SEVEN

A PROPOSED DECOLONIAL LENS APPROACH IN THE TEACHING AND LEARNING OF PE IN THE FOUNDATION STAGE

7.1 INTRODUCTION

In Chapter six (6), the interpretations of the findings were discussed. Chapter seven (7) presents a summary of the study, and recommendations and concludes with a thesis. This chapter presents components of the decolonial lens approach in teaching and learning PE in the foundation stage. The chapter further outlines the proposed decolonial lens approach to enhance the teaching and learning of PE in the FP. Finally, a summary, impressions, and contributions of the study are presented.

7.2 COMPONENTS OF THE DECOLONIAL LENS APPROACH IN THE TEACHING AND LEARNING OF PE IN THE FP

Decoloniality, Ubuntu, and IKS are fundamental since these concepts use active collaborative factors as a basis for addressing social issues and they respond to the objectives of the study. Thus, decoloniality is a conceptual framework that is employed to offer liberation, development, and a better future for all (Ndlovu-Gatsheni, 2015, p. 21). It is through this decoloniality that co-researchers engage in a search for better ways of theorising and explaining the meaning of PE in the FP through a decolonial lens.

Teachers in the FP of schooling in this study worked collaboratively to look back at the practices used to re-ignite the teaching of PE and find a solution to the way PE is taught. By casting a decolonial light on the existing practices of PE in the FP, it was hoped that a conversation about the deeper nature of what might really be happening was provoked. This study did not seek to provide answers but rather to point to the need to change the way PE is implemented in the FP.

7.3 A PROPOSED DECOLONIAL APPROACH FOR INTEGRATING INDIGENOUS GAMES IN THE TEACHING AND LEARNING OF PE IN THE FP

This study proposed that that should be a framework from a decolonial approach. As discussed in table 7.1 below, the framework consists of indigenous games, description, purpose, and

application of those games in PE curriculum teaching and learning in the FP. The first column gives possible examples of indigenous games that can be incorporated into a decolonised PE curriculum. The second column describes the indigenous games, while the third presents a deconstruction of the game in terms of how it aligns with the intent of the PE curriculum through explicit expression of how the game allows for such developments within the child.

Table 7.1 The outline of a proposed decolonial approach for integrating indigenous games in the teaching and learning of PE in the FP.

Indigenous games	**Description**	**Purpose**	**Application**
Freeze game	Freeze game. Freeze game is a popular game often played when music stops. The freeze game encourages participants to dance and move around freely, when music stops unpredictably, participants are required to freeze in whatever position they are in. The game then resumes when the music starts again, and the participants continue dancing	The freeze game offers several benefits within the context of PE. It encourages physical fitness develop motor skills, reaction to time reflexes, spatial awareness, listening skills, and social interaction.	FP teachers can integrate the freeze game when teaching spatial orientation. Freeze game can help learners observe simple obstacles when they move run, jump, or observe where they should go. Freeze game can be used instead of musical chair. This game may promote social, physical, and psychological wellness among learners in the FP.

	until the next freeze signal		
Ingqathu	*Ingqathu* (Skipping) Ingqathu (skipping) is played by three players. Two players hold the skipping rope on each end and swing it while the third player skips, jump in a variety of ways while chanting and singing.	Skipping offers numerous benefits. The purpose of skipping in FP is to promote cardiovascular endurance, locomotor and co-ordination in young children. Skipping engages multiple muscle groups including legs, core, arms, and shoulders. It provides a multiple full-body workout, toning muscles, increasing strength and improve posture. It involves rhythmic movements (hand-eye-foot movement), timing and balance, and coordination between upper and lower body, which contribute to motor skills development. Rope skipping - advanced movement such as cross over, double skip, etc. Skipping develops gross motor skills, such as skipping and hopping.	Skipping can be used in coordination and motor skills development. Skipping challenges coordination, balance, and rhythm. it is commonly used as a physical activity for children to improve their motor skills, hand-eye coordination, and overall physical development.

		Skipping activities will benefit learners both academically and physically, helping to encourage lifelong fitness, cognitive skills, attitude, and academic performance. Skipping will increase the level of learning readiness, hence skipping involves counting and singing.	
Three tins	Three tins use three empty tins (cans) on the ground with one tin at the top and two tins at the base. One participant is selected to be the thrower. The thrower's objective is to knock down the tins using a soft ball or object. The participants defending tins will spread around the tins attempting to protect them by	Three tins is an Indigenous game that promotes hand-eye coordination, accuracy, and strategic thinking. More so, three tins promote the spirit of Ubuntu. Learners learn to socialise and respect one another as they play. Teamwork is encouraged in this game.	Three tins is applied in PE to re-invigorate interest in indigenous games. It can be used to promote indigenous games that were played from generation to generation. It holds cultural significances as it presents the form of traditional recreation which is Indigenous Knowledge (IK) and social interaction.

	catching or retrieving the ball when it is thrown by the thrower. The thrower stands at a designated throwing line and attempts to knock down the tins by throwing the ball at them. The defenders try to catch the ball as quickly as possible after it bounces off the tins, preventing the thrower from scoring the points. Points are awarded to the thrower based on their success in knocking down the tins. The participants rotate roles to allow everyone an opportunity to throw and defend.		

Ukugenda/ Diketo	Ukugenda involves stones or seeds which are used as counters collected from the surrounding environment, such as peddles or seeds found on the ground. To play *ukugenda*, the players sit or stand in a circle, and a rectangular area is drawn on the ground. Each player is given a predetermined number of counters, usually around six or seven. The game begins when the player tosses all their counters into the air, allowing them to fall within the designated playing area.	Ukugenda promotes cultural diversity and inclusion. It promotes inclusivity and respect for different cultural games and traditions. Children learn from one another. Ukugenda promotes specific skills such as hand-eye coordination, agility, and problem solving.	FP teachers can use ukugenda in their own terms, as a point of reclaiming their pride in being Indigenous people. Ukugenda can be applied in PE to inculcate certain values and attitudes that influence children's own lives. Integrating *ukugenda* or throwing and catching stones into mathematics can provide an interactive and culturally relevant approach to problem-solving. This game can allow learners to apply mathematical concepts in real-world contexts, and enhance their critical thinking. Throwing and catching can be applied to teach learners the understanding of angles and spatial relationship.

Hide and Seek	Hide and seek is played by a group of people. Both boys and girls participate equally. One person is a seeker and the others are hiders. Hide and seek involves, running, hiding, and searching, which require physical action.	Hide and seek provides learners with opportunities to develop important skills such as spatial awareness, problem solving, social interaction and physical activity, while engaging in a fun and exciting game.	Hide and seek can be used to encourage cooperation and social interaction among participants. It can emphasise the importance of communal harmony, cooperation and working together towards a common goal. Playing hide and seek can strengthen these values and promote a sense of unity among the children in school.

7.4 SUMMARY OF THE STUDY

The primary aim of this study was to explore how indigenous games can be introduced to the physical education curriculum in the FP through a decolonial lens**.** The conceptual framework for this study was decoloniality, Ubuntu, and IKS. The study emphasised the power of indigenous knowledge in teaching and learning PE. The framework further demonstrated that Ubuntu is fundamental, hence Ubuntu is characterised by values that include unity, acceptance, and kindness towards people, irrespective of their race, background, religion, status, and ethnicity.

The data generation method for this study was PAR which emphasised the participation of the people who would benefit from the study. The objectives of PAR were achieved, as discussed in Chapter four (4). The research objectives served as a guide for the literature review, data generation, data presentation, data analysis, data interpretation, research findings, research conclusions and research recommendations. In this chapter, the study proposed a decolonial approach for teaching and learning of PE in the FP. Therefore, the main aim of the study was achieved as outlined in table 7.1.

7.5 IMPRESSIONS FROM THE STUDY

This study demonstrated decoloniality as a conceptual framework and PAR as a data generation method for teaching and learning PE in the FP. The study revealed that people who were affected by the implementation of the PE curriculum in the FP were able to contribute positively to changing the status quo. Co-researchers were able to express their views and articulate their issues regarding the learning and teaching of PE in the FP.

This was a rare opportunity for the co-researchers to be invited into an educational policy enhancement collaboration and to contribute positively to the welfare of their learners. During data generation, co-researchers raised issues of being side-lined by Government officials when introducing educational policies. The research provided a platform for co-researchers to express their feelings and views concerning the implementation of PE, using a decolonial lens, in the FP. Co-researchers contributed knowledge and skills for the implementation of PE in the FP. The study highlighted the need for the creation of educational forums for different stakeholders to support and contribute to policy enhancement. The study illustrated that such a study can be carried out without the researcher playing a central role during data generation. Co-researchers demonstrated that their direct indigenous experience, knowledge, and skills for implementing PE in the FP made them information-rich; which was important for the study as it allowed them to contribute effectively. The study also confirmed that different stakeholders can collaborate equally in the implementation of PE in the FP.

Co-researchers worked collaboratively and as equals without any problems during research meetings. Co-researchers were empowered through their participation in the study.

7.6 CONTRIBUTIONS OF THE STUDY

This study anticipates contributing to a new understanding of how to implement PE in the FP by promoting the values of IKS within the rural primary school and improving the quality of PE by incorporating more indigenous games in the FP co-curriculum. This study can be essential and instrumental in transforming native communities by applying critical and practical pedagogy for physical development in rural schools to promote and improve the mental and physical health of learners.

7.6.1 Theoretical contributions

The study adds to the body of knowledge on the decolonisation of the South African educational system by contesting and upsetting dominant colonial-Eurocentric philosophies that underpin many national and international educational practices. The framework provided a forum where co-researchers in the study had an equal opportunity to come together and discuss ways in which they can change the way PE is constructed in the FP. They explored indigenous games through observational talking circles, and collage construction. The framework further identified cultural knowledge, skills, abilities and contacts possessed by socially marginalised groups as important factors. The skills and cultural knowledge were manifested during talking circle meetings.

Furthermore, the decolonial lens framework focused on teachers as key players in the implementation of PE in the FP. The framework guided co-researchers to touch on their strengths, skills, and lived experiences in finding their own solutions to problems affecting learners. The framework also presented an alternative approach that highlights and mobilises the capacity of teachers as members of the greater community in the implementation of PE in the FP.

7.6.2 Methodological contributions

The methodology of the study played an important role in guiding the research study towards reliable findings. The study applied a qualitative approach which allowed co-researchers to contribute freely to the study in their own environment. This approach further allowed the researcher to be a part of the community. As such, the researcher had the privilege of 'first hand' information from the co-researchers. The study also used a PAR design. As such, it contributed to partly closing the research gap by considering PAR as an existing approach to the implementation of PE in the FP. Hence, there are few scholars who have written on teachers' perceptions of PE, none of which have used the PAR approach from Early Childhood Education (grade R to grade three (3) in the rural perspective. The PAR design encouraged participation in the study. The design evoked feelings of ownership of the study among the co-researchers. This increased their commitment and level of participation. The study also used a critical paradigm with the aim of addressing issues of social justice and marginalisation of PE within the FP of schooling. Thus, the emancipatory function of knowledge is embraced.

The PAR design processes (observing, action, planning, reflecting) led the research to discover reliable findings for the implementation of PE in the FP from a decolonial lens. PAR aimed at emancipating those who are affected by the implementation of PE in the FP. In this study, co-researchers were teachers in the FP. The study emancipated them by affording them an opportunity to voice their views on the implementation of PE in the FP. The emancipatory aim of the decolonial lens was achieved by affording people who previously had no voice the opportunity to speak out about issues affecting them, without the fear of being marginalised.

7.6.3 Contributions to practice

Through the use of indigenous games in the teaching and learning of PE, the study contributes towards promoting the acknowledgment of IK. The study demonstrated that the incorporation of IKS and Western knowledge can be crucial to the delivery of PE during the Foundation period of schooling. Despite the fact that the study was carried out in one school, the co-researchers' behaviour and attitudes appeared to have evolved towards an understanding of the importance of decolonising the PE programme for FP learners. The suggested approach encourages teachers to use indigenous epistemologies and incorporate informal knowledge that learners bring from their homes and communities into the classroom. In order to further integrate Western knowledge with indigenous knowledge in PE teaching and learning, topics have also been expanded to include the mother tongue and a few indigenous cultural activities that include games, songs, and stories. This was evident in their comments and reception of the study findings. The study hoped to make a beneficial contribution to the teaching and learning of PE in the FP through a decolonial lens.

7.7 SUGGESTION FOR FURTHER RESEARCH

The study focused on the South African context. Further studies are therefore recommended to investigate the perceptions of teachers in the implementation of PE in primary schooling through a decolonial lens in other contexts, globally. Additionally, future studies may examine various contexts such as those found in an urban region, with the goal of obtaining a number of respondents for the purposes of generalising research findings. Future studies could also look into how to foster an Ubuntu and IKS culture in classrooms, ensuring that all learners are given opportunities regardless of their socioeconomic background. Sharing/talking circles, collages, and observation served as the primary methods for gathering data for the study. More indigenous techniques like storytelling would have uncovered further insights as to how PE

could be implemented in the FP through a decolonial lens. Thus, the study suggests the inclusion of IKSs from the curriculum in primary education as a means to decolonise the school curriculum by re-introducing indigenous games in PE. As purported by HeavyShield (2021) there are no longer any indigenous games played by indigenous people, however, the use of indigenous games in teaching and learning promises to bring them back to life and enrich learning, particularly for indigenous learners.

7.8 CHAPTER SUMMARY

In this chapter, the focus of the study, objectives, and rationale were articulated and summarised. The key research questions were reviewed in line with the key findings of the study. Finally, conclusions were drawn from the review of key research questions and findings. This chapter presented a proposed decolonial lens approach to enhance the teaching and learning of PE in the FP. The summary and impressions of the study were also discussed. In conclusion, the study argues that IKSs have a critical role to play in transforming and decolonising the PE curricula in South African primary school education. This study demonstrates that, despite early difficulties, adopting a decolonial lens, IKS, and Ubuntu as a guiding indigenous concept is beneficial for curricular reform in post-colonial cultures.

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Appendix A

UNIVERSITY OF
KWAZULU-NATAL
INYUVESI
YAKWAZULU-NATALI

04 November 2019

Mrs Nompumelelo Priscilla Madonda (212560317)
School Of Education
Edgewood Campus

Dear Mrs Madonda,

Protocol reference number: HSSREC/00000673/2019
Project title: Constructions of Physical Education in the Foundation Phase Through a Decolonial Lens

Full Approval – Expedited Application

This letter serves to notify you that your application received on 23 October 2019 in connection with the above, was reviewed by the Humanities and Social Sciences Research Ethics Committee (HSSREC) and the protocol has been granted **FULL APPROVAL**

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment/modification prior to its implementation. In case you have further queries, please quote the above reference number. PLEASE NOTE: Research data should be securely stored in the discipline/department for a period of 5 years.

This approval is valid for one year from 04 November 2019.
To ensure uninterrupted approval of this study beyond the approval expiry date, a progress report must be submitted to the Research Office on the appropriate form 2 - 3 months before the expiry date. A close-out report to be submitted when study is finished.

Yours sincerely,

[redacted]

Professor Urmilla Bob
University Dean of Research

/dd

Appendix B

turnitin

Digital Receipt

This receipt acknowledges that Turnitin received your paper. Below you will find the receipt information regarding your submission.

The first page of your submissions is displayed below.

Submission author:	Tutu Madonda
Assignment title:	book chapter
Submission title:	PhD thesis
File name:	TUTU_PHD_turnitin_version.docx
File size:	1.23M
Page count:	171
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Submission date:	07-Jul-2023 11:23AM (UTC+0200)
Submission ID:	2127646127

AN EXPLORATION OF HOW INDIGENOUS GAMES CAN BE INTRODUCED TO THE PHYSICAL EDUCATION CURRICULUM IN THE FOUNDATION PHASE THROUGH A DECOLONIAL LENS

By

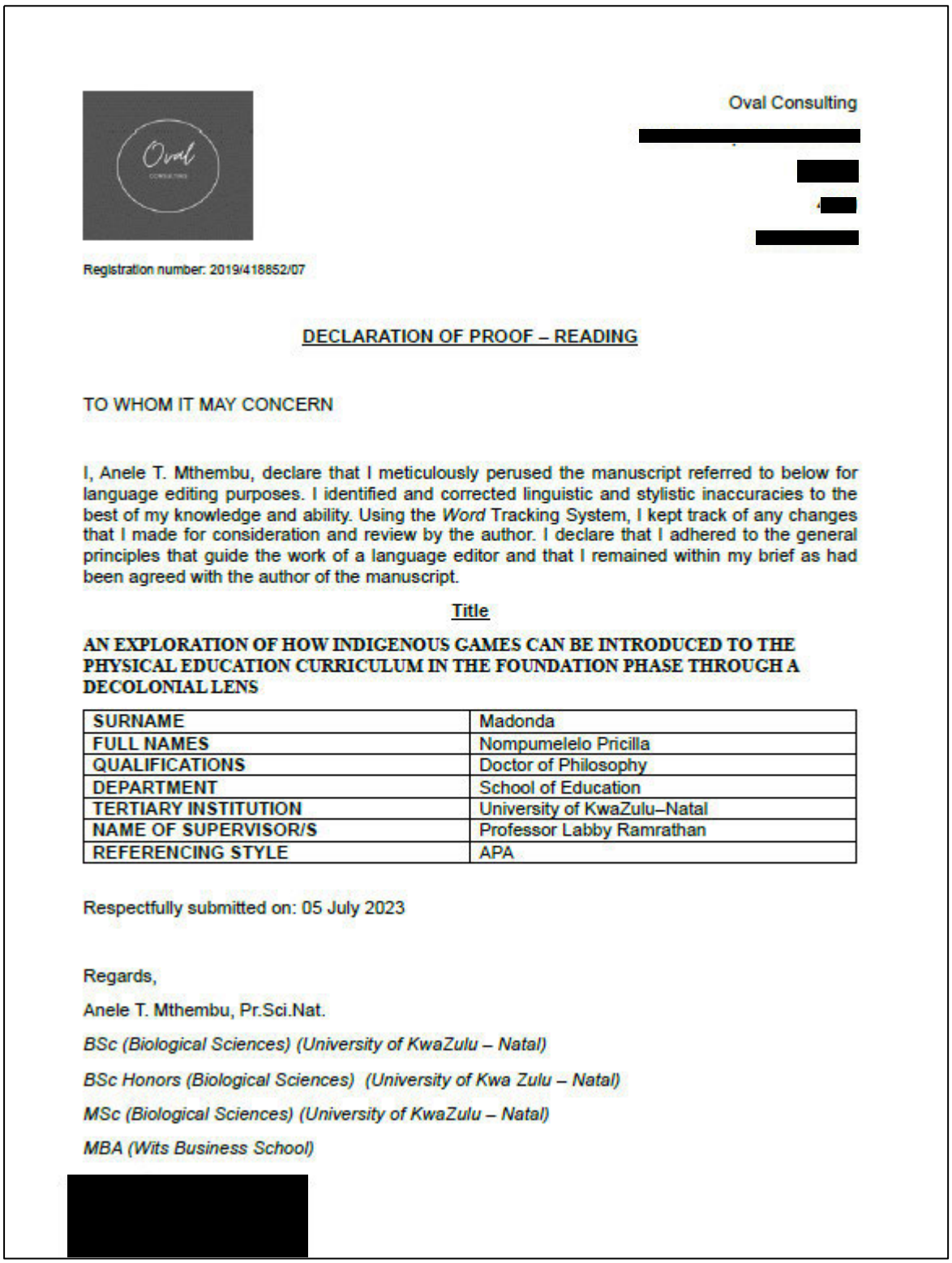
NOMPUMELELO PRICILLA MADONDA

Doctor of Philosophy

Supervisor: Professor Labby Ramrathan

2023

Appendix C



Oval Consulting

[redacted]

Registration number: 2019/418852/07

DECLARATION OF PROOF – READING

TO WHOM IT MAY CONCERN

I, Anele T. Mthembu, declare that I meticulously perused the manuscript referred to below for language editing purposes. I identified and corrected linguistic and stylistic inaccuracies to the best of my knowledge and ability. Using the *Word* Tracking System, I kept track of any changes that I made for consideration and review by the author. I declare that I adhered to the general principles that guide the work of a language editor and that I remained within my brief as had been agreed with the author of the manuscript.

Title

AN EXPLORATION OF HOW INDIGENOUS GAMES CAN BE INTRODUCED TO THE PHYSICAL EDUCATION CURRICULUM IN THE FOUNDATION PHASE THROUGH A DECOLONIAL LENS

SURNAME	Madonda
FULL NAMES	Nompumelelo Pricilla
QUALIFICATIONS	Doctor of Philosophy
DEPARTMENT	School of Education
TERTIARY INSTITUTION	University of KwaZulu–Natal
NAME OF SUPERVISOR/S	Professor Labby Ramrathan
REFERENCING STYLE	APA

Respectfully submitted on: 05 July 2023

Regards,

Anele T. Mthembu, Pr.Sci.Nat.

BSc (Biological Sciences) (University of KwaZulu – Natal)

BSc Honors (Biological Sciences) (University of Kwa Zulu – Natal)

MSc (Biological Sciences) (University of KwaZulu – Natal)

MBA (Wits Business School)

[redacted]

Appendix D

education

Department:
Education
PROVINCE OF KWAZULU-NATAL

Enquiries: Phindile Duma | Tel: 033 392 1063 | Ref.:2/4/8/1751

Mrs NP Madonda
[redacted]
Durban
4001

Dear Mrs Madonda

PERMISSION TO CONDUCT RESEARCH IN THE KZN DoE INSTITUTIONS

Your application to conduct research entitled: **"CONSTRUCTIONS OF PHYSICAL EDUCATION IN THE FOUNDATION PHASE THROUGH A DECOLONIAL LENS"**, in the KwaZulu-Natal Department of Education Institutions has been approved. The conditions of the approval are as follows:

1. The researcher will make all the arrangements concerning the research and interviews.
2. The researcher must ensure that Educator and learning programmes are not interrupted.
3. Interviews are not conducted during the time of writing examinations in schools.
4. Learners, Educators, Schools and Institutions are not identifiable in any way from the results of the research.
5. A copy of this letter is submitted to District Managers, Principals and Heads of Institutions where the Intended research and interviews are to be conducted.
6. The period of investigation is limited to the period from 01 April 2019 to 01 September 2021.
7. Your research and interviews will be limited to the schools you have proposed and approved by the Head of Department. Please note that Principals, Educators, Departmental Officials and Learners are under no obligation to participate or assist you in your investigation.
8. Should you wish to extend the period of your survey at the school(s), please contact Miss Phindile Duma at the contact numbers below.
9. Upon completion of the research, a brief summary of the findings, recommendations or a full report/dissertation/thesis must be submitted to the research office of the Department. Please address it to The Office of the HOD, Private Bag X9137, Pietermaritzburg, 3200.
10. Please note that your research and interviews will be limited to schools and institutions in KwaZulu-Natal Department of Education.

Sophunga Primary School

[redacted]

Dr. EV Nzama
Head of Department: Education
Date: 05 April 2019

Appendix E

Observation guide

1. How many games did the FP teachers play?
2. How does the teacher engage with the indigenous games?
3. What is the nature of the games? For example, the attire, resources, and how the winner(s) is decided, etc.
4. What is the language(s) used during games?
5. Is the curriculum prescriptions used or the teacher relies on their cultural, societal, artefacts and/or indigenous knowledge to engage the learners?
6. How does the teacher organise their environment for PE?
7. How does the teacher provide support of others during PE?
8. What is the nature of participation with co-researchers, in terms of their understanding of foundation phase education?

Appendix F

Collage

Appendix G

PARTICIPANTS' LETTER

Dear teacher

I am a registered PhD student at the University of KwaZulu-Natal for a PhD. This study is **about proposing ways in which indigenous games can be introduced to the physical education curriculum in the foundation phase through a decolonial lens** in the rural school context. I would like to invite you to participate in this collaborative research project.

We will work collaboratively to find ways of using significant approaches and activities that will use indigenous games in Physical Education in a decolonised way. The study has three objectives:

Objectives

- To explore the experiences of FP teachers in the teaching of PE within the FP of schooling.
- To determine how the PE curriculum can be re-imagined with the decolonial lens to create interest in learning and teaching of PE in the FP of schooling.
- To propose ways in which indigenous games can be introduced to PE in the FP of schooling.

Your participation in this study is voluntary and your basic human rights will be respected and protected at all times. Confidentiality, non-disclosure of personal information, and identity of participants will be maintained at all times. You will be informed about the processes involved in the research study and will be allowed to make inputs. You have the right to withdraw your participation at any stage should you feel uncomfortable. Participants will choose convenient times that will suit them.

I hope my request will receive your favourable consideration.

Regards

Mrs Nompumelelo Madonda
Tel: 031-260 3483
cell: 0[redacted]
Email: madonda@ukzn.ac.za

Appendix H

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PROMPTS FOR SHARING/TALKING CIRCLES

1. Physical Education [PE] is not new to African people. The practice of PE and sport is deeply rooted in their culture. Please share your impressions about what PE means to you. Tell us more about the games you played when you were young.

2. PE is a crucial aspect of healthy body and healthy mind and it forms a fundamental part in supporting the holistic development of learners in school and increasing physical health. Drawing from your experience in teaching PE as a component of Life skills, can you share your thought on how PE should be structured/constructed in the FP?

3. Since SA became a democratic country, a lot of changes took place in education, this includes PE moving from being a stand-alone subject to becoming a component of Life Skills. Please share your impressions about the current situation in the teaching and learning of PE in the FP in primary schools.

1. I would like to know how PE is presented? Do PE activities cater for all learners' cultural backgrounds? Or do you feel that there is more to be done to improve PE in schools?

2. PE comprises physical movement, collaboration, indigenous points of view and self-adequacy as crucial to developing successful learners, confident individuals and active and informed citizens. Please share your impression about these components in the way that PE is offered.

3. We have discussed the components of PE. Please share your views about other aspects that are necessary for enhancing PE in the FP through a decolonial lens.

4. It is evident that many barriers to providing quality physical education programmes have not changed over time. They have merely evolved and become more complex in their own context. Teachers sometimes face challenges when implementing indigenous perspectives in their learning sessions, please share your thoughts about the hindrances associated with PE in schools.

5. It is paramount to note that every child has the right to PE, physical activity and sport, this underscores the necessity, value and benefits of PE in South African schools. Drawing from our indigenous ways of playing games, please share your impressions about the benefit and value of PE in the FP?

6. PE aims to develop students' physical competence and knowledge of movement and safety. Thinking about PE, under what conditions do you think it can be enhanced from an indigenous perspective?

7. Any indigenous strategy can be successfully implemented under certain circumstances. Thinking about PE, under what circumstances do you think it can be enhanced? What else would you like to say about the indigenous games in PE?

8. Commitment in physical culture incorporates roles that run from participation in sporting and physical activities, coaching and volunteering as well as supporting sporting icons and teams as a fan. Please share your thoughts on how the school can promote indigenous games during PE.