

## CURRICULUM ENRICHMENT THROUGH INDIGENOUS ZULU GAMES

Charl J. ROUX\*; Cora BURNETT\*\* & Wim J. HOLLANDER\*\*

\*School for Biokinetics, Recreation and Sports Science, North-West University,  
Potchefstroom, Republic of South Africa

\*\*Department of Sport and Movement Studies, University of Johannesburg, Auckland Park,  
Johannesburg, Republic of South Africa

### ABSTRACT

*In the South African context, education has emerged from missionary, colonial and Afrikaner ideology (Euro-centric education) (Gelderblom, 2003) to outcomes-based education without tapping into the rich knowledge base of the African population. An African philosophy of education has not yet been embraced and it is deemed necessary in an effort to understand the African way of life (Mkabela & Luthuli, 1997). The aim of the study was to document and analyze indigenous Zulu games for possible curriculum enrichment of physical education in schools and the promotion of cross-cultural interaction between learners. This necessitated the identification and description of indigenous Zulu games in order to assess their potential in obtaining overt educational outcomes related to the cognitive, affective, psychomotor and social development of school learners. Quantitative (questionnaires) and qualitative data (focus group discussions, interviews, video and audio tape recordings) were triangulated to constitute context and gather data from isiZulu-speaking participants (N=274). A sample of 217 grade seven learners (10-17 years old) and 57 adults (40 years and older) participated in the research. The majority of the most prominent clans from six communities, three urban and four rural schools in selected areas in KwaZulu-Natal (Northern, Southern and Western areas) were represented in the sample. The dissemination and presentation of indigenous Zulu games as means for reaching educational outcomes hold significant potential and value for curriculum enrichment and social inclusion in the South African school context. Indigenous Zulu games, a symbolic representation of the Zulu cultural expression, hold potential to be utilized and to meaningfully contribute to the physical, cognitive, affective, social and cultural developmental needs of learners.*

**Key words:** Indigenous games; Zulu culture; Curriculum.

### INTRODUCTION

Every living creature is socialized to acquire knowledge, skills and attitudes to survive and meaningfully constitute his/her social worlds. Acquisition of knowledge, skills and attitudes are uniquely structured in different societies through informal and formal transfer (teaching and learning) practices (Andersen & Taylor, 2004). Informal practices refer to incidental learning where the learner obtains knowledge and skills through being with others and learning through experience while formal learning takes place in formal structured institutions such as schools, colleges and universities. In traditional societies, before the 19<sup>th</sup> century, there was no separate formal social institution (Gelderblom, 2003) such as schools, teachers and

formal curricula (Henslin, 1997). The educational practices took place in initiation schools and through informal interaction and instruction (Hammond-Tooke, 1974).

In South Africa for many decades, prior to 1994, education, including physical education, has been dominated by western ideology in segregated schools for Whites, Blacks, Coloureds and Indians. This separatist approach found expression in separate physical education classes and content for different cultural groups. Gelderblom (2003), however, states that the western oriented education (Euro-centric knowledge bases) system mainly focuses on the nurturing of an individual consciousness and has to a large extent ignored Afro-centric knowledge systems that value social interaction, group values and a collective consciousness. The indigenous games of South Africa bear witness to the Afro-centric and traditional knowledge base of the Nguni, thus the Zulu-speaking peoples as they have originally migrated from the central lakes of Africa (Hammond-Tooke, 1974).

The Afro-centric orientation is currently promoted by national governmental institutions (White Paper, 1995). As an example indigenous games were thus included in the National Mass Participation Project (*Siyadlala*) that was a co-initiative of the South African Sports Commission and Sport and Recreation South Africa. *Siyadlala* was launched in 2004 (Burnett & Hollander, 2004). Although these games are presented in mostly impoverished communities in all provinces, a need for the inclusion thereof in school curricula became essential (Burnett *et al.*, 2003).

## ENCULTURATION, ACCULTURATION AND EDUCATION

Enculturation is a process whereby culture is transmitted from generation to generation within the specific social context (Leonard II 1998; Popenoe *et al.*, 2003). This process entails inter-generational transfer of indigenous knowledge (Burnett, 2003). Acculturation, on the other hand refers to the influence, exchange and adaptation of cultural features that result when groups come into continuous direct contact (Burnett, 2003). The original cultural patterns of either or both groups may be altered, but the groups remain distinct (Kottak, 1994; Burnett, 2003). Acculturation may thus result in traditional games being adapted to western versions of similar games. Education encompasses both processes of enculturation as acculturation. Henslin (1997) refers to education as formal acculturation where a pool of knowledge is transmitted in a planned way to reach certain outcomes.

Structured teaching and the formal transfer of knowledge, skills and values in traditional African societies mostly took place during initiation schools, when young people, in many cases boys of particular age grades, were periodically isolated from broader society to equip them for a transition in their life cycles (Coetzee, 2002). Challenges, ceremonies and rituals provided the structure of training. Even today, values and skills in terms of herding skills form an essential part of traditional training for boys. The girls' school was often considered to be a necessary preliminary preparation for marriage. During this time they received intensive instruction from the elders about their future responsibilities and gender roles (Gelderblom, 2003). These initiation schools, despite showing some similarities with modern schools (Collins, 1979), did not have professional teachers, formal written examinations or a hierarchy of grades which learners had to pass.

In the South African context, education has emerged from missionary, colonial and Afrikaner ideology (Euro-centric education) (Gelderblom, 2003) without tapping into the knowledge base of the African population. An African philosophy of education is thus deemed necessary in an effort to understand the African way of life (Mkabela & Luthuli, 1997). The Zulu expression *umuntu ngumuntu ngabantu* (a person is a person through other persons) reflects a collective African value system (Van Deventer, 2004). In contrast to the western self-as-thinker, the self-as-actor is of primary importance in African cosmology (Holdstock, 1987).

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

## **SOCIALIZATION**

Socialization, the active process of learning and social interaction through which people acquire personality and learn the ways of society they live in, is embedded in diverse and multi-level domains (Coakley, 2004). The social learning theory (the formation of identity to be learned response to social stimuli) emphasizes the societal context of socialization where behaviours and attitudes develop in response to reinforcement and encouragement from those around them (Bandura & Walters, 1963; Bandura, 1977). It encompasses both formal and informal transference and assimilation of knowledge, skills, values and norms (Gallahue & Donnelly, 2003).

It is generally accepted that games can play a significant role in the socialization of the child (Potgieter & Malan, 1987). It should not be regarded as synonymous with social or affective development, but rather as an aspect thereof. In this respect, indigenous games content serves as the medium of socializing learners and developing them to reach their optimal potential as social beings. Teaching indigenous games at school may positively address an intercultural understanding and instill respect for the diversity of cultures (Andersen & Taylor, 2004).

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

The socio-cultural aspects of indigenous games played by children from different populations and language groups are an expression of their cultural life, their history and values. These games are also a vehicle through which a culture is perpetuated and transmitted from generation to generation (Blanchard, 1995). Cultural sharing, conservation and promotion of indigenous games, as well as capacity building at various levels and within various institutions

of society, have become necessary (Burnett *et al.*, 2003). Children are instrumental in perpetuating this facet of indigenous culture in which their lived realities find expression. Adults are instrumental, as guardians and facilitators of cultural content and values, often with traditional antecedents. Socialization agents such as parents and teachers encourage children to think and behave in a particular way (Andersen & Taylor, 2004; Burnett & Hollander, 2004).

The South African society is becoming increasingly heterogeneous which offers unique challenges for formal classroom teaching (Mkabela & Luthuli, 1997). Therefore it is important that education goals focus on the integration and appreciation of cultural diversity (Khotseng, 1996). Multicultural education, as an education reform movement, is designed to reconstruct schools and other educational institutions so that students from all races, social class and gender groups will have an equal opportunity to teach (Banks, 1994) and restore confidence of the African in him-/herself and his/her culture.

In 1997, the South African Government introduced outcomes-based education (OBE) in the form of Curriculum 2005 (Gelderblom, 2003). After an extensive process of consultation, a new curriculum statement appeared in 2002 (Department of Education, 2002). This statement makes provision for a teaching strategy where learners should obtain skills through outcomes-based learning experiences that could provide a window of opportunity for the possible inclusion of indigenous games in the physical education curriculum of schools.

## PHYSICAL EDUCATION

Physical education has a unique, but not exclusive, role to play in the education of learners to enhance a holistic well-being. The focus is not only to teach them a wide variety of motor skills, but also to equip them for meaningful and successful living in a rapidly changing and transforming society (Revised National Curriculum Statement, 2003). Currently in Curriculum 2005, physical education, however, is only one of the five focus areas in the Life Orientation learning area. Two hours are allocated for Life Orientation out of the twenty nine point five hours teaching time per week allocated for education (Revised National Curriculum Statement, 2003). It is evident that there is not much time available for presenting physical education classes and content. Apart from the lack of time for teaching physical education, Hardman and Marshall (2001) as well as Amusa (2005) found that inclusion of physical education as part of life orientation is problematic, because many teachers of the subject are not qualified physical education specialists.

Since the inception of outcomes-based education, physical education was phased out in the majority of the government schools (Amusa, 2005). Some schools, however, indicated that due to this lack of physical education, they encourage their learners to participate in sports (Ntshingila, 2004).

South African youth is becoming increasingly inactive and obese similar to countries such as the United States of America, Europe, Australia and Canada and it is thus another concern that quality physical education programs are not implemented in schools (Hardman, 2002; Van Deventer & Van Niekerk, 2005). This concern is addressed by the Minister of Education, Ms. N. Pandor and the Minister of Sports and Recreation, Mr. M. Stofile who declared their

support for utilizing physical activity to achieve active and healthy citizens (Stofile & Pandor, 2005).

Kirchner and Fishburne (1995), as well as McEwan and Andrews (1988), agree that physical education, relating to the education of learners by means of their participation in planned and purposeful physical activity (the essentially unique characteristic of the subject), is essential for the holistic development of learners. Suggested outcomes of purposeful physical activity are according to Barrow and Brown (1988) and Nel and Skein (1992) as follows:

(i) **Psychomotor:** This outcome refers mainly to a focus on motor skills and physical aspects of play. Factors such as stimulation of growth through vigorous activities, the acquisition of basic physical fitness and the maintenance of good health are considered in rating the various games (Barrow & Brown, 1988; Gallahue & Donnelly, 2003).

(ii) **Cognitive:** Cognitive learning comprises concept learning such as the learning of skill, movement, activity, fitness and academic concepts, as well as perceptual motor learning that includes the learning of the spatial (body awareness, space awareness) and the temporal world (synchrony, rhythm, sequence) (Gallahue & Donnelly, 2003). Aspects such as problem solving critical reflection and creativity are further dealt with.

(iii) **Affective:** Personal aspects such as enjoyment, values and norms, responsibility, tolerance, security, trust and assertiveness are inherent challenges of games. The value of tradition and feelings of empowerment can also be enhanced. The mastery of skills acceptance and status-conferring experiences build confidence as well as self-acceptance.

(iv) **Social:** Learners' development does not occur in a vacuum, but in social settings that are dynamic and that require cooperative interaction with others. This includes core traits such as positive socialization and inter-group affiliation (Gallahue & Donnelly, 2003). These traits entail values such as respect (diversity, tolerance, acceptance), responsibility (commitment, reliability, self-discipline), trustworthiness (honesty, loyalty, integrity), caring (empathy, compassion, friendliness), fairness (leadership, involvement), and citizenship (equality, harmony, justice, democracy) (Gallahue & Donnelly, 2003). Participation in indigenous games can also foster cross cultural interaction, cooperation, as well as leadership, fellowship and mutual respect during safe competition and group work.

## **AIM AND OBJECTIVE**

The aim of the study was to document and analyze indigenous Zulu games for possible curriculum enrichment of physical education and the promotion of cross-cultural interaction in the intermediate phase of schools in the KwaZulu-Natal Province. This necessitated the description and the development of overt educational outcomes for outcomes-based teaching of indigenous Zulu-games in the school.

## **METHODOLOGY**

Quantitative data regarding indigenous Zulu games utilizing questionnaires (adapted from De Jongh, 1984) triangulated with qualitative data (interviews, observations, focus group discussions and visuals, as well as documentations of audio and visual recordings) were collected from grade seven learners (10-17 years old) and adults (40 years and older) from six selected communities, four rural schools around Eshowe, Nongoma and Vryheid in Northern KwaZulu-Natal, and three urban schools from Empangeni (Eastern KwaZulu-Natal) and

Durban (Southern KwaZulu-Natal). These areas were chosen on the basis of geographical spread in the province as well as willingness of knowledgeable informants to share their experiences with regards to indigenous games they played. Further determinants were financial and time constraints, yet the majority of the most prominent clans in KwaZulu Natal were represented in the sample.

Data was collected from 274 participants among whom 217 (79.2%) were grade seven learners (10-17 years old) comprising 87 boys (40%) and 130 girls (60%), and 57 (20.8%) adults (40 years and older) comprising 26 men (45.6%) and 31 women (54.4%), completed questionnaires, participated in focus groups and demonstrations. Grade seven learners (10-17 years old) were chosen because they still play games, are relatively more expressive and could describe games better than their younger counterparts (Burnett & Hollander, 2004). Learners were selected by the teachers according to their relative expressiveness as well as social activeness (related to play) in the community.

Adults were chosen to reflect on the games they played when they were younger in order to identify possible changes in rules of games and tri-ungulate current games played by children with those played earlier times. Demonstrations (observations, written reports, visual and audio tape recordings) of play patterns, skills and strategies as well as detailed descriptions of play aspects and rules were captured, transcribed, coded and classified by the participants.

## RESULTS AND DISCUSSION

Information pertaining to a total of 40 games, dances and other physical activities were collected. For this study thirteen (13) structured games carrying traditional cultural content and provided optimal formal teaching and learning opportunities were selected. Games such as *U-gxa* (hop scotch) and *Isiguklu* (card games) are seen as westernized games and were excluded. Mere play activities without formal rules, such as *Ukudlala izindlu* (playing house) and *Izinkomo zobumba* (bullfight with clay oxen) were also excluded.

### Contextual manifestation of indigenous Zulu games

The main findings relating to the contextual manifestation of indigenous Zulu games and the corresponding demographic profiles are summarized in Figure 1. This figure shows in an ascending order: (i) the social agents from whom the games were learned namely the peers, older children, parents and family as well as the teachers; ii) the places (home, school, street park and/or open field) where these games were played; (iii) at what occasion (visiting friends, on school trips, at festivals, at parties), and (iv) the time of the day (in the afternoon, at break, in the evening, early in the mornings during holidays) these games were played.

When interpreting Figure 1, the main findings relate to the contextual manifestation of indigenous games and the corresponding demographic profiles. From this it is clear that children of the same age cohort (10 to 14 years old) (41.6%) or older children (15 to 19 years old) (31.1%) are the main agents conveying knowledge and skills of indigenous games in an informal way. More traditional games are, however, learnt from parents and family elders (18.7%), followed by teachers (8.6%).

Places where respondents were mainly played indigenous games are at homes of family and friends (59.4%), at school (49.3%), around the homes and in streets (34.6%), open parks and fields in the community (29.2%).

It was also evident that most of the children played indigenous games during informal visits to family and other friends (62.4%) or when going on school trips (37.6%). Children also played these games at formal social gatherings such as festivals (30.7%) or informal parties (20.1%). These children mostly played indigenous games in the afternoon (63.8%) as well as in the evenings (27%) and early mornings during holidays (21.9%). Break times at school were also well utilized (46.4%).

From the interviews it is clear that social gatherings and the availability of playmates during formal and informal occasions create the social context for participation. King Shaka Day is a very popular occasion celebrated with playing indigenous games at various rural schools throughout the KwaZulu-Natal Province. In this sense traditional game content relates to the celebration and honouring of historical events, of special significance to members of a particular population and ethnic affiliation with a common history.

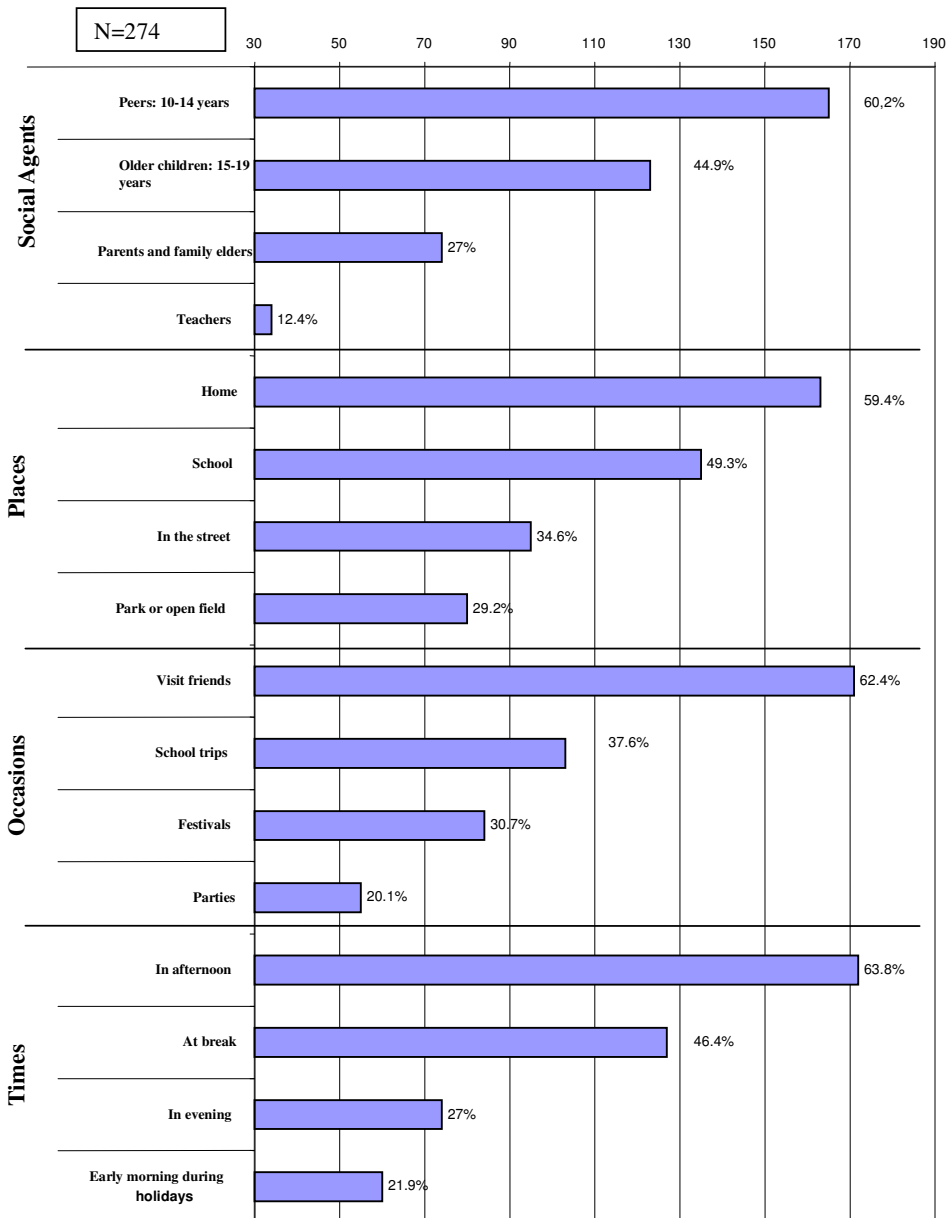
By ranking the games according to the number of participants who either know or have played them, it is evident that the majority of the respondents have learnt the selected structured indigenous games mostly from their peers, during their free time (in the afternoons after school/ or during break time). This took place at informal settings such as private open community spaces. Games were thus mainly learned and transmitted through the process of socialization with the same age cohort.

The influence of acculturation was clearly evident during the interviews with the grade seven learners at the three urban schools. Their exposure to western games such as soccer and basketball influenced their play patterns and choice of skills.

It was further evident that children integrate real-life experiences in their games and play behaviour, whereas adults provide a historical and traditional dimension in game content taught to the younger generation.

### **Educational utilization of indigenous Zulu games**

Table 1 summarizes the 13 selected structured indigenous Zulu games in an order of popularity and according to the four specific learning outcomes, namely the psychomotor (running, skipping, catching, balance, speed, and muscle- and cardio-vascular endurance); cognitive (learning of rules, space awareness, strategy, creativity, isiZulu songs and rhymes); affective (self-acceptance, role-play, tolerance, own ability, assertiveness, trust and security) and social (interaction, cultural sharing, social integration, fair-play, leadership, cooperation, group dynamics) outcomes.



**FIGURE 1. CONTEXTUAL MANIFESTATION OF INDIGENOUS ZULU GAMES**

From the psychomotor outcomes it was clear that four (4) categories of games (related to movement) could be identified namely (i) running and chasing games' that focus on fitness and gross motor skills (*Phuma la, Izimpizi, Ushumpu, Three-tin, U-Agi*), (ii) games focusing on physical skill and prowess (*Ikathi negundane, Ukungcweka, Arigogo, Inqabeshu*), (iii) games of coordination, focusing on fine motor control (*Ingwenga, Ukungcweka, Ukugenda*), and (v) action songs focusing on rhythm and expression (*Isango ligolide*) (see Table 1).



From the cognitive learning outcomes five (5) categories of games were identified namely those that is instrumental in the (i) learning of rules (*Phuma la, Ushumpu, Arigogo, Three-tin, Ukungcweka*), (ii) creation of space awareness (*Arigogo*), (iii) formulation of strategies (*Ushumpu, Arigogo, Three-tin, Ukungcweka, Inqabeshu*), (iv) development of creativity (*Ingwenya*), and (v) learning of isiZulu songs and rhymes (*Isango ligolide*) (see Table 1).

The thirteen (13) games could be categorised into six (6) categories of affective learning outcomes namely (i) self-acceptance (*Phuma la, Ingwenya*), (ii) role-play (*iKathi negundane*), (iii) tolerance (*Ingwenya, Ushumpu, Arigogo*), (iv) own ability and self acceptance (*Three-tin, U-Agi, Ukugenda, Isango ligolide, Umlabalaba*), (v) assertiveness (*Izimpisi, Ushumpu, U-Agi, Umlabalaba*), (vi) trust and security (*Izimpisi, Ushumpu, Three-tin, Inqabeshu*).

Lastly the social outcomes could be categorised in seven (7) categories of games namely those that could be utilized for (i) interaction (*Ingwenya, Arigogo*), (ii) cultural sharing (*Three-tin, Ukungcweka, Ukugenda*), (iii) social integration (*Arigogo, Three-tin, Ukugenda*), (iv) fair-play (*Ukugenda*), (v) leadership (*Ushumpu*), (vi) cooperation (*Ushumpu, Arigogo*), (vii) and group dynamics (*Arigogo, Three-tin*) purposes.

From the above categorisation of indigenous Zulu games it is clear that the same game could be utilised to obtain different outcomes. As an example *Ingwenya* (Crocodile) could be utilised to obtain psychomotor (coordination, balance, speed, cardiovascular and muscle endurance), cognitive (concepts such as water resistance and buoyancy, development of strategies in water), affective (tolerance, assertive behaviour, acceptance of own ability), and social (social interaction between boys and girls) outcomes.

In addition to the different outcomes that can be achieved through the teaching of these games, indigenous and cultural knowledge relating to some traditions and practices can be conveyed. Games should thus be chosen according to the specific outcomes and potential development, and focus envisioned. The challenge is to optimally utilize these games as educational means that are age-appropriate and outcomes-based.

**TABLE 1. INDIGENOUS ZULU GAMES ACCORDING TO SPECIFIC LEARNING OUTCOMES**

Games	Specific learning outcomes			
	Psychomotor	Cognitive	Affective	Social
<i>Phuma la</i> (‘Get out here’)	Involves running, dodging, speed, stretching and pulling of arms.	Understanding the rules of the game, space, effort and relation awareness as well as isiZulu as language. Strategy and creativity can be developed.	Self-acceptance is fostered.	Leadership, cooperation, taking turns, mixed gender participation can be encouraged.

Games	Specific learning outcomes			
	Psychomotor	Cognitive	Affective	Social
<b><i>Ingwanya</i></b> <b>(Crocodile)</b>	Involves coordination, balance, speed, power development in arms and legs; cardiovascular and muscle endurance.	Apply concepts such as water resistance, buoyancy, cardiovascular endurance. Develop unique and creative strategies in the water.	Excellent opportunity for fostering aspects such as tolerance, acceptance of own ability and assertive behaviour.	Social interaction especially between boys and girls is possible.
<b><i>Izimpisi</i></b> <b>(Hyenas)</b>	Involves components such as sprinting, dodging, cardiovascular endurance and muscle strength.	Understanding and utilizing isiZulu communication and etiquette between 'mother' and 'child'. Adult behaviour (caring for child) is developed.	Experiencing a sense of belonging and part of a group and/or team (security and status). Daring attitude is developed through excitement.	Involves aspects such as social-interaction, cooperation, and team support.
<b><i>Ushumpu</i></b> <b>(Kick/strike the ball)</b>	Involves running (sprinting), catching, hitting a ball, space awareness.	Involves learning of rules, game strategies, positional play and score keeping.	Experiencing a sense of trust, security and status as well as assertive behaviour and control of aggressive behaviour.	Involves aspects such as cooperation, winning and losing, leadership skills, accept uniqueness of others.
<b><i>Arigogo</i></b> <b>('I am going')</b>	Involves cardiovascular and muscular strength such as speed, agility (dodging), catching, throwing and chasing.	New rules, game strategies striking skills and positioning of fielders are learnt and developed.	Involves aspects such as respect, tolerance, diversity, caring and fairness.	Involves social interaction, cooperation and team coherence.
<b>Three-tin</b>	Involves running, dodging, chasing, catching and throwing.	Involves learning of new rules and developing of new strategies.	Involves uniqueness, self-acceptance, virtue, challenges, competitiveness,	Involves social interaction, team cooperation and coherence, respect, tolerance,

Games	Specific learning outcomes			
	Psychomotor	Cognitive	Affective	Social
			security and status.	diversity, caring and fairness towards other team members as well as opponents.
<b><i>U-Agi (Donkey)</i></b>	Involves running, dodging, chasing, catching and throwing.	There are no complex rules and strategies involved. Other 'spelling' games can be developed.	Involves an opportunity for developing aspects of self-concept such as uniqueness, self-respect, self-acceptance and confidence.	Involves a little social interaction. Tolerance and attitude to other participants are developed.
<b><i>Ukungweka (Stick fighting)</i></b>	Involves coordination (quick arm response), wielding, blocking, agility, reaction time (swift leg response).	Involves concepts such as rules, formation, strategies, and interpreting biomechanical aspects of skill on when and how to strike and dodge.	Involves assertiveness, courage, self-discipline, respect, self-acceptance and confidence.	Aspects such as equality, acceptance, respect and fair play.
<b><i>Ukugenda (Stones)</i></b>	Development of eye-hand coordination, fine motor skills, strategies and patterns to achieve and maintain personal standards of performance.	Does not involve complex rules. Involves development patterns and coordination for beginners.	Involves aspects such as self-acceptance, challenge, mastering of fine motor skills	Involves socialization aspects such as tolerance, equality and self-discipline.
<b><i>Inqabeshu (Rope skipping)</i></b>	Involves a variety of swinging and skipping skills forward, backward, sideways (left and right) at	Involves adaptation of rules, strategies and methods of skipping as decided upon for specific contests of the day.	Self-acceptance, a sense of security and trust is fostered.	Self-confidence, popularity, cooperation and tolerance are developed.

Games	Specific learning outcomes			
	Psychomotor	Cognitive	Affective	Social
	different paces.			
<b><i>Isango ligolide</i> (Lemons and oranges)</b>	Involves the development of strategies and patterns, expressive movements such as rhythm and coordination.	Involves the understanding and interpretation of the concepts of games for beginners. Memorizing of isiZulu songs and actions. No complex rules.	Involves components of self-acceptance, talent, mastery attempts, self-respect and fairness	Involves tolerance and respect towards others, equality and cooperation.
<b><i>Umlabalaba</i> (No English translation)</b>	Only involves mastering of certain strategies to counter specific game plans.	Involves constant problem solving and strategizing to outwit opponent(s).	Involves self-respect development, development of fair play and sense of mastery.	Although only a contest between two (2) individuals, it becomes a contest between their supporters as well and involved loyalty, support and interaction.

These selected structured indigenous Zulu games should however be adapted and conducted to suit the specific development of the participants. Due to the language content of games such as *Isango ligolide* (golden gates), it will rather be difficult for participants from other ethnic groups who do not speak and/or understand isiZulu to grasp the game as such. Learners could however learn the rules and skills for functioning in their own culture as well as those of diverse cultural milieu, which in turns enable them to be integrated into society and to participate as contributing members of society. Games such as *Ingwenya* (crocodile) and *Izimpisi* (hyenas) tell about some dangers and hence, teach adult behaviour ('mother' caring for her 'child'). Most of these games require cooperation and/or competition and since cultural-social threats still prevail, acceptance, tolerance, character- and teambuilding should be implemented and stressed with enthusiasm.

These selected indigenous Zulu games can be seen as an important heuristic tool for promoting ethnic understanding and providing and opportunity to utilize fundamental motor skills and movement concepts in dynamic settings. Playing these games thus could reinforce positive self-concept, with their own cultural heritage, social skills (cooperation) among members from various cultural back grounds, cognitive skills (modifying of games) and ethnicity.

## SUMMARY

### Curriculum enrichment through indigenous Zulu games

Due to South African schools changing from a homogeneous to a heterogeneous establishment, they are more racially and culturally diverse than ever. Contemporary education, hence, focuses on assisting learners in reaching their full potential in all developmental domains (cognitive, affective, psychomotor and social) (Gallahue & Donnelly, 2003). Curriculum design and development has therefore become an urgent priority in addressing the unique needs of the learners in a culturally diverse society. Physical activity is a crucial component in the school curriculum which focuses on the holistic development of learners (Davis *et al.*, 2000). Indigenous games can enrich the school curriculum and provide meaningful means for education in promoting ethnic understanding as well as in providing an opportunity in all developmental domains. The multi-faceted development is therefore aided by exposure to cultural and game content that is acted out on the field of play. Inclusion of indigenous games in a school curriculum can develop a sense of community and therefore demonstrates acceptable social values, contributing towards nation building. Learners participating in organized sessions of indigenous games can foster a positive self-concept within their own cultural heritage, as well as among the various ethnic groups within a multicultural society.

It is clear that the identified indigenous Zulu games provide an opportunity to be utilized as an educational tool to obtain psycho-motor, cognitive, affective and social outcomes as well as convey indigenous and cultural knowledge relating to some traditions and practices. This, however, could only be possible if enough time is spent on physical education lessons, and a specialist in physical education with a sound knowledge of indigenous games is employed by all schools (Calhoun, 1987; Barbarash, 1997; Burnett *et al.*, 2003; Glover & Anderson, 2003).

Outcomes should however be developed for different ages and developmental levels of learners within the various phases of schooling, as well as for the ethnic diversity within the multicultural schools of South Africa. These indigenous Zulu games could also be utilized in other settings such as museums for the improvement of the knowledge base and for demonstrations of the traditional culture, church groups for the teaching of moral values and recreational facilities for facilitating social interaction, cultural sharing and teambuilding. It is also recommended from literature that the following components should be included in a positive multicultural interaction programme:

- Recognize, acknowledge and celebrate racial diversity within the multicultural society
- Affirm and enhance self-esteem through pride and heritage
- Develop knowledge, skills and attitudes which promote positive inter- and intra group relations work on social tolerance
- Support and practice equity and equal opportunity

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Dr. Charl J. Roux: School for Biokinetics, Recreation and Sports Science, North-West University, Private bag X6001, Potchefstroom 2520, Republic of South Africa. Tel.: +27 (0)18 299 4621, Fax.: +27 (0)18 299 1825, E-mail : [kobus.roux@nwu.ac.za](mailto:kobus.roux@nwu.ac.za)

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