



**FACTORS INFLUENCING NON- PARTICIPATION OF YOUTH IN INDIGENOUS GAMES IN
THULAMELA MUNICIPALITY OF VHEMBE DISTRICT IN LIMPOPO PROVINCE**

BY

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DECLARATION

I, Tshilidzi Norah Mudzielwana, hereby declare that this dissertation titled "**Factors influencing non-participation of youth in indigenous games at Thulamela Municipality of Vhembe District in Limpopo Province**" is my own work and that all the sources I used or quoted have been acknowledged by means of complete references, and this work has not been submitted for a degree at this university or any institution for Master's Degree in Rural Development (MRDV) submitted to the Institute for Rural Development at the University of Venda has not been submitted previously for any degree at this or another university. It is original in design and in execution, and all reference material contained therein has been duly acknowledged.

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DEDICATION

I dedicate this work to the Almighty God, my mother Mrs Maranda Azwifarwi Elisa, my siblings (Mukhethwa, Omphulusa and Asakundwi) and my grand daughters Olugaho and Onkonisaho Matidze.

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ABSTRACT

Indigenous games play an important role in human life, for example entertainment, socialization, learning, sport and culture preservation. The concern is that youth of today are generally no longer seen participating in these games. This study seeks to investigate factors influencing non-participation of youth in indigenous games at Thulamela Municipality in Vhembe district, South Africa. A qualitative descriptive cross-sectional study was conducted at the selected village targeting youth and young adults within the purposively selected wards. A calculated sample size of 23, of which 11 were females and 12 males participated in this study. Ethical principles of voluntary participation and anonymity were observed. Data was collected using semi-structured questionnaires and in-depth interviews. The data was thereafter analysed using content analysis and Atlas ti version 8. The analyses were made using themes in line with Atlas ti and thematic content analysis analyzing complex themes yielded within the data as follow: (1) factors influencing youth non-participation in indigenous games; (2) strategies for encouraging youth to participate in indigenous games; (3) ways of sustaining indigenous games; (4) perceived benefits of playing indigenous; and (5) perceived consequences of non-participation in indigenous games. Further, 20 sub-themes also emerged during the analysis. Factors influencing the non-participation of youth in indigenous games were explored (Christianity and modernity; desire for modern social network; lack of parental support, time and motivation). Factors influencing youth non-participation and strategies for encouraging youth to participate in indigenous games such as incitivising and inclusion of indigenous games in the educational curriculum were discussed by participants and were considered as recommendations for practice and policy formulation.

Key words: Games, indigenous, participation, sports, Thulamela, Municipality, youth.

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ABBREVIATIONS AND ACRONYMS

| | |
|--------|------------------------------------------------------------------|
| CDW | Community Development Worker |
| IGs | Indigenous Games |
| UNESCO | United Nations Educational, Scientific and Cultural Organization |
| UNICEF | United Nations Children Fund |
| UN | United Nations |
| NSRP | National Sports and Recreation Plan |
| VDM | Vhembe District Municipality |

CHAPTER 1

OVERVIEW OF THE STUDY

1.1 Introduction and Background

Indigenous games are traditional, native and physical activities that are naturally existing in a place or country instead of games arriving from another place (Steward, 2018). They are played by the indigenous community members voluntarily. It is renowned for building social cohesion among different cultures. They are played by female and male young to gain entry into adult life and develop a communal spirit (Gobuamotse, 2012). The games offered individual opportunities of self-expression, fulfilment, personal, and achievement, skills acquisition, demonstration of abilities, social interaction, enjoyment, good health and wellbeing.

In South Africa, indigenous games are not played as often. They are recognised by different names, more than 536 indigenous games from the eleven cultures of the recognised official languages including Khoi, San and Indians. Among the Vhavenda, games like *khube*, *mahundwane*, *mudzumbamo*, *muravaravha*, *mufuvha*, *bune*, and others are not recognised at all. According to (Goslin and Goslin, 2008), colonialism can be responsible for the extinction of these cultural games. A huge concern is that, with the disappearance of indigenous games, humanistic values are also disappearing and there is a real risk that they will replaced entirely by commercial games or sporting codes and values.

Despite the adorability of the indigenous games in South Africa, a number of them are no longer played by our youth neither are there in any anthropological or sociological documents. The challenge exists to the local government to further instigate the existence of these games to the youth of this country (Bogopa, 2012). This is because like other sport, indigenous games can impact on socio-economic positively on such as African diversity, cultural diversity, social cohesion, education, health and tourism.

In Thulamela Municipality, indigenous games are currently played by elderly people and not the youth. It is the thrust of this study to investigate the factors influencing non-participation of youth in indigenous games in Thulamela Municipality.

1.2 Problem Statement

Democracy in South Africa opened up opportunities for other people who play games like soccer, rugby, cricket, netball, and boxing, and not for indigenous games. For over twenty-five years of democracy, the researcher has observed a deterioration of commitment in youth participation in indigenous games. To some extent, as the researcher, I thought indigenous games are outdated but the commitment by the Vhembe District, Department of Sport, Arts and Culture showed some interest in indigenous games as in its programme of Sport and Recreation, the Limpopo Provincial Department of Sport, Arts and Culture implemented some Sport and recreation programmes from the year 2015 up to date whereby more participants were attracted to big walk, golden games and indigenous games (Department of Sport, Arts & Culture (DSAC, 2015). This shows that there is a room for indigenous games in new South African sporting fraternity. However, the youth of Thulamela Municipality seems to appreciate playing modern games originating from foreign countries and undermining their own indigenous games as mentioned by Segwapa (2019) that the youth of today are no longer willing to play indigenous games. This remains a major concern for this new generation of young people. This implies that, these games may disappear indefinitely, and youth will not learn their cultural diversity regarding indigenous games (Goslin & Goslin, 2008). It is for this reason that this study emanated.

1.3 Justification of the Study

Conducting a study about the non-participation of youth in indigenous games at Thulamela Municipality as served as an awareness exercise regarding the importance of such games in human life. The study has uncovered valuable factors, which need to be considered when introducing youth to the indigenous games. It needs to become clear to all the youth in the village that, these games are not for socialization and entertainment only, but there are other benefits including physical and psychological fitness, education attainment, peace and many more. Some of the games require physical strength while others require use of the brain excessively. It is also important that these games can boost our economy through the establishment of competitions. Youth can eventually bet for the sake of uplifting financial status (Girginov, 2002). Therefore, the researcher found it essential to investigate factors that influence non- participation of youth in indigenous games, particularly at Thulamela Municipality so that interventions to motivate youth participation in indigenous games may be suggested based on the identified factors.

1.4 Purpose of the Study

The purpose of this study is to investigate factors that influence non-participation of youth in indigenous games in Thulamela Municipality of Vhembe District in Limpopo Province.

1.5 Research Questions

The research questions for this study are guided by the understanding that indigenous games in South Africa play an important role in the lives of young people, in the area of learning and normal well-being in the society. Therefore, it is envisaged that the following research questions would help to address the fundamental issues that this study focuses on. These are:

1. What are the factors that influence non-participation of youth in indigenous games?
2. What are the strategies for encouraging youth to play indigenous game?
3. Which are the ways of sustaining indigenous games?
4. What are the perceived benefits of indigenous games?
5. What are the perceived consequences of non-participating in indigenous games?

1.6 Research Objectives

The overall objective of the proposed study is to investigate factors influencing youth non-participation in indigenous games at Thulamela Municipality. Specific objectives of this study are to:

1. describe factors that hinder youth from participating in indigenous games;
2. determine the perceived consequences of non-participation in indigenous games.
3. discover the strategies for encouraging youth participation in indigenous games;
4. identify ways to sustain indigenous games; and
5. identify the perceived benefits of indigenous games.

1.7 Operational Definitions of Key Terms and Concepts

In this study, *Indigenous Games* are traditionally heritage games played by indigenous people as part of their social and entertainment, in their respective areas for fun and development of friendship. The games are forms of entertainment and often no price or award at the end of the games.

Sports, is all forms of physical and non- physical activities that contribute to the physical fitness, mental wellbeing and social interaction. These include play, recreation, casual, organized or competitive sport, and indigenous games (UNICEF, 2002).

Youth are children and adult from the age of 18-35 years, as defined by Oxford Dictionary, (Soanes *et al.*, 2005).

1.8 Outline of the Research Proposal

This research proposal is organized as follows:

Chapter 1 provides information concerning the background of the study, statement of the research problem, justification of the study, research questions and objectives, and research proposal outline.

Chapter 2 presents review of literature, specifically it draws attention to various published information and sources of literature with specific focus on the factors influencing youth non-participation in indigenous games, benefits and barriers.

Chapter 3 covers an overview of research methodology that will be used in the study wherein the following aspects are discussed. The description of the study area, research design, population and sampling procedures, data collection and analysis, ethical considerations and expected outcomes.

Chapter 4 presents the results and discussions on the factors influencing youth non- participation in indigenous games.

Chapter 5 highlights the study summary, conclusion and recommendations are provided. Furthermore, a reference list is provided for sources that were used to support arguments provided in the dissertation. Included also is the Appendix that has supporting information like the data collection tool and the ethical consideration documents.

CHAPTER 2

REVIEW OF LITERATURE

2.1 Introduction

Indigenous games are inevitably linked to the traditions of a cultural group, being of local origin and acquiring physical skill, strategy or chance. Culture is not static, indigenous people continually added to their own cultural, material and physical heritage (Republic of South Africa, 2011). According to Ndilinga (2012), relieving and reinventing the games of their forefathers and mothers, adding and creating their own games along the way, became a part of daily living. Acculturation and global influence have had a marked effect on the erosion and adaptation of traditional forms (Lyoka, 2011). Indigenous games, play and activities were transformed to be of a more contemporary nature. The games were an expression of local people, culture and social realities over a period of time. These activities were grossly neglected in historical and anthropological accounts of the indigenous people of South Africa (RSA, 2011). The challenge was to trace and bring back this rich indigenous heritage back to life for everybody to share and actively join in indigenous games.

2.2 An overview of indigenous games

A large component of the cultural traditions African people has been handed down verbally through generations. In the absence of written records, gradually with time, African communities came up with a number of cultural elements such as oral literature, games music and dances that facilitate cognitive development to enhance recall and communication of facts (Kenyatta, 2004). These are vital cultural elements that require preservation and perpetuation over time (Nyamwaka, 2011). Following the advent of Europeans in Kenya and elsewhere in Africa, Christianity and other foreign cultural elements were introduced amongst indigenous African communities and it has led to gradual decline in performance of African cultural practices and their intended values (Pufaa, 2009). Members of indigenous African communities also participated in a variety of cultural activities such as games and music which were geared towards acquisition of skills that were imperative for communal survival (RSA, 2011). There were activities for various ages and for specific gender, example participation in games like playing with wooden spears and shield which enhanced their strength (Nyamwaka, 2011).

Currently, the youth are unable to play the games. The non-participation by the youths could be a result of the effect of acculturation on the play patterns of traditional indigenous games by youth in Thulamela Municipality. The inability of youth to play indigenous games shows the pattern of contemporary games culture where sport like soccer and netball are dominant (UNICEF, 2002). This tendency can help in establishing the degree of cultural erosion and cross-cultural assimilation, which has occurred in most former colonized societies (Van der Merwe & Salter, 1990). Western education has left a mark on the games culture of African youth whilst indigenous traditional games and play disappear.

Most of the popular seasonal games of the African people are disappearing with some meaning extinction. Schools have further encouraged cultural erosion by supplying western games like volleyball, track and field athletics, and netball and play apparatus such as strings, jungle gyms rubber ball and ropes (Van der Merwe & Salter, 1990). Boys and girls today are no longer playing indigenous games and few middle-aged adults are familiar with the games. The researcher agrees with the scholars who indicated that our culture and heritage were drowning due to the arrival of Europeans who arrived in the African continent with their own culture during apartheid era. Since their arrival, everything for Africans changed until South Africa decided to revive these games in 2001 (RSA, 2011).

2.3 Global perspective on indigenous games

In the late 1990's, the United Nations expressed the concern that most of the traditional games (the international term for indigenous games) and sports, expressions of indigenous cultures and ways of life contributing to the common identity of humanity, have disappeared (UNICEF, 2002). Traditional games that are surviving are threatened to eminent disappearance and extinction under the combined effect of globalization and harmonization of the rich of diversity of world sport heritage (New South Wales, 1999).

However, indigenous games and sports then become an added value in terms of cultural comprehension and mutual tolerance both within the community of nations and between them and, therefore, contribute to the edification of a culture of peace. Today there is a growing acceptance globally that the preservation and promotion of traditional games and sports are the fundamental contribution for the valorization of such an important and essential field for the intangible world cultural heritage (Roux, 2009). In many ways, indigenous games and sports form the backbone of a community, reflect on different cultural expressions, and create a bridge

between cultures for a better mutual comprehension (Burnett & Hollander, 2004). Indigenous games are, therefore, a symbol of the cultural diversity of our societies. They are also an efficient means to convey values of solidarity, diversity, inclusiveness and cultural awareness.

An international umbrella body, UNESCO is driven to protect and promote these indigenous games and sports to further community spirit, bring people together and install a sense of pride in a society's cultural roots (UNICEF, 2002). In this regard, UNESCO works to preserve, promote and develop traditional sports and games and to ensure that they form an integral part of national and development strategies (NSW, 1999). In the Declaration of Punta del Este, adopted by third International Conference of Ministers and Senior Officials in charge of Physical Education and Sport (MINEPS III), held in December 1999 in Uruguay, ministers emphasized the importance of the preservation and the appraisal of traditional and indigenous sports from different regional and national cultural heritage (Perkins & Noam, 2007). On the occasion of MINEPS III, the international community proposed that a significant action from UNESCO could be initiated within the framework for the promotion and preservation of indigenous games and sports.

In this regard, two important proposals have been made during MINEPS III. One of them is publication of a world heritage list of indigenous games and sports and the second one is the implementation of an incentive framework for the promotion and preservation of these games that should lead to the establishment of an "International Platform" for indigenous games and sports (UNICEF, 2002).

2.4 Regional perspective on indigenous games

Sub-Saharan Africa, just as it is possible to identify people by their language, it is also possible to identify people by their forms of games, sports and play (RSA, 2010). Ethnic groups of people are identified by their games and play, which are unique to their existence and cultures, (Gudani *et al.*, 2008).

Games, culture mirror and product carry with them the reflection of lived realities and "cognitive maps" of communities within a given social-cultural and historical context (Stuart, 1993 cited in Burnett and Hollander, 2003). In sportive practice, play and games are used as educational attainment for children or as warm up (Richburg & Niggard, 2000). Indigenous games and sports are informed by the realization that the games are recognized as a significant part of the African cultural heritage, however economic, social and environmental changes have led to the demise of some traditional games indigenous to specific culture groups and geographical areas (RSA,

2010). There is a concern that with the disappearance of traditional games, indigenous games and humanistic values are also disappearing and there is a real risk that they will be replaced entirely by commercial games and values (Goshin & Goshin, 2008).

2.5 South African perspective on indigenous games

Youth participation in indigenous games have been defined as social, economic, and contribution in health promotion through participation (Kraus, 1999). Many youths are participating in sport and some indigenous games for host of reasons (Lyoka, 2011). In some cases, the primary motivation is pleasure, fun and enjoyment they gained from their participation. In other cases, their goals may be to improve their health and fitness, to enjoy their championship, to express themselves creatively and enjoy a change of pace (Kraus, Barber and Shapiro, 2000).

Various researchers in their respective fields on different age groups within South Africa have pressed the lid off the different indigenous games in the varied communities. This researcher looks at some of these research findings in order to expand them. Becker (1974) said much about the San people and their games. Men play games such as target shooting, running and spear throwing while children play games which are mainly confined to the existing world of make belief.

2.6 Common types of indigenous game in South Africa

Despite Africa's rich history of Indigenous Games, a number of them (games) have become extinct without having been documented in historical and anthropological accounts of the indigenous people of Africa (RSA, 2010). Like other sport and recreation codes, Indigenous games have impact on a number of socio-economic issues such as African identity, cultural diversity, education and training, accessibility of resources, international relations, economic growth and so forth (RSA, 2011). According to Alegi (2004), some of the dominant IGs in pre-colonial time were, stick fighting which was one of the popular indigenous games played by boys in Zululand. Cattle riding, racing and hunting also formed part of the well-known IGs amongst men from the age of 18 to 40 (Alegi, 2004). According to the author, indigenous games were used for entertainment, especially for Venda, Xhosa, Swazi, Sotho and Zulu. In 2000, the National Research Foundation conducted a research whose findings identified more than 536 IGs throughout South Africa (Roux, 2009).

Some of the identified games (Table 2.1) are: Moruba game, which is one of the indigenous games played by the Bapedi in Limpopo and Mpumalanga Provinces. It spread its wings through migration to Gauteng and Western Cape. This game is closely related to an IG played in Mozambique called *Tchouba* and *Njombwa* (Wagner, 2016), Three tins and top which were popular among Indian children, hide-and-seek, kennetjie warm pat for colored children and white South African, Diketo and Morabaraba were popular among the black children (Burnett and Hollander, 2004) and Marbles (amapetyu) and stick fighting were popular in Eastern Cape (Matyu, 2007).

Hence, most of the games are played in stages, with a minimum of two players per games. Though being traditional games, there are rules to be followed. The following games are an example of traditional games, how they are played and description of each game:

1) ***Muravharavha***

Muravharavha (Fig 2.1 and 2.2) is a game played by two players, in a board made of wood or in a soft soil. This could also be drawn on the ground or on paper. Each player starts with three or 12 tokens. Each player alternatively places one token at a time in a hole or on a circle. The aim is to create rows of three tokens, being vertical, horizontal or diagonal. Tokens may only be placed on unoccupied circle/space. When a player places three tokens in a row, then the player removes one of the opponent's token. The game is over when one of the players is left with two tokens.

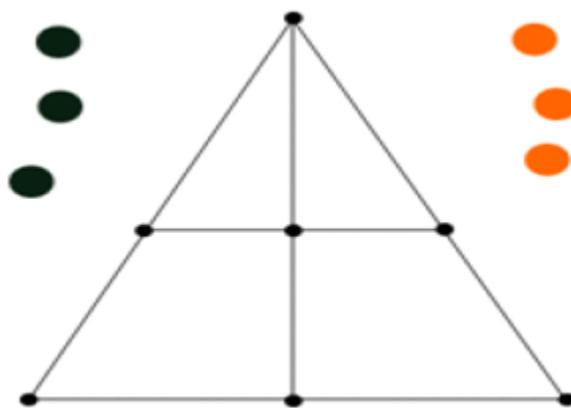


Figure 2.1: *Muravharavha* (board game)

Table 2.1: Common types of indigenous games in South Africa

| Culture | Indigenous games (IGs) | | | | | | | | |
|------------------|------------------------|---------------|-----------------------|--------------|--------------|-----------|----------|---------------------|---|
| Afrikaans | Jukskei | Drie-stokkies | Hide and seek | Skop die bal | - | - | - | - | - |
| English | Hide and seek | Tripple jump | - | - | - | - | - | - | - |
| Ndebele | Ukatsu no Ikhondlo | Ibhoriki | Indonga | Tingeto | Indambu | Mlabalaba | Ncuva | - | - |
| N.Sotho | Dibeke | Diketo | Khati | Morabaraba | Moruba | - | - | - | - |
| Sotho | Dibeke | Diketo | Kgati | Morabaraba | Moroba | - | - | - | - |
| Swazi | Amabhorisha | Nketo | Ntimo | Mlababa | Uncuva | - | - | - | - |
| Tsonga | Libeke | Magava | Khadi | Murhavarhava | Ncuva | Depe | Xiphawa | Budu | |
| Tswana | Skopangusha | Maketa | Ntimo | lintonga | Morababa | Ncuva | - | - | |
| Venda | Vudzhu | Ndode | Khadi | Musangwe | Muravharavha | Mufuvha | Bune | Mbevha na tshimange | |
| Xhosa | U-lego | Um-gcuntso | U-Tinto | I-ngolodi | Ingcaka | Ncembu | Induku | Ncuva | |
| Zulu | Ingqathu | Ushumbu | Amagenda | Umlabalaba | Ncuva | Induku | Ingwenya | Ikathi ne gundwane | |
| Indians/Coloured | Khokho | Ithani | Drie-stokkies Jukskei | | | - | - | - | - |

Source: Field data, 2017

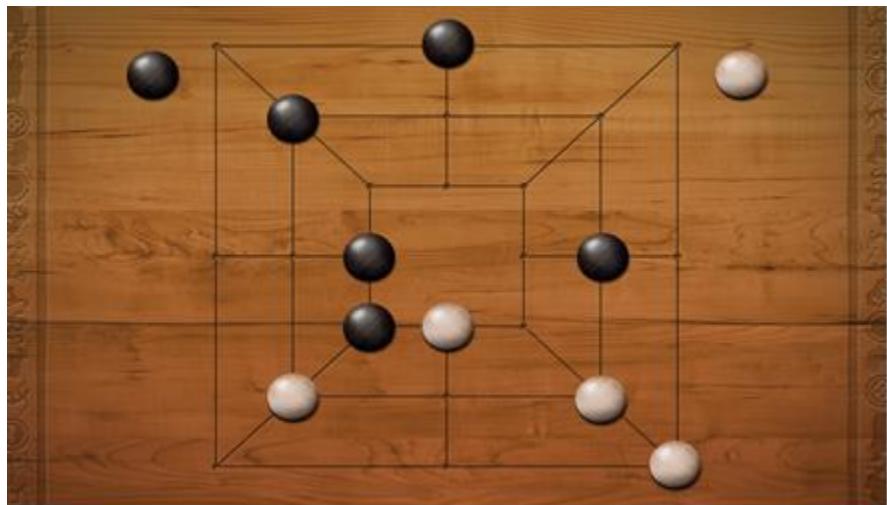


Figure 2.2: Muravharavha (for three and twelves tokens per player)

Source: Google, 2017



Figure 2.3: Schematic representation of two African boys playing Muravharavha (played by 12 tokens each) Source: Google, 2017

2) *Mufuvha*

A board game of four rows of four holes are dug in level ground (making a total of 16 holes). A line divides these rows, with two rows of holes on each side of the line (making a total of 8 holes on each side). The board can also be enlarged to fit six rows of four holes (making 24 holes) or 12 rows of four holes (48 holes) or even more. A line divides the rows with an equal number of rows on each side of the line, mirroring each other. Two stones or marula pips are placed in each hole, ranging from 32 stones or pips for each player on a board with eight holes, to 384 stones on a board with 192 holes. These stones or pips are also called ‘cows’ (income). The minimum number of players required to play the game is two, and up to six players can make up a side (Hysing, 2015).

Assuming there are two players, i.e. Player A and player B, the players will toss a coin to decide who will start the game. One player begins the game by removing any two stones from his or her holes and placing them one at a time in an anti-clockwise direction, in the next holes. When the second stone is put into the hole where there are still two stones, all the stones are taken out and placed in the next holes. Player A continues anti-clockwise until a ‘cow’ lands in an empty hole with the ‘cows’ (of the opponent) in the opposite holes (Figure 2.4). He or she then remove the ‘cow’ from the opposite holes (4 ‘cows’ or stones from the two holes).

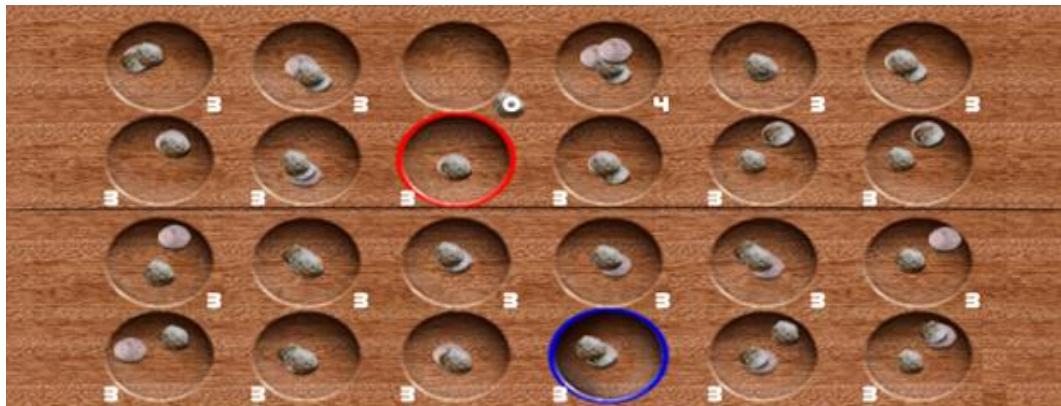


Figure 2.4: A view of Mufuvha (board game)



Figure 2.5: Schematic representation of two people playing *Mufuvha*

3) Ndode

Is an eye-hand co-ordination game, played by at least two players, mostly girls? Equipment of the game are: 10 small marbles or stones for each player and one big stone (*GATE*) for each player and a small hole in the ground (about 15cm in diameter and 5cm deep). Team composition and roles, are just simple and straight forward. Boys and girls of different ages can play this game. It is played by two players at a time, who compete against each other (Babbie, 2011). Players normally choose one to start, however these days they toss a coin to decide who will start the game. The player who starts the game places all his or her stones in the hole. He or she throws the Gate (usually bigger in size than the rest of the stones) into the air and while it is in the air, scoops all the stones out of the hole with one hand, before catching the Gate. If the player catches the Gate, then one of the small stones is placed next to the player outside the circle or hole.

With the next throw, the remaining nine stones are pushed back into the hole with the same hand. With the following throw, the nine stones will be scooped out again. The game continues in this way. Every time *Gate* is successfully caught, one more stones are placed outside the hole next to the player, until there is just one stone left. When all the stones have been successfully scooped out, all the stones will be put back into the hole and round two begins. If the player drops the *Gate*, then it is the opponent's turn to play. Round two commences with all the stones back in the hole. If the player catches *Gate* after throwing it into the air, then two of the small stones are placed next to the player outside the circle or hole. With the next throw, the remaining eight are pushed back into the hole with the same hand.

With the following throw, the eight stones will be scooped out again. The game continues in this way. Every time the *Gate* is caught successfully, two more stones are placed outside the hole next to the player, until there are two stones left in the hole. When all the stones have been successfully scooped out, all the stones will be put back into the hole and round three begins. If the player drops the *Gate*, then it is the opponent's turn to play.

If a player drops *Gate*, or mistakes with the number of stones being moved in and out of the hole, then it is a win to the others players turn to play. The winner is the player who has advanced furthest in the game without making a mistake, i.e. who has thrown and caught *Gate* without dropping it, and who has moved the correct number of stones or marbles in and out of the hole in each round. Below is a picture of children playing *ndode*, taken from Mawere (2012).

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Figure 2.6: view of children playing *Ndode*

4) Khadi

Also known as skipping rope, *khadi* is a rope-jumping game played by different age group and gender. The minimum number is three people, and as other traditional or indigenous games, there is no price money involved. The game is often played in an open space, road, or street, mostly by children and youth. Equipment, are often skipping rope, or different materials can be used to make a rope long enough for several girls to jump over, either one by one or simultaneously. In the absence of the rope, stocking or strips of cloth are tied together for rope-jumping. Rope size 3-5 meters. The play area is often of open ground with an even, hard surface. The ground should

not be covered with grass. The skipping rope should swing freely and the players should be able to jump over it with ease.

A minimum of three players is required, as two players will swing the rope while the third jumps over it. Any number of players can take part. Players can spontaneously join in the game, or one player may be selected to call out the names of the children who will then take turns to jump. Two players can choose or be nominated to swing the rope. They take up position opposite each other. These players swing the rope to form a loop and swing it low across the surface of the ground (almost as though they are sweeping it). The other players jump over the rope when it reaches the lowest point. If a player makes a mistake either with the number of jumps, the type of jumping or by tripping over the rope, then the game is over for that player. When one jumper goes out, then the next one will come into her turn. A specific order is followed until everyone has had a turn to jump. The participants swinging the rope should be replaced and have a turn to jump. If there are two teams once all the players on team are out, the teams change around.

Below are schematic representations taken from Google (2017) showing girls playing *Khadi* (skipping rope) in different backgrounds.



Figure 2.7: A view of 3 girls playing *Khadi* in an urban area



Figure 2.8: A view of school girls playing *Khadi* inside the school premises



Figure 2.9: A view of 3 girls playing *Khadi* in a rural area

5) *Musangwe*

Musangwe is one of the traditional or indigenous games played by young and old men who are often played by herd men and is often played outside in the grazing area. The form of the game is bare knuckle fights by two men, surrounded by cheering crowd in a circle or ring format as in Figure 2.9. Traditionally, the fights were used to select the bravest men in the tribe and to teach them how to be a warrior, but now they fight for pride (Hunter, 2015). However, the game is now played during Christmas, Good Friday and long holidays, with some simple rules to follow. These are, (1) the game stops if the fighter surrenders, falls, spills blood or stopped by the controller. It is played in the spirit of games and as such it is uncommon to find fights escalating outside the ring.

The game starts by either the challenger who enters the ring, raise clenched first, rounding with the circle, challenging anyone to fight him, or the challenger gets into the ring and point a particular person who if accept the challenge will also touch the hand of the challenger and enters the ring. Traditional instrument called *Mbila* is often played to entertain people. There is no price or award, as it is just a game for making friendship and instilling power of authority of the winner. Initially, women were not allowed to play or to be in the area or watch, but things have changed, and women also play *Musangwe*. Players often represents themselves, as individual, village or place where they reside. Fighters come from all over South Africa to prove their skill in the ring as they compete for the respect of the community. There are no fixed or scheduled pairings and each match starts in the same way. The first fighter stands in the middle of the circle and asks for a challenger by pointing a particular person or raising his hands. As a tradition tribe gathered in areas such as Tshifudi, Malamangwe, Khubvi and Gaba 49, Venda, Vhembe district of the South African Limpopo province for centuries (Hunter, 2015). It began as a way to select the bravest members of the tribe and to train the men to be warriors. Now fighters compete for pride and respect. Rules are few and permissible tactics include head-butting and knee-jerking.

While the images may look brutal - no gloves are allowed and fights only end when one of the two fighters give in - proponents of the event liken the tradition to Japanese Karate in its skill and cultural significance. The sport is credited with being a training ground for professional South African boxer Phillip Ndou, who stared out in the Tshifudi ring. While he didn't win a major world title, Ndou took numerous regional titles as featherweight and super featherweight.



Figure 2.10: *Musangwe* fighters performing in a village circled by spectators



Figure 2.11: Fighters (Ngwazi/Ngwena) performing *Musangwe* and spectators watching the game

2.7 Unpopular indigenous games

Some of the indigenous games are virtually extinct or not being played at all in many parts of South Africa. These include amongst others: *Bune*, *Mudzumbamo*, *Khube*, *Vudzhu* and *Khororo*.

a) *Bune*

Bune, better known as *touch and go*, is often played by a minimum of two players, of all ages who are kids. It is not common to be played by older people. Both males and females can play the game, during the day. *Bune* becomes more interesting if the number of players are more than two and there is no maximum number of players. Initially the one who proposes to play the game often becomes the one to start chasing others in order to touch them. The initiator run after any participating player and touch the player anywhere, then be given enough distance and such person can also be touched. There is no boundary, so the participant can run a long distance, till such person get touched. It often played in an open field or open space. At some stage, others

can play it while swimming in the dams or rivers. There are no points or rewards. It forms part of physical excise as those who are good in athletics often win the games or will not be touched for the entire game. One is not allowed to be touched more than twice in succession.

b) *Mudzumbamo*

Mudzumbamo, better known as *hide and seek* is played at least by two players of young ages, and especially during the night which becomes more exciting game. The game starts by either one closes his/her eyes or facing opposite direction, while others seek place to hide or hide in different, but not very far place. The one who is going to seek, count to a particular limit then opens eyes and start looking. If the person fails to find them, might ask for a clue, where those in hiding are expected to (*tshilidzamuludzi*) whistle. The one to be found first becomes the seeker. The games continue till it is being called off.

c) *Khube*

This is the game played by all age groups. The game is played by a way of one hold, mostly a small stone in one hand and hold all the hands in a fist way and interchanging blowing air into the hands moving the small stone from one hands to the other as to confuse the other player. Then the other player will have to guess the hand/fist with the small stone. Then the hands will be opened to reveal the one with the stone. As usual, there is no price to be won.

d) *Vudzhu*

Vudzhu is often known as a running ball game, played by one ball for two teams of a maximum of 12 players (Anderson, 2004). The game is played in an opened area like playground marked. Teams positioned in opposite sides. There are two attackers' boxes, where each team chooses a 'home' box. The box stretches from the back line towards the center line; its side borders are from the side borders of the area of play. The rolling area is between the kicker's box and center line. The players stand behind the roller of the ball (from the defending team) who takes up his or her position in the center circle (roller's box). The attackers are positioned in a straight line. One attacking player is called to enter the kicker's box. He or she kicks the ball from the kicker's box across the median line in the defenders' area and roller's area until it is kicked by the attacker. The ball is rolled under-arm. The attacker whose letter was called immediately steps into the kicker's box and kicks the ball beyond the center line.

After kicking the ball, he or she must run to the attackers' box on the opposite end of the pitch. The kicker's team-mates may 'help' the kicker by running with him or her to the attackers' box on the opposite side of the pitch. The defenders try to catch the ball or retrieve it as soon as possible.

After retrieving the ball, the defenders ‘eliminate’ the players of the attacking team by throwing the ball at them – trying to hit them with the ball. If an attacker is hit, then he or she is ‘out’ for the rest of that round. If the attackers arrive safely at the other end (in the attackers’ box), then they are safe to continue to play until they are all out and the teams change around (attackers become defenders and vice versa). The attackers cannot be hit while they are in the attackers’ box or in their home box. This game is similar to cricket.

e) ***Khororo***

Khororo is one of the extinct indigenous games in South Africa. It used to be played by old or aged men and it is similar in all style of play like golf. It is played in an open space, where a small hole is made and all players stand at a distance and took turns in hitting any round or hard wild fruits like *thuzu* as a golf ball. They use stick like golf club to hit the ball aiming to the hole. The one who puts the ball in a hole is the winner. It was aimed for leisure purpose.

2.8 The importance of Indigenous games

Indigenous games are integral part of educational system based on their objectives, and they promote intellectual, physical and moral development (A chance to play, 2009). *Muravharavha* and *Ndode*, teaches youth on how to count numbers. According to Republic of South Africa (2006), indigenous games also teach self-control and self-discipline, thereby serving as a mechanism of social control. The following are some of the elaborated importance of indigenous.

2.8.1 Social interaction

According to (Girginov, 2002), social change involves a shift in a social phenomenon at various levels, ranging from individual or personal level to that of society as a whole. There is a long history of belief that indigenous games can foster social change. Participations believed to develop positive character traits, that assist young people to become better citizens, more successful adults, reduce delinquency rates, and risky behavior, and assist with moral development (RSA, 2011). Indigenous games are used as a tool to foster socialization aimed at uniting people (Watt, 2005).

2.8.2 Health Promotion

Indigenous games like any other controlled sport requires some level of fitness. This means that one need to be fit in order to take part or to participate in the games. Indigenous games also have positive outcomes as they reduce symptoms of stress and depression (Thomson, 2003).

Participation in the games might also reduce the chance to be affected by non-communicable diseases (NCDs) such as cardiovascular disease (mainly heart disease and stroke), type 2 diabetes, hypertension, some cancers and chronic respiratory disease affect people of all ages, nationalities and classes (Daar, Singer, Persad, Pramming, Matthews, Beaglehole, Bernstein, Borysiewicz, Colagiuri, Ganguly, Glass, Finegood, Koplaan, Nabel, Sarna, Sarrafzadegan, Smith, Yach & Bell, 2007). Physical inactivity causes unexpected death caused by chronic diseases and it was found out that physical activities are a powerful means of preventing chronic diseases (Thomson, 2001).

2.8.3 Psychological well-being

Indigenous games may also contribute to cognitive or intellectual development. Studies have shown that indigenous games tend to be linked to mental performance (Kraus *et al.*, 2001). These include development in areas such as:

- (i) **Psychomotor outcomes** (running, skipping, catching, balance, speed, muscle and cardiovascular endurance)
- (ii) **Cognitive outcomes** (learning of rules, creation of space awareness, Formulation of strategies, Development of creativity).
- (iii) **Affective outcomes** (self-acceptance role play, tolerance, own ability and self- acceptance, assertive and leadership, trust and security).
- (iv) **Social outcomes** have been categorized into different purposes such as interaction, cultural sharing, social integration, fair play, leadership, cooperation and group dynamics (Burnett and Hollander, 2004).

2.9 Summary of literature review

Indigenous games can promote and influence positive youth development through positive relationships amongst youth, adults and their peers. Identifying and targeting specific knowledge, skills and competencies as well as mentoring individuals to attain individual needs are also part of positive youth development. They also enable youth to build cognitive and social competencies, applicable to other areas of life, fostering the development of initiative and intrinsic motivation, which often is absent in school setting. Engaging youth in indigenous games is more important for their development than whether they win.

Indigenous games are not yet competitive or commercialized like any other forms of sports in South Africa, which often lead to many youths to be reluctant in participating in such kinds of games. Again, indigenous games are often played for fun rather than price, making them less interesting and pulling less crowded in the playing area.

Some of the potential barriers for participation are lack of awareness, benefits, value of indigenous games, prevailing local culture, economic and other competing pressures. Furthermore, time constraint, personal motivation, lack of support and access to sport facilities and unavailability of local physical activity programs also affect youth in participating in the indigenous games. Additionally, many of South African indigenous games are not documented, no price tag and are of old tradition. This makes them less attractive to youth, less competitive and less popular compared to other games. However, all is not lost as some are willing to go extra miles in documenting such old games.

CHAPTER 3

RESEARCH METHODOLOGY

3.1 Introduction

This chapter focuses on the methods used to conduct this study; and include study design, the target population, and the study area in which the study was conducted, sampling method and sampling procedure that the researcher adopted. The chapter further describes instruments, the methods used to collect data as well as the measures taken to ensure the validity and reliability of the data collected. The chapter concludes by discussing the plan for data analysis and how ethical issues were adhered to throughout the study. This study applied qualitative research technique.

3.2 Study Area

The study was conducted in Thulamela Local Municipality. It is one of the local municipalities that makes up Vhembe District Municipality (VDM; Figure 3.1). Others are Makhado, Musina and Collins Chabane. Thulamela Municipality is situated about 85,3 km from Makhado town, north of Vhembe District Municipality, 293 km far north of Polokwane, the capital city of Limpopo Province. The municipality is deeply made up of a population estimated at 497, 237 people whereby a very large majority is black Africans, followed by coloured, Indians and white. Further, as category B executive municipality, it is located in the Northern part of Limpopo Province and shares borders with Collins Chabane, Makhado and, Musina Local municipalities respectively and has 45 rural wards without proper tarred roads that are connected by rudimentary gravel roads, causing travel difficulties especially during the rainy season (VDM, 2019/20; Stats SA, 2016).



Figure 11: Map of Vhembe District Municipality showing the Thulamela Municipality where the study was conducted

3.3 Research Design

Rowley (2002) indicated that a research design is the rationality that connects the data to be collected and the conclusions to be drawn, to the initial questions of a study, thereby ensuring coherence. Further, Patton (2001) emphasized that the research design can be regarded as the glue that holds the research project qualitative findings was followed to generate final findings and conclusions. Thus, exploratory descriptive research design was used by the researcher in this study using a qualitative research approach. Adding to this, the researcher sought to explore the factors influencing non-participation of youth in indigenous games in Thulamela Municipality due to the fact that the exploratory study according to Neuman (2011) hunts for information concerning a topic in order to gain more understanding regarding the issue. Also, descriptive

research describes what is already in existence and may assist to disclose new facts and significance (Polit & Hungler, 2014).

Walliman (2006) defines qualitative research as an approach which relies more on language and interpretation of its meaning. Qualitative research explores attitudes, behaviours and experiences through research methods such as interviews or focus group discussions, in an attempt to get an in-depth opinion or response from the participants. On the other hand, quantitative research describes, tests and examines causes and effect relationship, using a deductive process of knowledge attainment (Creswell, 2013). Qualitative research test theory deductively from existing knowledge, through developing hypothesized relationship and proposed outcomes for the study (Babbie, 2007).

In this study, exploratory descriptive research design was used through a qualitative research approach because the researcher managed to:

- i. explore and describe the phenomena under hand (Burns & Grove, 2009), and
- ii. gather first-hand information directly from the participants.

This was conducted to determine the factors influencing non-participation of youth in indigenous games in Thulamela Municipality.

3.4 Population and Sampling Procedure

3.4.1 Population of the study

Defined by Brink (1996) as the entire group of persons or objects that meets the minimum criteria of a particular study, the population of this study included the following groups: youth, community development worker and adults who permanently reside within the Thulamela municipality during the time of the study. This is justified by the fact that a population is the complete and inclusive collection of all theoretically defined elements (Greenstein, 2001). Hence, the target population is very significant in any empirical research to achieve the desired reliable and credible results. Therefore, the reliability and credibility of the research results or findings depend on the information provided by the target population from the Thulamela Municipality.

3.4.2 Sampling procedure and size

A sample is just the collection of elements drawn from the population that is studied for a particular purpose (Greenstein, 2011). In addition to this, it is a selection process of a sample from a given

population in order to obtain accurate information regarding a phenomenon (Burns & Grove, 2009). Thus, the researcher opted to sampling the research participants in a non-probability and more particularly in a purposive manner. Twenty-three research respondents selected from the total population of 497, 237 people (Vhembe District Municipality, 2017) residing in different wards within the municipality were chosen purposively because they were known in the research community to be the most knowledgeable or informed about the issues studied. The inclusion criteria in the selection of the research participants were based on the following:

- a) The assumption that the participant would provide the researcher with opportunities to learn about the issues researched.
- b) Being the most knowledgeable or informed about indigenous games
- c) Being a resident in selected wards within Thulamela Municipality for more than 5 years
- d) Being able to participate in the study freely.

Following a saturation point reached after interviewing 23 participants, the researcher had no other choice except to stop the data collection process due to the fact that the collection of new data did not shed any further light on the phenomenon investigated. The method is useful as only a small subset of 23 of the 497, 237 population was studied. The researcher used own judgment about who to include in this sample frame, and it allowed the researcher to use prior knowledge to select the elements to be sampled. Hence, the total number of 14 youth, 8 adults' community members including 1 community development worker (CDW) was used as a sample for this study with participants divided into three categories as shown in Table 3.1 below.

Table 3.1. Sampling Table

| Self- Category | Gender Distribution | | Total |
|------------------------------|---------------------|-----------|-----------|
| | Female | Male | |
| Youth | 7 | 7 | 14 |
| Adult community members | 4 | 4 | 8 |
| Community development worker | - | 1 | 1 |
| Total | 11 | 12 | 23 |

3.5 Data collection instrument

Questionnaires comprising of both open-ended questions, semi-structured interviews including the semi-structured interview guide were used to collect data as the guide helps in ensuring the consistency of all information to be given by the participants of the study. The questionnaires contained questions, which were understandable, unambiguous and relevant to achieve the purposes of the study. Open-ended questions were designed depending on the type of information the researcher desired to obtain. Questionnaires were used for gathering information from respondents about non-participation, benefits, consequences and positive youth developmental. Understanding that semi-structured interviews are often used to determine facts and forecasts, opinions, individuals' perceptions, and their reactions to initial findings and potential solutions (Galletta, 2013); semi-structured interviews were used for data collection in this study; it consisted of four sections as follows:

Section 1: Socio-demographic data.

Section 2: Factors influencing non-participation of youth in indigenous games.

Section 3: The benefits of participating in indigenous games.

Section 4: The consequences of physical inactivity.

Questionnaires were distributed to participants at different places, which enabled the researcher to compile a report which reflects participants' views.

3.6 Pre-test

The questionnaire was pretested a month before the main study in order to assess the objectivity of the instrument. Pre-testing a questionnaire is very necessary to reduce all kinds of errors associated with a survey research and it helps to improve the quality of data. Twenty-eight people (5% of the study population) were used for the pre-test. The pre-test was conducted at the same location of the study using youth and indigenous community members who were not used for the main study. Questions that were found unclear to the participants were reframed to improve the quality of the instrument.

3.7 Validity and Reliability

To ensure content validity of the instrument and to determine the need for any amendments to the tool, the draft questionnaire was submitted to the supervisor and co-supervisor for expert scrutiny regarding the relevance of each item. The questionnaire was translated into Tshivenda and Xitsonga and then translated back to English to ensure content validity.

The reliability of the study was measured using the test pre-test method of reliability testing during the pre-test. Questionnaires were administered after school and on weekends to participants who participated in the pre-test and again the following week among the same group of individuals.

3.8 Data Collection Method and Techniques

According to Neuman (2011), a method of gathering data through social contact with respondents, participants including other sources of information is called in a simple way a data collection method. Both semi-structured interview and in-depth individual interviews were used to gather or collect the research data in this study. As an additional data collection tool, the researcher used as well participant observation to enrich her data because it is cheap and enhances close contact. The researcher made close contact with the people; stayed with the community as an observer, interviewer and listener and also took part in some games as they are played. Further, the researcher interacted with the respondents to get an overall idea of the games, relevant information and valuable insight regarding the indigenous games. The notes were also taken and voice recorded using a tape-recorder by the researcher.

Therefore, a letter of permission to conduct the study was obtained from Thulamela Municipality; the letter was taken along during data collection and shown to the eligible respondents who asked to see it. An information letter containing the necessary information about the study and a consent form were also made available to willing respondents. Eligible respondents were requested to sign or thumb-print the consent forms before completing the questionnaires and those who were unwilling to sign or thumb-print the consent forms were not allowed to participate in the study. Two research assistants who are well versed in Tshivenda and Tsonga were trained to explain the necessary information about the study, read the questions to and complete the questionnaires for respondents who could not read or write and those who prefer that the questions be read to them in Tshivenda because the researcher can communicate in Tshivenda. The research assistants helped to obtain informed consent from those respondents while the researcher was doing the same for the respondents who were able to communicate in English language.

The primary data was collected through face-to-face semi-structured interviews from 1 CDW, and the 8 adult community members. The 14 youth were interviewed individually in their respective villages and households using the in-depth interview to explore their perspectives on the phenomenon investigated. The data collection instruments or tools were compiled by the researcher in the form of a semi-structured interview and in-depth individual Interviews reviewed and corrected by the supervisors. Other additional primary data which are information already available were collected from official reports such as: Annual reports, Government reports, Strategic Plans, Peer reviewed papers and international reports.

3.8.1 Semi-structured Interview

The researcher chose to conduct semi-structured interviews with her participants sampled purposively noting in mind that this technique provided the researcher an opportunity to probe more from respondents when clarity and more information were needed. Hence, the researcher had an opportunity to probe more on” what ***are the perceived consequences of non-participating in indigenous games*** “as well as “***the ways of sustaining indigenous games within the municipality***”. This acknowledges the view indicated by Kobus (2007) that an interview is a two-way conversation in which the researchers ask the participants questions to collect data and learn about the ideas, beliefs, views, opinions, and behaviors of the participants. Further, this technique allows participants to express their views in their own languages with total autonomy. Also, this type of interview is used to determine individuals’ perceptions, opinions, facts and forecasts, and their reactions to initial findings and potential solutions as emphasized (Galletta, 2013) because interviews are led on a face-to-face basis, using an interview guide to ensure reliability of the information provided by the participants. Thus, the researcher was able to have a two-way conversation with the CDW and adult community members in order to find out what are the strategies for encouraging youth to play indigenous game in the study area.

3.8.2 In-depth individual Interview

In qualitative research one has indeed to dig deep; collect numerous forms of data and examine them from the various angles to construct a rich and meaningful picture of a complex, multifaceted situation. Thus, the researcher dug deep to get a complete understanding of a phenomenon being studied using an in-depth interview technique. This technique as alluded by De Vos *et al.*, (2012) has the potential to fill the gaps of the information and to clarify ideas and concepts gleaned from

the focus groups in order to strength the findings of the study. The basis of in-depth interview is a concern in understanding the knowledge of other people and the meaning they make of that knowledge. Prior to interviewing, the researcher defined the information required and the information supplied by the interviewees clearly related to specific questions that the researcher seeks to answer.

Therefore, in-depth interviews were conducted with respondents to describe their opinions about factors influencing youth non-participation in indigenous games in Thulamela Municipality of Vhembe District, South Africa. Voice recordings were used to transcribe everything that was said for data analysis. Although a premature saturation was reached, the researcher managed to conduct fourteen interviews with an equal number of both females and male respondents among youth. "**What are the factors that influence non-participation of youth in indigenous games**" was the main question asked by the researcher; followed up with other questions and more probing in response to answers provided by respondents.

3.9 Data Analysis

The content analysis and Atlas ti version 8 were used to analyze the data. Data was coded and summarized in order to make information manageable. The analyses were made using themes in line with Atlas ti version 8 and thematic content analysis analyzing complex themes yielded within the data as follow: (1) factors influencing youth non-participation in indigenous games; (2) strategies for encouraging youth to participate in indigenous games; (3) ways of sustaining indigenous games; (4) perceived benefits of playing indigenous games; and (5) perceived consequences of non-participation in indigenous games. Further, 20 sub-themes also emerged during the analysis summarizing the level of factors influencing non-participation of youth in indigenous games, strategies for encouraging youth to participate in indigenous games, ways of sustaining indigenous games, the benefits and the consequences of physical inactivity.

3.10 Ethical considerations

3.10.1 Permission to conduct the study

The proposal was presented to the School of Agriculture Higher Degree Committee and submitted to the University Higher Degree Committee for approval. To obtain ethical clearance, the approved proposal was submitted to the University Ethics Committee. Permission to conduct the study was requested from Thulamela municipal manager.

Ethical principles relating to human subjects were maintained during the study as follows:

Principle of respect for human dignity: Participants have the right to self-determination and full disclosure. Therefore, participant and the researcher disclosed all the important information pertaining to the study before the commencement of the study. All participants were treated with respect and dignity at all times.

Informed Consent: Those who were willing to participate were asked to voluntarily sign a consent form which was separated from the actual questionnaire in order to maintain anonymity. Participants were also advised that they could terminate their participation in the study at any time.

Right to Privacy and Confidentiality: Anonymity was assured by not including names of participants in the questionnaire. Confidentiality was maintained at all times during the study and afterwards.

3.11 Summary

This chapter presented the description of where the study was conducted, research design and tools used to collect and analyse data in the study. Furthermore, population and sampling procedures were also presented in this chapter, as well as ethical consideration and limitations encountered during data collection were presented. The next chapter will provide the results and discussion on the findings.

CHAPTER 4

RESULTS AND DISCUSSION

4.1 Introduction

This Chapter presents the results of the study and the discussions. The researcher discusses and interprets data collected through the use of in-depth interviews. The study purpose was to describe the factors influencing non-participation of youth in indigenous games in Thulamela municipality of Vhembe District in Limpopo Province. Data were collected through questionnaire and analyzed using Thematic Data Analysis and Atlas ti version 8. The participants were given anonym code names in form of numeric number (1.2.3.4.5...) for the purpose of ethical care. The purpose of analyzing and interpreting data was to answer research questions and achieve research objectives set out in chapter one of the study. The identified themes and sub-themes are presented consecutively.

4.2 Demographic information of the participants

In this section, information about age, gender, position in the community, marital status, level of education and employment status of the respondents who participated in the study is presented.

4.2.1 Age group of the respondents

The study participants were 23 people drawn from diverse community members and CDW residing at selected wards of Thulamela Municipality and who showed interest in indigenous games. The sample of various age groups helped the researcher to get different opinions from the respondents.

Table 4.1: Age group of the respondents

| Age | Frequency | Valid Percent |
|--------------------------|-----------|---------------|
| Youth less than 25 years | 5 | 21.8 |
| Youth 25-35 years | 9 | 39.1 |
| Young Adults 36-50 years | 3 | 13.0 |
| Adults 51 and above | 6 | 26.0 |
| Total | 23 | 100.0 |

The results shown in Table 4.1 above indicated that of the 23 respondents, the majority was youth from 25 to 35 years of age which represent 39.1% (9), followed by adults aged 51 and above representing 26.0% (6), while youth less than 25 years including young adults aged between 36-50 years represented 21.8% (5) and 13.0% (3), respectively.

4.2.2 Gender of respondents

The findings show that the majority of the participants were males representing 52.1% (12) of the respondents while the representation of the female respondents was 47.9 % (11). This result demonstrates the lack of confidence and participation of women in the major issues within their villages. Mostly, special indigenous events are led by men and youth rather than women although they are the majority in terms of numbers. Yet they prefer to deal with household responsibilities rather than to engage in leading indigenous games.

4.2.3 Marital status of the respondents

The approximate results in Table 4.2 shows that 69.6% (16) of the respondents were single, 13.0 % (3) were married, 13.0% (3) were widows and lastly 4.3% (1) of the divorcee. It was relevant for the researcher to know the marital status of the respondents because they are the future leaders of the community, municipality, province and the nation.

Table 4.2: Marital status of the respondents

| Status | Frequency | Valid Percent |
|--------------|-----------|---------------|
| Single | 16 | 69.6 |
| Married | 3 | 13.0 |
| Widowed | 3 | 13.0 |
| Divorced | 1 | 4.3 |
| Total | 23 | 100.0 |

4.2.4 Employment status of the respondents

Table 4.3 shows that about 60.9% (14) of the respondents within the village were unemployed while those receiving grants represented 34.8% (8), and only 4.3% (1) of the respondents was employed as a community development worker. Studies conducted by (Wilkinson *et al.*, 2017; Tele, 2016) indicate that South Africa has high youth unemployment, especially in rural areas. Adding to this is that young people are not employed due to the scarcity of jobs in their local town as well as their low levels of educational attainment and skills sets also played a role in this regard.

Table 4.3: Employment status of the respondents

| Status | Frequency | Valid |
|----------------|-----------|--------------|
| | | Percent |
| Employed | 1 | 4.3 |
| Unemployed | 14 | 60.9 |
| Other (Grants) | 8 | 34.8 |
| Total | 23 | 100.0 |

4.2.5 Educational level of the respondents

Table 4.4 below shows respectively the education level of community members within the Tshandama area. The results indicate that a large number of respondents had had a secondary qualification which represented 60.9% (14), followed by a 21.7% (5) of those with primary qualification, and lastly 8.7% (2) of those having a tertiary qualification and/or other qualification. Yet, education is the key for self-empowerment and development because Grant (2017) claimed that education is a leading determinant of economic growth, employment and earnings. And youth must acquire education for their knowledge and better future due to the fact that ignoring the economic dimension of education would endanger the prosperity of future generations, with widespread repercussions for poverty, social exclusion, and sustainability of social security systems (Grant, 2017; Woessman, 2015).

Table 4.4: Educational status of the respondents

| Status | Frequency | Valid |
|--------------|-----------|--------------|
| | | Percent |
| Primary | 5 | 21.7 |
| Secondary | 14 | 60.9 |
| Tertiary | 2 | 8.7 |
| Other | 2 | 8.7 |
| Total | 23 | 100.0 |

4.3 Presentation and discussion

In this study the researcher used the Thematic Data Analysis as outlined in Creswell (2003) and Atlas ti. The participants were asked the following central question: '**What are the factors influencing youth non-participation in indigenous games?**' Probing questions were asked as a follow up on the answers given by the participants. An interview guide was used to guide the researcher during data collection. During the analysis of data from the participants in this study, the following themes emerged:

1. Factors influencing youth non-participation in indigenous games,
2. Strategies for encouraging youth to participate in indigenous games,
3. Ways of sustaining indigenous games,
4. Perceived benefits of playing indigenous games, and
5. Perceived consequences of non-participation in indigenous games.

The following Table 4.5 outlines the summary of the findings of the in-depth interview with the participants. Below presented are the main and sub-themes that emerged during data analysis using the content thematic analysis. Table 4.5 presents also the true reflection of participants' views as were requested to express themselves freely in order for the researcher to explore more and become able to describe the phenomenon.

Table 4.5 : Summary of Findings from participants

| Main Themes | Sub-themes |
|----------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Factors influencing youth non-participation in indigenous games | <p>Desire for modern social network Youth are busy using technology (Facebook , twitter, etc.) that make them not to be interested in participating in indigenous games.</p> <p>Lack of parental support Parents are not supporting their children with regard to participating to the IG.</p> <p>Lack of knowledge Youth of nowadays do not have knowledge of indigenous games because they are not interested on them thinking that they are for old people.</p> <p>Lack of time and motivation Children are always at school even on weekends rather than playing indigenous games. They are not encouraged to play but encouraged to study and study.</p> <p>Christianity and modernity Once you are seen playing indigenous games, Christians think that you are a heathen.</p> |
| Strategies for encouraging youth to participate in indigenous games | <p>Incentivize the games Just like in any other modern sporting codes, indigenous games must also be incentivized in order to encourage youth to participate.</p> <p>Increasing community exposure and training Indigenous games community centers must be established, playing games at social events such as traditional functions, weddings and heritage celebrations.</p> <p>Oral traditional teaching Community adult and traditional leaders must take the lead in inculcating the love for indigenous games among youth by teaching them. Cognisance of the fact that indigenous games are mainly known by traditional societies.</p> |
| Ways of sustaining indigenous games | <p>Municipalities engagement and funding of indigenous games Municipalities must engage themselves and fund the indigenous games programs like modern sporting codes.</p> <p>Capacity building workshops Capacity building workshops are needed in order to equip youth with indigenous games knowledge.</p> <p>Advertising the games Games must be advertised on billboards, radio stations, television, posters and social network.</p> |

| Main Themes | Sub-themes |
|------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Perceived benefits of playing indigenous | <p>Inclusion of indigenous games in the school curriculum It can be good if indigenous games being included in the school curriculum from primary to tertiary level so that people won't forget their culture.</p> <p>Promote healthy lifestyle Participating in indigenous games prevent the risks of chronic diseases and sedentary lifestyle It freshen up the mind.</p> <p>Promote cultural diversity and knowledge Through indigenous games people gain knowledge about their cultural background</p> <p>Promote social cohesion People from different cultures interact with each other through playing indigenous games and build good relationship.</p> <p>Indigenous games skills development Players learnt different skills like calculating, problem solving skill and many more.</p> |
| Perceived consequences of non-participation in indigenous games | <p>Poor physical health Non-participation lead to sedentary lifestyle and being physical unfit.</p> <p>Loss of indigenous knowledge Failure to participate in indigenous games means that you cannot know your cultural diversity (roots).</p> <p>Teenage pregnancy and gangsterism Youth who are not playing the games become pregnant easily while some engaged themselves in gangsterism.</p> <p>Low self-esteem Youth who are not participating in indigenous games cannot express themselves due low self-esteem.</p> |

The results obtained from interviews with participants (Table 4.5) show that the sub-themes where the true reflexion of issues raised by participants during interviews Therefore, the researcher was able to pick them according to their frequencies as they emerged during the interviews.

4.4 Main Theme 1: Factors influencing non-participation of youth in indigenous games

The study revealed that the new generation is not interested on taking part in indigenous games because they believe that is for elderly people. They also believe that playing indigenous games is barbaric. One of the main questions of the study was to describe the factors that hinders youth from participating in indigenous games. Therefore, the five sub-themes namely: desire for modern social networks, lack of parental support, lack of knowledge, lack of motivation and time, including Christianity and modernity were perceived by participants as the causes that hinder youth non-participation in indigenous games.

4.4.1 Sub-theme A: Desire for modern social networks

In this study the majority of the participants perceived desire for modern social network as one of the major hindrances to youth participation in indigenous games. The advent of various social network platforms such as Facebook, WhatsApp and twitter provided entertainment to youth in the contemporary society. This was made even worse by availability and accessibility of mobile and computer devises containing social network applications to young people. Flexibility and change of societal values and restrictions regarding hobbies that were regarded as taboo in the past also provided an opportunity for youth to explore new hobbies. These hobbies reportedly include alcohol use, substance use and early sexual activities. These modern social networks gradually replaced the entertainment that was previously provided by indigenous games in local communities. This was explained by the participant in the following manner.

Participants 5 and 9 said:

“Young people are no longer live according to their cultural values. They are so hooked in social media, WhatsApp, Facebook, and messenger. They also engaged themselves fully in alcohol, drugs, substance abuse and in early sexual activities”.

Participants 11 said:

“They are lot of entertainments like going to the cinema and watch movies rather than sitting down on the dust playing ndode is useless”.

Participant 23 said in indigenous language which is 'Tshivenda':

Vhaswa vha zwino vha funesa thingo thendeleki u fhira u tamba mitambo ngauri vha guda zwa vhudzekani khadzo. Ndi zwone zwine vha zwi funesa.

Then translated in English as follow:

"Youth of today like to use cellphones than any sporting codes because that's where they learn more about sexual activities. They like it a lot."

As emphasized above by the four participants, this stipulated that young people of nowadays addicted to their cell phones including other social media rather than being in love of any other sporting activities. This is due to the acceleration of this technological innovation. According to the respondents the cellphones and recent electronic devices are destroying the youth of today, making them very lazy and useless. Also, they consume a lot of alcohol at their early age which led many boys and girls into early transactional sex activities.

4.4.2 Sub- theme B: Lack of parental support

Parents are regarded as primary agents of socialization in the community. As such their limited encouragement of indigenous games minimizes youth interest and participation. Some parents were reportedly discouraging their children to participate in the indigenous games in favor of presumably prestigious modern games. The following statement emanated from the three participants 4, 9 & 12 saying:

"Their parents are Christians who don't want them to play indigenous games as they always telling them that these games are for heathen. They also discouraged them by saying; those who played are doing barbaric things."

Participant 10 said:

"She heard about these games through a radio, but when she asked her parents about these games, they said they cannot give her information because the games are useless and have nothing to do with her future. She also indicated that indigenous games are for primitives."

4.4.3 Sub-theme C: Lack of knowledge

On the issue concerning lack of knowledge, the following participants 2, 8,11,13,14 & 19 pointed out that:

"They know nothing about indigenous games so they are not interested on something they don't understand as it's a waste of time."

Participant 1 said:

"He doesn't have knowledge but he is ready to play if someone can teach him how to play them."

4.4.4 Sub-theme D: Lack of time and motivation

A minority of participants did not have adequate time to participate in indigenous games. Most of the youth were going to school and thus could not balance time between attending school and playing games. More so, there was a general absence of motivation to participate in the indigenous mainly due to lack of incentives and prestige in participating

Participant 7 indicated that:

"Indigenous games are boring. It cannot be compared to the games we play at schools thus why they don't have codes."

Participant 3 said:

"As leaners, we do not have time to play because we attend school almost every day from Monday to Monday. No one motivate us may be by telling us the importance of this game."

4.2 5 Sub-theme E: Christianity and modernity

Some participants (4) highlighted that Christianity was negatively influencing youth involvement in indigenous games in the society. It was noted with concern that Christian beliefs were contradictory and, to some extent, critical of traditional beliefs that includes indigenous games. For instance, those who participated in indigenous games were regarded as heathens by Christians. This stigmatization prohibited some youth from participating in the games. Besides Christianity, modernity that included the adoption of western values also discouraged youth from enthusiastically engaging in indigenous games. One of the respondents mentioned described as participant 8 said:

"Some of the Christians assume playing indigenous games as denoting heathen beliefs. Even parents who are Christians warn their children not to play such games because they associate such games with ancestral."

Table 4.6: Factors inhibiting youth participation in indigenous games

| Responses on Factors inhibiting youth participation (*N=23) | Total of responses | Rank by | | Rank |
|-------------------------------------------------------------|--------------------|---------|--------|------|
| | | Male | Female | |
| Desire for social networks and hobbies | 10 | 7 | 3 | 1 |
| Backward nature of the game | 7 | 4 | 3 | 2 |
| Lack of parental support | 5 | 2 | 3 | 3 |
| Christianity and modernity | 4 | 2 | 2 | 4 |
| Desire for modern game | 3 | 2 | 1 | 5 |
| Lack of motivation | 1 | 1 | 0 | 6 |

*N= Total number of participants

On the responses highlighted the most on Table 4.6 during the interviews, 7 responses from the participants indicated that youth are not interested in playing IGs as they consider it a bit barbaric. This statement was given 7th times from the respondents (4 males and 3 females); 4 other responses from participants were that Christianity discourages indigenous games, so they fear being labelled as heathen, while 3 responses from participants stated that they are in need of famous games shown on TV, and 10 respondents argued that youth spent most of their time on social media as well as drinking alcohol. Other issues such as the lack of parental support were highlighted from the 5 responses from respondents, and lack of time was also pointed out from other 3 responses of respondents while lastly 1 response from a male respondent stated that there is no motivation at all with regards to the IGs.

However, indigenous games are also seen as games that promote physical activities among children and youth. This has been supported by a study conducted by Cozett *et al.* (2016) and King *et al.* (2011) that children who were attracted to physically active games and sports activities were more likely to be physically active after school than children with lower levels of physically active attraction. Hence, anthropology studies point out that African Indigenous Knowledge Systems (AIKS) are seen as the “other”, and this state of affairs sadly continues to perpetuate race and class divisions in society because indigenous methodologies and pedagogies have almost vanished, their existence confined to distant memories of some parents and members of the community (Kovacevic & Opic, 2013; Mahoso, 2013; Sigauke *et al.*, 2014; Akinola & Uzodike, 2018; Nxumalo *et al.*, 2019).

Below is the Network diagram of the factors inhibiting youth participation in indigenous games (Figure 4.1). The Figure 4.1 below highlights factors inhibiting youth participation in indigenous games as a network linked to one of the main theme identified as factors influencing youth non-participation in indigenous games. In other words these factors are the causes of lack of

participation in indigenous games. Hence, these causes (factors) have been already discussed with reference to the Table 4.6 above.

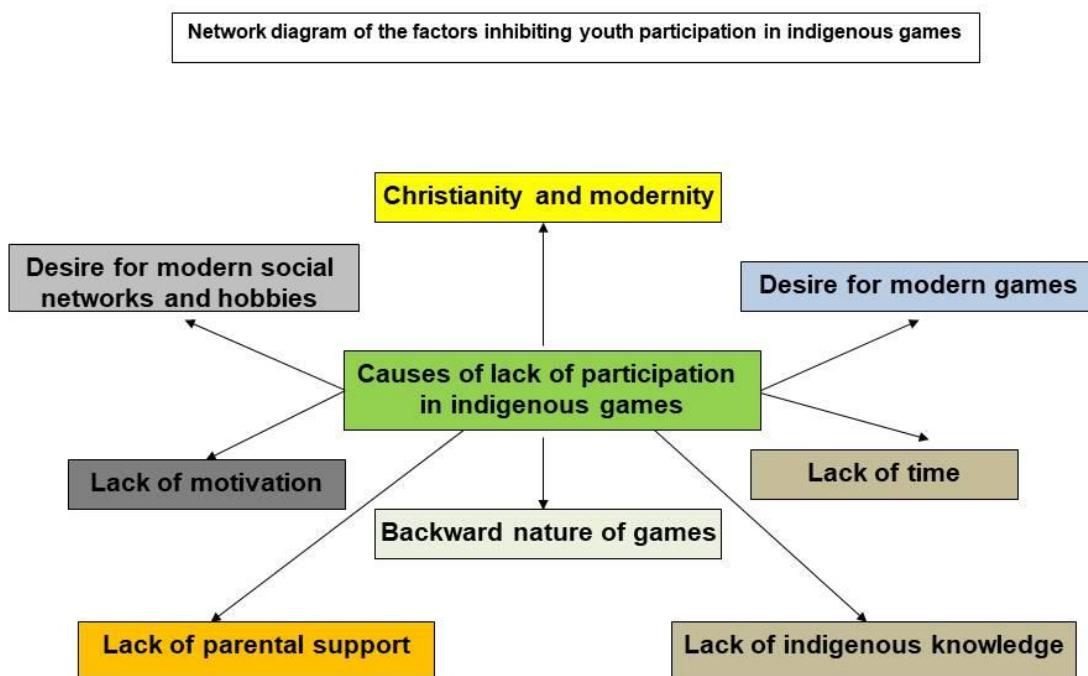


Figure 4.1: Network diagram of the factors inhibiting youth participation in indigenous games

4.5 Factors motivating youth to participate in indigenous games

Despite the impediments to youth participation in indigenous games presented in the previous section, several factors distinctively motivated youth to get involved in indigenous games. The factors included playing for entertainment, respecting culture, exposure to the games, desire to learn, desire to exercise and compete as well as availability of time.

4.5.1 Entertainment purposes

Most participants (eleven) participated in indigenous games for entertainment purposes. Since indigenous games were now scarcely played, some youth enjoyed playing them due to their uniqueness. The easy accessibility of game equipment and space in the rural communities also made them appealing to youth. Participant 11 has given another insight that:

“Those who play do so to gain understanding of the games whereas others do it for entertainment.”

While a male participant 4 has reported that:

“He plays games mufuvha with his grandfather as a means of entertainment.”

4.5.2 Respecting culture

Besides, entertainment some youth (six) reportedly played games in order to show their love and loyalty to their culture. Even the custodians of culture (elderly) indicated that only those who respected their culture were still motivated to play indigenous games without shame. This also attests to the fact that mainly those who had indigenous knowledge were more likely to play these games.

4.5.3 Exposure to games

This relates to proximity to games in the local communities. Most of the youth who were interested in indigenous games were exposed to the games in their villages. Some played the games at social events such as traditional gatherings and weddings. As such, they enjoyed playing and showcasing the games. Distinctively, those who were not exposed to the games were either not aware of the games or lacked knowledge to play the games.

A minority of the participants were more inclined to play the games due to their desire to learn their traditional games, desire to exercise as well as the availability of spare time. Some were also interested in playing the competitive games such as *musangwe* which was predominantly for men. These competitive games allowed men to showcase their power and manhood in the society.

Table 4.7: Factors motivating youth to participate in indigenous games

| Factors motivating youth participation (*N=23) | Frequency | Valid Percent |
|------------------------------------------------|-----------|---------------|
| Availability of time | 1 | 4.3 |
| Competition | 1 | 4.3 |
| Desire for exercising | 2 | 8.7 |
| Desire to learn | 2 | 8.7 |
| Entertainment | 7 | 30.4 |
| Exposure to games | 4 | 17.4 |
| Respecting culture | 6 | 26.0 |

*N= Total number of participants

4.5.4 Sources of information about indigenous games

On sources of information about IG, results indicated that 65.2% (15) of most of the participants learnt indigenous games when they were still young. Thus, the main source of information was the family and community. Some participants about 8.7% (2) were taught these games by the elders later in their lives. This includes youth who were never exposed to the games when they were growing. It was therefore apparent that indigenous games knowledge was informally transferred through community socialization agents such as regarding the games were the family, community elderly and traditional leaders.

4.6 Strategies for promoting youth participation in indigenous games

The declining interest in indigenous games required efforts to motivate youth participation. For this reason, strategies for promoting youth involvement in indigenous games were sought. The major thematic areas included oral traditional teaching, advertising the games, including the indigenous games in school curriculums, officiating games as sporting codes and lastly incentivizing the games. Figure 4.2 indicating the thematic feedback given by participants on strategies for promoting youth participation in indigenous games while Figure 4.2 shows network linkages of the same themes and selected verbatim words from the participants.



Figure 4.2: Strategies for promoting youth participation in indigenous games

4.6.1 Oral traditional teaching

Cultural erosion was one of the impediments to participation in indigenous games. Consequently, as indicated on Figure 4.2, majority of participants (15) unanimously cited that the custodians of culture who include (community adults, the elderly and traditional leaders) must take the lead in inculcating the love for indigenous games among youth. Cognisance of the fact that indigenous games are mainly known by traditional societies, it is critical for those communities to train indigenous games in the spirit of togetherness (*ubuntu*). This could be done as part of socialization in families and traditional events and initiation schools. This view is well articulated in one of the extracted quotations on Figure 4.2.

4.6.2 Advertising the games

Lack of exposure to indigenous games was also apparent in the community. Thus, more exposure through aggressive advertisement in the media, through posters and social networks was suggested by several participants (23) (Figure 4.2).

Participant 23 stated that:

"If indigenous games can be advertised through posters, banners, radio and television, can have impact on the youth. So, we see these other sports advertised."

This would make indigenous games more popular and appealing like any other games that are advertised. The move might also promote sponsorship of the games and more training which is currently lacking Verbatim words from one of the participants who shared this viewed is projected on figure 4.2.

4.6.3 Inclusion of indigenous games in school curriculum

Some (five) participants suggested that there is need for teaching indigenous games at schools. That is from primary to secondary school. This would increase the knowledge of indigenous games and ultimately raise youth appetite to participate. Participant 20 narrated the story as follow:

"It would be good if indigenous games can be played at an early age at school from primary, high school and tertiary institution there would be much participation in indigenous games. The problem with our departments of Sports there is not prioritization of indigenous games and as such, they are not played."

4.6.4 Officiating games as sporting codes

Currently, indigenous games are still being played for recreation and traditional ceremonies in rural societies. However, respondents proposed that there is need for formalizing these games so that they can be recognized as official sporting codes. This way, they will be at par with modern games and can be competitively played at all levels rather than being a reserve of rural areas.

4.6.5 Incentivizing the games

Linked to officiating of indigenous games is the idea of providing monetary rewards to participants. Currently there seem to be very limited rewards for participating in indigenous games. This demotivate youth who now prefer participating in incentivized modern games such as soccer, cricket and boxing jus to mention a few.

4.6.6 Typology of games of Indigenous games and preferred indigenous games networks

Results showed that participants had knowledge of indigenous games. As illustrated on figure 4.1.7, an array of games was identified but the commonly known included *mudzumba*, *ndode*, *khadi*, *muravharavha*, *mafuvha*, *musangwe*, *ngano*, *tshiswathe*, *mahundwane*, *thai*, *bune*, *khube* and *thulwi*. Observantly, some youth did not know the games owing to their lack of indigenous knowledge. Distinctively, the elderly and adults were aware of most of the games even the less common ones.

To showcase their understanding of the game some participants further described how to play 12 games out of the identified 31. The games and their descriptions as extracted from Atlas ti version 8 are shown in the Table 4.7 below. This also attest to the fact that these were the most known in the study area. Out of the described games, the most preferred games in the order of priority were *Khadi*, *Mafuvha*, *Muravharavha*, *ndode*, *Khororo*, *madzumbamo*, *musangwe* and *mahundwane*. In addition to this Figure 4.3 indicates the most preferred IGs in the study area as indicated by respondents, despite the fact that they are not usually played by youth.

Table 4.9: Typology of indigenous games

| No. | Indigenous Games Typology | Indicator |
|-----|---------------------------|-----------|
| 1 | Nzambo | ** |
| 2 | Tsetsetse | * |
| 3 | Khube | * |
| 4 | Bune | ** |
| 5 | Thai | * |
| 6 | Mahundwane | * |
| 7 | Ngano | * |
| 8 | Musangwe | ** |
| 9 | Mufuvha | ** |
| 10 | Muravharavha | ** |
| 11 | Khadi | *** |
| 12 | Ndode | *** |
| 13 | Mudzungamo | * |
| 14 | Thulwi | *** |
| 15 | Tshimee | * |
| 16 | Mugidimo | *** |
| 17 | Hamathuthubanga | * |
| 18 | Tshinwanwane | * |
| 19 | Vudzhu | ** |
| 20 | Shavha mbevha | * |
| 21 | Tshaka | * |
| 22 | Mutoga | ** |
| 23 | Khororo | * |

*Not played **Partially played ***Often played

The above Table 4.5 highlights the type of games described by respondents and their playing indicator among the community and the youth in particular. These IGs used to be played in the former Vendaland among the youth.

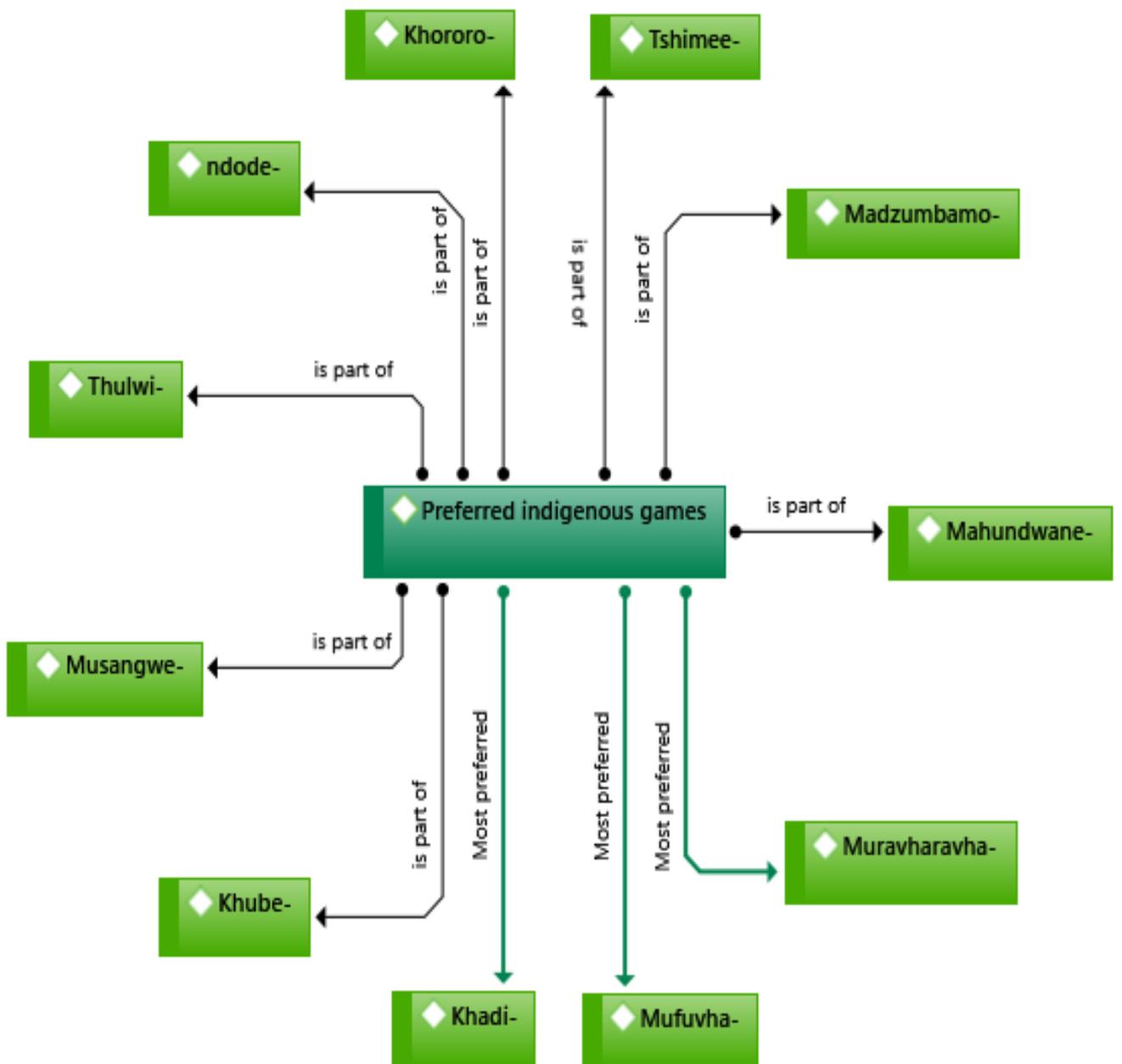


Figure 4.3: Preferred indigenous games networks

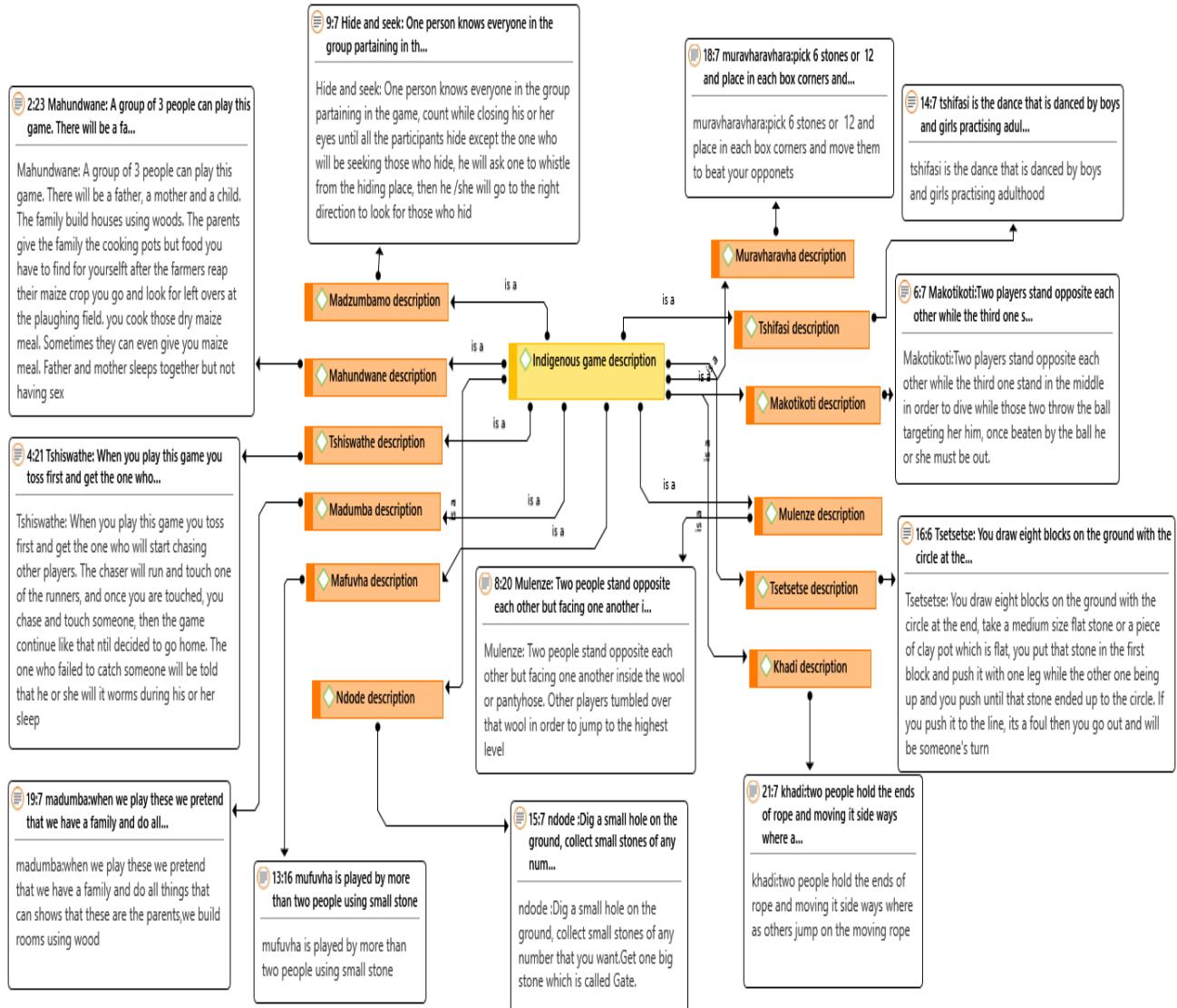


Figure 4.4: Play descriptions for various games

4.7 Ways of Sustaining Indigenous Games

This subsection was aimed at establishing ways through which indigenous games can be sustained. This was vital in order to ensure that indigenous games can be revitalized and sustained. Capacity building and increasing community exposure and training were the major sustainability strategies. Other strategies suggested included infusing indigenous games into the education system and providing funding for training games.

4.7.1 Capacity building

Capacity building was revealed as the major strategy for sustaining indigenous games in the community. It entailed awareness campaigns, workshops, parental socialization as well as advertising indigenous games on various platforms. This would enlighten youth on the benefits of these games particularly to those who were not aware. The view was mainly shared by youth in the community who believed that they were not well capacitated.

"A former educator said senior members of the Department of Sport, Arts and Culture can be capacitated, they will teach others and it will increase passion to the youth." Participant 14.

4.7.2 Increase community exposure and training

Despite capacity building, an increase in exposure to games was also desirable. This entails establishing community indigenous game centers, playing games at social events such as traditional functions, weddings and heritage celebrations. Involving young people in competitions at community level was also suggested as a strategy for exposing young people to indigenous games. Parents, community members and traditional leaders were reportedly supposed to provide exposure to games as they were well knowledgeable about the culture. This was confirmed by the participant 1 as follow:

"In each and every community gatherings, there must be indigenous game which will be taking place instead of indigenous dances alone."

4.7.3 Infusing indigenous games into the education system

A minority of participants suggested that indigenous games must be included in the South African education system from primary level to secondary level. This would help to inculcate knowledge and pride about the games among young people. This was also a way to disseminate knowledge about the value of the games as well as finding ways of advancing them going forward. For this to happen professional educators were supposed to be trained to teach local cultures and games in order to competently educate the youth.

4.7.4 Provision of funding

Financial assistance was required in order to successfully infuse indigenous games into the education system. It was required for training educators, buying equipment for playing games as well as incentivizing the players. Thus, government and private sector entities were urged to assist with funding. Verbatim words from one of the participants regarding this view are illustrated on Figure 4.4.

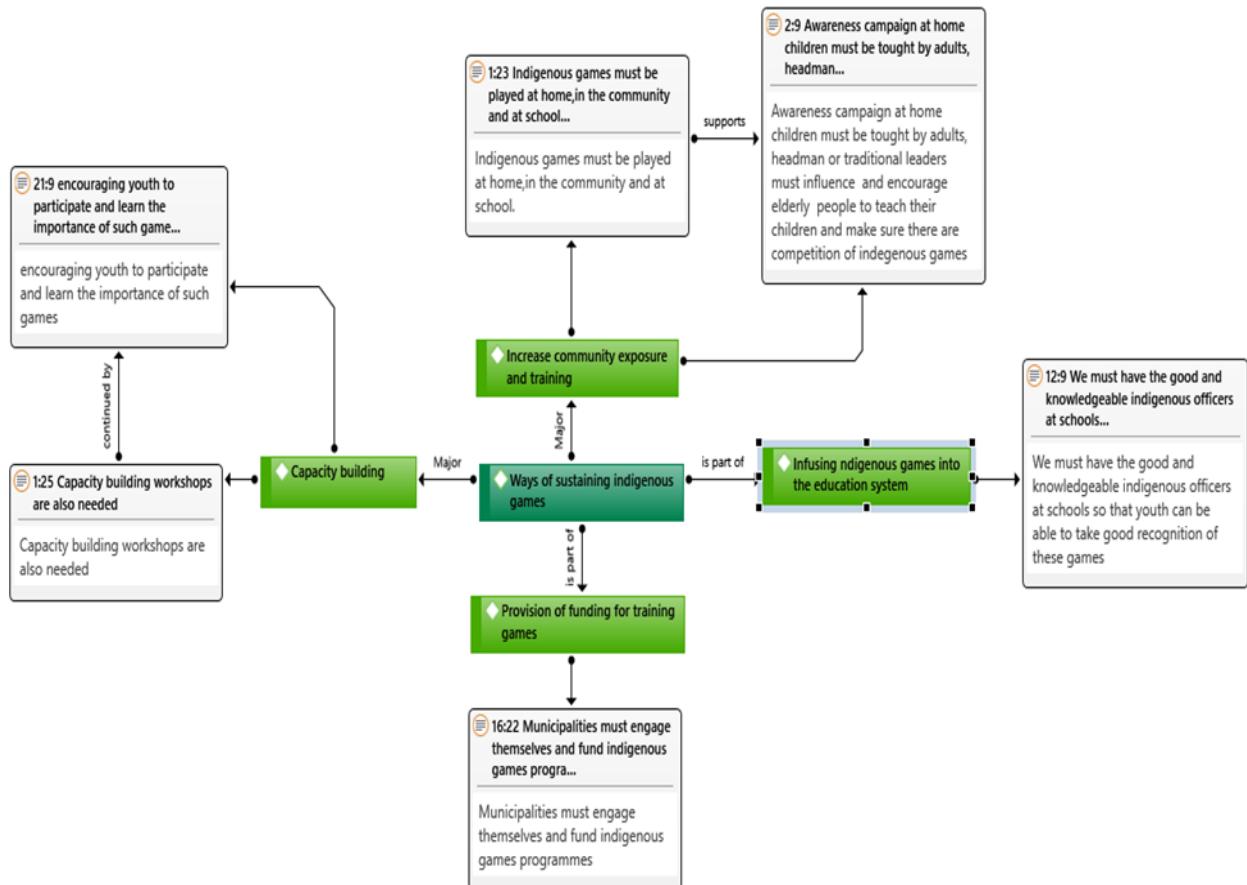


Figure 4.4: Strategies for sustaining indigenous games

4.8 Advantages of Indigenous Games

This subsection revealed advantages of playing indigenous games for community people. As illustrated on Table 4.10, promoting a healthy lifestyle was the main advantage of participating in indigenous games as illustrated by 14 participants. This includes prevention of diseases and conditions such as heart attack, obesity high blood pressure and sugar diabetes. It was also a strategy for dealing with stress and depression in the community where psychological services were limited. It was also mentioned that playing indigenous games was a source of happiness and pride among community members. Indigenous games also provided a platform for advancing cultural diversity and knowledge as indicated by nine participants. During games, people from different ethnical groups such as Venda, Tsonga and Sepedi unite and enjoy. This inculcates a sense of unity among different cultures. More so interactions among participants promote the development of social networks. Indigenous games are also a crucial platform for sharing indigenous knowledge about games and traditions.

Other participants (six) noted that indigenous games were vital for building informal and formal relationships. For instance, friendships, marriage and casual relationships were developed through games. Even general knowledge about team work was gained through these games. Besides relationships, a sense of respect for each other based on age, gender, lineage and expertise was imparted in these games. A minority of participants further indicated that games provided a platform for sharing ideas in a relaxed and comfortable environment. This is because most of the games were played in the absence of adults. Furthermore, games occupied young people and thus deter them from risk behavior such as alcohol use, early sexual behavior and criminality.

Table 4.10: Advantages of participating in indigenous games

| Advantages of participating indigenous games (*N=23) | Frequency | Valid Percent |
|------------------------------------------------------|-----------|---------------|
| Deter youth from risky behaviour | 1 | 4.3 |
| Ideological diffusion | 3 | 13.0 |
| Promote cultural diversity and knowledge | 9 | 39.1 |
| Promote healthy lifestyle | 14 | 60.9 |
| Promote respect | 5 | 21.7 |
| Build relationships | 6 | 26.0 |

*N= Total number of participants

4.8.1 Indigenous games skills development

In this section, skills that were gained from indigenous games are presented. As shown on Table 4.6, these included Communication skills, problem solving techniques, physical training, management, creative thinking, indigenous knowledge and self-defense. These skills are explained in the following section. Communication skills were reportedly the major skill imparted by indigenous games. The participant 15 explained that:

“Playing these games requires good listening and message conveying abilities for players to understand each other and excel. The communication skills gained through games can be useful in youth’s daily lives as they undertake their daily life activities, education and employment endeavors.”

Most of the games also entailed finding solutions within a short space of time (Nine). Thus, participating in these games was a platform for gaining problem solving techniques that can be applied in individual daily lives.

Indigenous games also help young people various management skills such as time management, anger management, planning and delegating among other aspects. Since these skills are rarely taught in the community, participating in these games was an opportunity for young people to learn and develop their personalities.

A minority of participants also mentioned that indigenous games assisted in developing creative thinking skills as most of them required innovations and techniques in order to outsmart the opponent. Physical exercises and self-defense were also part of the skills gained through playing games such as *musangwe*.

Table 4.11: Skills gained from participating in indigenous games

| No. | Skills gained from participating in indigenous games | Frequency | Valid Percent |
|-----|------------------------------------------------------|-----------|---------------|
| 1 | Communication skills | 15 | 65.2 |
| 2 | Creative thinking skills | 3 | 13.0 |
| 3 | Indigenous knowledge | 1 | 4.3 |
| 4 | Management skills | 4 | 17.4 |
| 5 | Physical training skills | 2 | 8.7 |
| 6 | Problem solving techniques | 9 | 39.1 |
| 7 | Self-defense skills | 1 | 4.3 |
| 8 | Socialisation | 2 | 8.7 |
| 9 | Team work | 1 | 4.3 |

4.9 Perceived consequences of not participating in indigenous games

Having discussed the advantages of participating in indigenous games, this section reveals the consequences of not participating in such games. The major consequences were Poor physical health and loss of indigenous knowledge (Figure 4.5). Other side effects included lack of social cohesion, low self-esteem and risk behavior.

Lack of participation in indigenous games reportedly negatively impact on one's physical health. Since in most cases community people in the village did not have facilities for exercising and thus indigenous games were the main source of exercising in the area. Verbatim words from one of the participants who illustrated this point can be seen on figure 4.5.

Besides poor health, lack of participation in indigenous games was also tantamount to loss of indigenous knowledge. This would mean cultural diffusion in the next generation which is

against African desires for Africanization and preservation of cultural beliefs and norms. Quotations for one of the participants who aired this view are projected on Figure 4.5.

Some indicated loss of social cohesion as a result of not participating in indigenous games. This is because indigenous games unite people and thus promoting social cohesion. Non-participation can also lead to low self-esteem among young people. This might be as a result them feeling inferior to their counterparts who excel in the games. Indigenous games could also reduce risk behavior among youth as they occupy them most of the time.

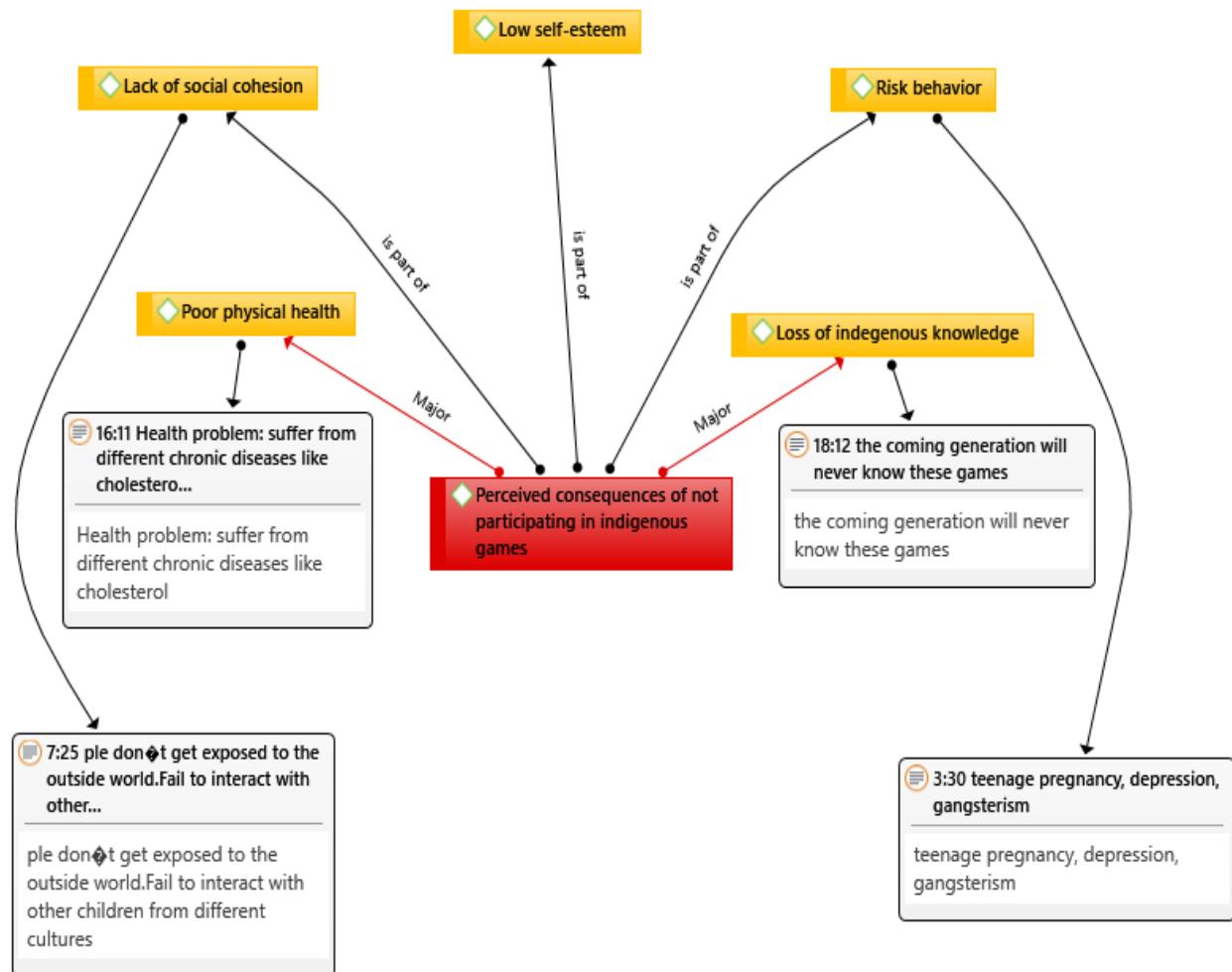


Figure 4.5: Consequences of not participating in indigenous games

4.9.1. Diseases and conditions associated with lack of participation in indigenous games

As illustrated on Table 4.7 earlier, the major diseases associated with limited participation in indigenous games encompass heart attack, high blood pressure and obesity. The rest of the perceived diseases are illustrated on the table. This could be a sort of motivations for young people in Thulamela Municipality to reconsider playing the indigenous games such as *Khadi*, *Musangwe*, *Ndode*, *Mufuvha* and *Muravharavha* in order to gain mathematical and accounting skills including the skills mentioned on the Table 4.6 above as well avoid diseases and related conditions associated with the lack of participation in indigenous games within the municipality. The researcher also believes that playing the games will keep youth active physically and help them develop in regard to motivations of health-related outcomes such as weight loss and fitness as Thomson (2003) indicated that these games also have positive outcomes as they reduce symptoms of stress and depression.

Table 4.12: Diseases and conditions associated with lack of participation in indigenous games

| Diseases and conditions associated with lack of participation in indigenous games (N=23) |
|------------------------------------------------------------------------------------------|
| Diseases |
| Arthritis |
| Cancer |
| Cholesterol |
| Cramps |
| Depression |
| Heart attack |
| High blood pressure |
| Homophobia |
| Insomnia |
| Obesity |
| Sugar Diabetes |
| Tuberculosis |

CHAPTER 5

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This chapter provides the conclusion of the study by making a summary of the findings according to sub-research questions that were guided by the aim of the study. Furthermore, the chapter makes recommendations in accordance with the findings. In this chapter, the research problem is also reviewed. Conclusions are made based on the findings and the recommendation of this study.

The aim of the study was to find the factors influencing youth non-participation in indigenous games. This chapter presents the summary of the findings of the study. It also provides conclusions as well as recommendations of the study regarding the factors influencing youth non-participation in indigenous games. Desire for modern social networks, lack of parental support, lack of time and motivation, including Christianity and modernity were revealed as the factors that hinders youth from participating in indigenous games. Further, the addiction to social media, drugs and substance abuse contribute a lot for the non-participation of youth in indigenous games.

5.2 Summary of the results of the study

The study explored factors influencing non-participation of youth in indigenous games in Thulamela Municipality of Vhembe District in Limpopo Province. The aim of the study was to describe factors influencing youth non-participation in indigenous games. The study was conducted at Thulamela municipality of Vhembe District in Limpopo Province. The study took a qualitative approach and data was collected through questionnaire. Participants were youth and adults at Thulamela municipality and were selected through the purposive sampling method. The collected data was analyzed through the Thematic Data Analysis approach.

The objectives of the study were to: describe factors that hinders youth from participating in indigenous games, discover the strategies encouraging youth participation in indigenous games, identify ways to sustain indigenous games, identify the benefits of playing indigenous games and determine the perceived consequences of non- participation in indigenous games. The first objective of the study was to describe factors that hinders youth from participating in indigenous games. The study revealed that desire for modern social network, lack of parental support, lack of knowledge, lack of time and motivation and Christianity and modernity are the most common factors influencing youth non-participation in indigenous games.

The second objective was to discover the strategies for encouraging youth to participate in indigenous games. The study found that incentivizing the games, awareness campaign,

increase community exposure and training, municipalities must engage themselves and fund indigenous games, indigenous games must be played at home and at schools and the inclusion of indigenous games in school educational curriculum can encourage the youth to participate.

The third objective was to identify ways of sustaining indigenous games. The study found the following ways such as advertising the games through media, oral teaching, inclusion of indigenous games in school curriculum, officiating games as sporting codes, and incentivizing the games as the sustainable strategies for promoting youth participation in indigenous games. Hence, the Municipality should build proper infrastructure, insert the indigenous games in its IDP and avail financial assistance to successfully infuse indigenous games into the education system. Also, it should employ capable officers able to teach them the importance of the games, and enforce the playing of indigenous games for entertaining purposes during traditional leaders' gatherings whereby youth are remunerated in order to alleviate also the poverty level among them then this will encourage youth to participate.

The fourth objective was to identify the perceived benefits of indigenous games. The findings highlighted that indigenous games develop skills; promote a healthy lifestyle, help prevent diseases and conditions such as heart attack, obesity, high blood pressure and sugar diabetes. They deal also with stress and depression in the community where psychological services were limited while mentioning that they are also a vital source of happiness and pride among community members as they advance cultural diversity and knowledge too.

Lastly, the fifth objective was to determine the perceived consequences of non-participation in indigenous games. The study reveals that poor physical health and chronic diseases, loss of indigenous knowledge, loss of indigenous knowledge, loss of social cohesion, increase rate of teenage pregnancies, gangsterism, etc. are the perceived consequences of not participating in such games as indicated by respondents. Youth can channel their requests to the municipality in order for the municipality to be able to advance and promote their participation in indigenous games.

5.2.1 Factors that hinders youth from participating in indigenous games

Although youth are no longer participating in indigenous games in the Thulamela Municipality, respondents indicated that most of the youth were going to school and thus could not balance time between attending school and playing the games. So, a minority of participants did not have adequate time to participate in indigenous games. However, parents as primary agents of socialization in the community; they should play their roles to encourage youth to participate in indigenous games.

5.2.2 Factors motivating youth to participate in indigenous games

Since indigenous games were now scarcely played, some youth enjoyed playing them due to their uniqueness. As a result, motivation in all forms and exposure at all levels are crucial because the easy accessibility of game equipment and space in the rural communities could make them appealing to youth.

5.2.3 Strategies for promoting youth participation in indigenous games

There is need for teaching indigenous games at schools. That is from primary to secondary school. This would increase the knowledge of indigenous games and ultimately raise youth appetite to participate. Further, youth are in dire need of incentives and rewards for economic freedom since currently there seem to be very limited rewards for participating in indigenous games.

5.3 Contribution to the state of knowledge

The significance of any empirical study is to make a mere contribution to the body of knowledge. Thus, for this study the contribution lies in the link between causal factors of non-participation in indigenous games in Thulamela Municipality and youth due to the fact that Venda still seen as one of the countrywide places where culture still preserved and observed. Therefore, youth participation in indigenous games is relevant for rural public health promotion and development.

5.4 Recommendations for further Research

This study opened an avenue for further investigation. The following are suggested areas of focus in the study:

- There must be awareness campaigns to let the people know about indigenous games.
- The Department of Sport, Arts and Culture should appoint sport development officers to train more young people to engage in indigenous games.
- The Department of Sport, Arts and Culture should ensure that the games are competitive.
- The Department of Sport, Arts and Culture should collaborate with the Department of Education so that indigenous games should be included in the curriculum.

- There should be indigenous games community clubs to facilitate the youth out of school.
- There is a need for a multi-stakeholders partnership for development among institutions/government departments such as the National Department of Sport, Arts and Culture, the National Research Foundation, Human Science Research Council, Thulamela Municipality as well as others, to continue to encourage research on indigenous games. Further, with the view of identifying problem areas, and he believes that this can be encouraged by making funding available to tertiary institutions to conduct research; also to fund local indigenous games tournaments for the effective realization of the NDP and the SDGs by 2030.

5.5 Summary

This chapter summarizes the findings of the study and gives recommendations to address the challenging phenomenon among the youth within the municipality. The Thulamela Municipality in partnership with the Department of Sports, Arts and Culture should take these recommendations into consideration and empower the youth for sustainable rural development.

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APPENDICES

Appendix 1: Ethical Clearance Certificate

RESEARCH AND INNOVATION
OFFICE OF THE DIRECTOR

NAME OF RESEARCHER/INVESTIGATOR:
Ms TN Mudzielwana

Student No:
11543287

PROJECT TITLE: **Factors influencing non-participation of youth in indigenous games in Thulamela Municipality of Vhembe District.**

PROJECT NO: **SARDF/18/IRD/12/2609**

SUPERVISORS/ CO-RESEARCHERS/ CO-INVESTIGATORS

| NAME | INSTITUTION & DEPARTMENT | ROLE |
|-------------------|--------------------------|------------------------|
| Dr TG Tshitangano | University of Venda | Supervisor |
| Dr M Manjoro | University of Venda | Co - Supervisor |
| Ms TN Mudzielwana | University of Venda | Investigator – Student |

ISSUED BY:
UNIVERSITY OF VENDA, RESEARCH ETHICS COMMITTEE

Date Considered: September 2018

Decision by Ethical Clearance Committee Granted

Signature of Chairperson of the Committee:

Name of the Chairperson of the Committee: Senior Prof. G.E. Ekosse



University of Venda
PRIVATE BAG X5050, THOHOYANDOU, 0950, LIMPOPO PROVINCE, SOUTH AFRICA
TELEPHONE (015) 962 8504/8313 FAX (015) 962 9080

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| UNIVERSITY OF VENDA |
| DIRECTOR |
| RESEARCH AND INNOVATION |
| 2018 -10- 03 |
| Private Bag X5050 Thohoyandou 0950 |

Appendix 2: Permission Letter



Private Bag 75066
Thebastrandou
9950
Limpopo Province
Tel: 015 962 4791/5
Fax: 015 962 4920

Enquiries: Pandelani T.S.
Thulamela Municipality.

Greetings,

Re: Factors influencing non-participation of youth in indigenous games in Thulamela municipality of Vhembe district.

The above matter refers:

Permission to conduct the above mentioned study is hereby granted.
Can

Kindly be informed that:

- The researcher has been granted permission to do her research.
- Further arrangements should be made with the targeted municipality, after consultation with the Municipal
- In the course of your study there should be no action that disrupts the services
- After completion of the study, it is mandatory tha the findings should be submitted the municipality to serve as a resource.
- The researcher should be prepared to assist in the interpretation and implementation of the study recommendation where possible
- The above approval is valid for three year period
- If the proposal has been amended, a new approval should be sought from the municipality.
- Kindly note that the municipality can withdraw the approval at any time

Your cooperation will be highly appreciated.

16/05/2017
Date

APPENDICES

APPENDIX A

REQUEST TO CONDUCT RESEARCH

P.O.BOX 954

Mutale

0956

The Manager

Thulamela Local Municipality

P.O.BOX 5066

Thohoyandou

0950

Dear Sir/Madam

Re: REQUEST TO CONDUCT RESEARCH AT THULAMELA LOCAL MUNICIPALITY

Dear Sir/Madam

This letter serves as an application for your approval clearance regarding my proposal to conduct research at Thulamela Local Municipality in the Vhembe district. This research project is a requirement towards the successful completion of my Masters degree at the University of Venda. The title of the research project is:" Factors influencing non-participation of youth in indigenous games in Thulamela Local Municipality of Vhembe District. The aim of the research project is to explore factors which influence youth not to participate in indigenous games in Thulamela Local Municipality

My target groups are youth and few indigenous community members at Thulamela Municipality during time of my studies.

Please find attached ethical clearance certificate from Higher Degree Committee of the University of Venda.

Thank you

Yours faithfully,



Mudzielwana Tshilidzi Norah

(Researcher)



Appendix 3: Consent form

UNIVERSITY OF VENDA

SCHOOL OF AGRICULURE

INSTITUTE FOR RURAL DEVELOPMENT

FACTORS INFLUENCING NON-PARTICIPATION OF YOUTH IN INDIGENOUS GAMES IN THULAMELA MUNICIPALITY OF VHEMBE DISTRICT IN LIMPOPO PROVINCE

Dear Respondent,

My name is Mudzielwana T.N. I am a doing Masters in Rural Development at the above mentioned university. I am conducting a research on the above topic.

The aim of the study was to find the factors influencing youth non-participation in indigenous games in Thulamela Municipality of Vhembe District in Limpopo Province. This questionnaire seeks to assist the researcher to get necessary data that will provide answers on the factors influencing youth non-participation in indigenous games in Thulamela Municipality of Vhembe District in Limpopo Province. You have been selected in this study as a stakeholder who could provide the needed data. The information you will provide will be treated confidentially and will be used for academic purpose only. Your name will not be written anywhere on the form and you need not to sign the form. Your answers will be held in strict confidence. It will be processed by computer in such a way that no personal identification is possible.

Thank you very much for agreeing to answer the following questions.

Respondent signature Date

Witness signature Date

Appendix 4: Data Collection tool (Questionnaire)

SECTION 1: DEMOGRAPHIC INFORMATION

1.1. Village: _____

1.2. Local Municipality: _____

1.3. Ward: _____

1.4. Age: _____

1.5. Gender:

| | |
|---|---|
| M | F |
|---|---|

1.6. Marital status:

| Single | Married | Divorced | Widowed | Other (Specify) |
|--------|---------|----------|---------|-----------------|
| | | | | |

1.7. Race:

| African | White | Colored | Indian | Other (Specify) |
|---------|-------|---------|--------|-----------------|
| | | | | |

1.8. Religion:

| Christianity | African Religion | Muslim | Other (Specify) |
|--------------|------------------|--------|-----------------|
| | | | |

1.9. Employment Status:

| | |
|------------|--|
| Employed | |
| Unemployed | |
| Other | |

1.10. Educational Qualifications:

| | |
|---------------|-----------------------|
| Primary | Grade R – 7 |
| Secondary | Grade 8- 12 |
| Tertiary | College or University |
| Other Specify | _____ |

SECTION 2: FACTORS INFLUENCING NON-PARTICIPATION OF YOUTH IN INDIGENOUS GAMES.

2.1. What causes youth not to participate in indigenous games? Please explain.

2.2. In case of those who participate in the indigenous games what could be the reasons of that?

2.3. How well do you know about indigenous games?

2.4. In your view what can be done to influence youth to participate in indigenous?

2.5. Mention any indigenous games that you know.

2.6. Explain how to play some of the indigenous games that you identify.



2.7. Which indigenous games that would like to participate?

2.8. How can indigenous games be sustained from generation to generation?

SECTION 3: PERCEIVED BENEFITS OF PARTICIPATING IN INDIGENOUS GAMES.

3.1. In your view, what could be the advantages or benefits of participating in indigenous games?

3.2. Are there some skills we could learn from participating in indigenous games?

3.3. Mention some of the skills that you can benefit from participating in indigenous games.

SECTION 4: PERCEIVED CONSEQUENCES OF NON-PARTICIPATION IN INDIGENOUS GAMES.

4.1. What are the perceived consequences of non – participation in indigenous games?

4.2. In your view, how can we overcome the stigma of non-participation in indigenous games in order to avoid the consequences.

4.3. Can you mention some of the chronic diseases that you can suffer from by not engaging yourself in indigenous activities
