

## PEDAGOGY

# Teaching Australian Indigenous Games and Sports Post-Pandemic: Reimagining and Reforming

*Steve Georgakis*

### Abstract

*Indigenous games and sports (IG&S) form a mandated part of the Health and Physical Education (HPE) learning area of the Australian National Curriculum and to encourage the adoption of IG&S, the Australian Curriculum, Assessment, and Reporting Authority (ACARA), the independent statutory authority responsible for the development of a national curriculum, a national assessment program, and a national data collection and reporting program that supports learning for Australian students, developed resources to support teachers. The promotion of IG&S was also assisted by numerous commentators, educators, and academics who advocated for the educational and social benefits of their inclusion. Since their inclusion in the National Curriculum in 2015, their teaching has been minimal and sporadic.*

The 2020 coronavirus pandemic caused a major disruption to the lives of Australians and impacted all areas, including education. The pandemic also coincided with two other related phenomena: the Black Lives Matters movement and the 250th anniversary of the arrival of Captain Cook to the South Pacific. It was clear that issues associated with colonialism had not been resolved for many Indigenous and non-Indigenous Australians. In education, there was

---

Steve Georgakis, Faculty of Education and Social Work, The University of Sydney. Please send author correspondence to [steve.georgakis@sydney.edu.au](mailto:steve.georgakis@sydney.edu.au)

an acceptance that more needed to be done to include Indigenous perspectives in the curriculum.

This paper argues that the pandemic disruption and acknowledgment that more Indigenous perspectives need to be included in the Australian Curriculum provide the opportunity for the inclusion of IG&S in a more sustained and authentic manner in the post-pandemic period. This research provides a road map and argues that while the mandating of IG&S is important, what needs to be done is the teaching IG&S in a more integrated, meaningful, inclusive, fun, and educational manner. This research proposes two strategies to assist in this process. First, the various IG&S need to be embedded in the various Games and Sports categories that make up the Health and Physical Education (HPE) syllabus (Target, Striking, Invasion, and Net/Wall) and not be taught in isolation as something extra and/or separate units. Second, the IG&S activities need to be adapted to a Game Sense approach for optimization of student enjoyment and inclusion. While Game Sense now underpins much of Australian physical education and sport pedagogy, there has been no previous discussion on its use in relation to IG&S.

To help facilitate this process, we provide information on where various IG&S can be included in the various Games and Sports categories and about teaching IG&S with a Game Sense approach. With the adoption of these two policies, IG&S might become more central to Australian physical education and school sport experience.

## **Introduction and Background Information**

While in countries such as New Zealand (Boyd & Hipkins, 2015; Hokowhitu, 2004) and Canada (Fletcher et al., 2018; Paraschak & Thompson, 2014) IG&S have been mandated in their respective education systems, it is only recently, with the introduction of the Australian National Curriculum, this has been the case in Australia (Australian Curriculum, Assessment, and Reporting Authority [ACARA], 2015). For the most part, Australian physical education and school sport has focused on traditional Australian sports; for boys this has included the various football codes (Australian rules, rugby league, rugby union, and soccer) and cricket, whereas for girls this has involved netball, softball, and swimming. One of the innovations of the new National Curriculum was the inclusion of wide and varied activities such as yoga, adventure activities, and other

nontraditional sports. There was a move to expand the HPE curriculum and provide students with a more diverse program that did not simply consist of traditional Anglo-Australian sports. The physical education syllabus was therefore divided up into the focus areas of active play and minor games, challenge and adventure activities, fundamental movement skills, games and sports, lifelong physical activities, rhythmic and expressive movement skills (ACARA, 2016). While IG&S could be included in all these categories, this new syllabus put the teaching of IG&S as central to the Games and Sports component, and as the curriculum noted,

This focus area includes the development of movement skills, concepts and strategies through a variety of games and sports. This content builds on learning in active play and minor games and fundamental movement skills. Most games and sports can be classified into; invasion games, net and wall games, striking and fielding games and target games. It is expected that all students at appropriate intervals across the continuum of learning from Year 3 to Year 10 will participate in the following:

- modified games
- traditional games or sports
- culturally significant games and sports (such as traditional Indigenous games and games of significance from the Asia region)
- non-traditional games and sports (including student-designed games). (ACARA, 2015)

### **Benefits of Indigenous Games and Sport**

This interest generated in the appearance of IG&S in the National Curriculum also coincides with a body of literature that highlights the educational and social benefits that can be achieved by the adoption of IG&S (Evans et al., 2018). IG&S can benefit both Indigenous and non-Indigenous students.

At its simplest form, these benefits can be summed up as promoting social justice by valuing, celebrating, and recognizing Indigenous culture and perspectives. Furthermore, sport is a universal method of communication and can reduce stereotypes by demonstrating

cultural diversity and the universality of sport. Integrating IG&S into physical education allows Indigenous students to feel included and valued by demonstrating the idea that sport is not specific to culture, that each culture has their own sports, and everyone should be able to share them. Exclusive teaching of traditional Western sports alienates some minorities (Schinke et al., 2008) as well as hinders students' cultural awareness (McGannon & Schinke, 2017). This is particularly important in Indigenous society as "sport [plays] a major role in developing a socially cohesive environment within Indigenous communities" (Edwards, 2008, p. v). Through IG&S, students are given the opportunity to engage with the culture and ideals of Indigenous Australia in a physical sense, through fun and unique games. Participating in IG&S at school therefore encourages social justice and peer support on the basis that students develop greater understandings of the Indigenous culture and participate in games with relevance to Australia and its Indigenous people. Opportunities to play IG&S during students' school years allows all Australians to participate in and enjoy the traditional Indigenous culture, nurturing a socially cohesive and accepting environment. Ultimately, IG&S provides a "willingness to understand that Aboriginal culture is not solely about corroborees, body painting and dancing, but is also about kinship, family and social ties that are enhanced by playing games together" (Georgakis & Russell, 2011, p. 145).

Indigenous Australians are proud of their traditions and most games date back to pre-colonization (Edwards, 2008). The assimilation of Indigenous peoples into mainstream society means that the functional relevance of their games became redundant. According to Edwards (2008), who spent 10 years documenting IG&S and produced the Yulunga teaching resource, the benefits are many and include bringing together of Indigenous and non-Indigenous people, helping reconnect urban Indigenous youth to their culture, boosting education retention and attendance at schools, promoting reconciliation, providing essential training in social interaction, and enhancing physical health. Finally, the inclusion of IG&S provides a way for Indigenous and non-Indigenous students to socially interact leading to greater relationships between classmates and teachers with their students (Korff, 2019).

## **Reflections on the Impact of the Teaching of IG&S in Both Schools and the Community**

While the Benefits of Indigenous Games and Sport section provides an overview of the anticipated benefits of the teaching of IG&S, in recent years there have been attempts to evaluate the outcomes of IG&S teaching since their appearance in the National Curriculum. From the research conducted, there is an overwhelming lack of engagement with IG&S (Williams, 2017, 2018). In the school setting, there are Indigenous students who “only [know] PE within a Eurocentric frame of reference” (Williams, 2018, p. 472). Williams’ (2018) study of Aboriginal students’ experience of physical education in Australian Capital Territory schools reveals that the Anglo-Australian idea of what sport is takes precedence in the Australian HPE curriculum and can, consequently, cause the marginalization and rejection of different perspectives. As a result, Indigenous students are unaware of and uneducated on traditional games, dances, and sports related to their culture. But more worrying is Williams’ (2018) deduction that IG&S wasn’t taught or even acknowledged in physical education lessons, even though IG&S are mandated.

Williams’ (2018) results are not surprising and are symptomatic of previous Indigenous education initiatives and policies that struggle at the “practice” level. There is no doubt that HPE teachers have not been given adequate preparation or shown how to teach IG&S effectively; “the curriculum content does not provide teachers with the necessary tools . . . to acquire a deep knowledge and understanding of the histories and cultures of Aboriginal and Torres Strait Islander peoples” (Lowe & Yunkaporta, 2013, p. 12). Williams’ (2017) research to find out what hinders the promotion of IG&S in the school setting identifies two constraints: lack of resources and lack of time (p. 128). In summary, while the HPE curriculum mandates IG&S, at best their inclusion is tokenistic. Even more alarming is the lack of impact of IG&S in school sport programs (social or competitive) and the various school sporting carnivals (swimming and athletics). Here IG&S are not seen and not heard.

In the community sport setting (outside of school), the lack of engagement with IG&S is even more pronounced. While most national sporting organizations engage with Indigenous communities and have Indigenous sporting programs (some more successfully

than others), the engagement is primarily about encouraging player and community participation in their respective sports (Dockery & Gorman, 2017; Hallinan & Judd, 2009). The two most successful sports to do this are rugby league and Australian rules football, although all codes are keen to diversify and include Indigenous representation. But these sporting organizations do not feature a link to traditional IG&S. Most mainstream Australian sports have similarities to IG&S; for example, according to Sharon Louth (as cited in Korff, 2019), “it’s possible to see elements of our modern games in these games. Keentan is like basketball, and Wana is much like French cricket, Kokan is a hockey game and Koolche is like 10-pin bowling.”

The lack of acknowledgment and inclusion of IG&S in Australian sport also reinforces an incorrect view of Australian history. For many, Indigenous sport begins when Indigenous individuals first play Anglo-Australian sport. For example, many Australian sporting books date the start of Aboriginal sporting traditions to the 1868 Indigenous cricket team that toured England in 1868, just over 150 years ago (Condon, 2018). While we acknowledge there is now a very strong Indigenous presence in sports such as Australian rules football and rugby league, for the most part we do not understand or reflect upon what this presence entails or represents. The Anglo-Australians traditions of sport were always reinforced. This changed in 2008 when Australian rules football celebrated its 150th anniversary. Its anniversary coincided with the sport attempting to position itself as the premier football code. It was successful at widening its reach by, first, incorporating a national geographical reach by including teams from all major metropolitan areas and by, second, attempting to attract new spectator interest. This football code therefore reached out to the LGBTIQ community, migrant communities, and of course Indigenous communities. Australian rules football positioned itself as the national sport. An example of how this was done was by linking its founding to the Indigenous ball game Marngrook. Proponents of Aboriginal roots of Australian rules football cited as evidence an etching by William Blandowski in 1862 that shows Indigenous youth juggling a ball, with a caption reading to “never let the ball hit the ground.” Here they found a concrete piece of evidence to support their thesis. Figure 1 shows Blandowski’s etching.

**Figure 1**

*Blandowski Football Lithograph*



From our understanding of the history of Australian colonial sport, Australian rules football was a declaration of British nationalism not an acknowledgment of Indigenous influences or Australian nationalism (Collins, 2011). Colonial Australians were demonstrating their Britishness by playing this sport; this was because “football” in the “home country” assumed such importance. But inadvertently, these ‘marngrook’ and founding of Australian rules football discussions shined a light for the first time that the Indigenous population had sporting traditions that predated the arrival of the British in 1788.

A cursory look at other etchings by Blandowski reports on other forms of sport (Figure 2). This illustration clearly shows a wrestling contest between two Indigenous youths. So wrestling is a sport found in most civilizations whether it is Cornish wrestling or Turkish wrestling. The Australian Wrestling Federation, which has for more than a century provided athletes for the Olympic and Empire (later Commonwealth Games), has never engaged with the various types of Indigenous wrestling games such as Garumba, Kari-woppa,

**Figure 2**

*Blandowski Wrestling Youth Lithograph*



Meetcha Kambong, and Tingalpa Tur-dur-er-rin (Edwards, 2008). French explorer Nicolas Baudin in 1805 documented wrestling in Tasmania in 1802, and the French were so impressed with the sport that a match took place between one of the French sailors and an Indigenous youth (Baudin, 1974). In 1941, Daisy Bates informed that wrestling was still practised in 1929, and according to Bates, “The young men engaged in this pastime placed their hands on each other’s shoulders, and struggled, pushed and pulled until one of them fell.” Thus, there is a strong Indigenous sporting culture and tradition outside the Anglo-Australian one.

But this is a tendency of all Australian sporting organizations to neglect any links to IG&S. Ash Barty is Tennis Australia’s Ambassador, but Tennis Australia has never linked Tennis to any IG&S. Tennis Australia has the most innovative and thorough school sport programs. The Tennis for Primary Schools (2017) and Tennis for Secondary Schools (2017) Curriculum Resources are part

of the Tennis for Schools Program (2012), which aims at supporting Australian schools and teachers with the implementation and delivery of sustainable programs. The programs are underpinned by the Game Sense pedagogical model. The primary education document is 281 pages long while the secondary document is 358 pages long, and while there are sophisticated and detailed resources with lots of lesson plans and innovative activities, the curriculum does not reference any IG&S, though curiously one activity has the title of “United States Singles Challenge.”

Likewise, for Australian lawn bowls (a target sport), administrators have made no attempt to link lawn bowls to IG&S, even though the most prominent IG&S are target sports. While British lawn bowls was first to Australia in 1845, at around the same time there was a depiction of an Indigenous game that seemed very similar. Jukes (1847) described a type of lawn bowls where “flat tabular pieces of stone, about the size of an octave volume, were stuck upright on the sand in a certain order, while other, both flat and round, were lying dispersed about” (p. 35). Edwards (2009) documented several target games in Yulunga, such as Koolche and Weme, which could have easily been included in any lawn bowls teaching resource.

In summary, while the 2015 Australian National Curriculum mandates IG&S, very little evidence suggests a significant impact in the school setting from IG&S (Williams, 2017, 2018). At the community sport level (if we exclude Australian rules football), very little evidence promotes IG&S in the various Australian sporting organizations. Despite significant developments in the harnessing of Indigenous players, the sports do not engage with IG&S, even though many IG&S are similar to Anglo-Australian sports (Edwards, 2009).

## **Game Sense Pedagogy in Australian Schools and Sport**

Traditional skill-based approaches to teaching exclude and marginalize students who are less skilled and less confident (Light, 2012). An alternative to traditional skill-led approaches to games and sports teaching is Teaching Games for Understanding (TGfU; Bunker & Thorpe, 1982). In Australia, TGfU is known as Game Sense, and this article uses the term Game Sense.

In the traditional drill and skill approach, students are introduced to the key skills they need to master before playing the game. For example, students learn the skills of dribbling, passing, and

shooting before they play soccer. The philosophy of this approach is that students learn the skills of the sport in an isolated manner and teachers model the correct way of executing the skill. The skill and drill approach presents several problems including the skill development occurs out of the context of the game; the approach does not consider the complexity of learning; the approach lacks meaning and relevance to students, especially those who have never seen the sport; the approach lacks social aspects of sports; the approach is a teacher-centered pedagogy; and skill does not always transfer into the game (Light, 2012). In the Game Sense approach, individuals learn within the context of the game and teachers employ questioning instead of direct instruction. All learning occurs in the game situation, and the highlights of learning are intellectual and social aspects of games such as awareness and technical understanding, cognitive and affective development, and immediate involvement in games, which is motivating for students (Light, 2012; Light & Light, 2008).

The adoption of Game Sense has repercussions for the teacher. The teacher becomes the facilitator of learning who provides opportunities for learning; the approach is student-centered, with an emphasis on active engagement in learning, at individual and group levels. Students solve problems in small, modified games and ask questions. They receive consistent feedback and their own knowledge is valued; moreover, they are encouraged to have equitable relationships and be creative, cooperative, and collaborative.

In Game Sense, teachers introduce the students to the sport through a progressive sequence of modified small-sided games to provide opportunities for learning. The games are inclusive and have a design that minimizes domination by individual students. Teachers do this by introducing sport-specific rules, such as a “no contact” rule in soccer and “three-step dribbling” in European handball. The games are sequenced from simple to complex, and teachers build on previous games and understandings. Teachers explain the aim of the game and the rules and limitations of the game. Students are then allowed to play the game, and the teacher encourages learning by asking questions to individuals and groups; for example, the teacher may ask, “Why did you move to the left of the field? What led you to pass to that player?” By reflecting on tactics and game strategies

through such questions, students develop a deep understanding of game play. As games become more complex, teachers encourage team discussions.

A considerable amount of literature highlights that the Games Sense approach to teaching physical education and sport is the most effective. This approach is promoted at not only the grass-roots level but also the elite level. It is promoted because it is more student/player centered, is more inclusive and fun, and is a teaching/coaching style that ultimately makes participants understand “how to play and understand the game” (Breed & Spittle, 2011; Light, 2012, p. 34; Light & Evans, 2013).

In the education system, Game Sense pedagogy is supported by a wealth of teaching resources that teachers can access and teachers also have opportunities to take part in professional learning opportunities. This pedagogy underpins preservice health and physical education teacher training programs, while Game Sense proponents are leading physical education academics.

Outside of the school system, Game Sense pedagogy underpins many sports coaching curricula, such as soccer, the most popular sport in Australia (FFA, 2013). Game Sense ensures that, regardless of the sport, the lesson is performed “within a context requiring perception and decision-making” (Light, 2012, p. 49). FFA (2013) support this approach with their “holistic approach” focusing on the demands placed on players due to the complex, unpredictable nature of situations where “the player is regularly required to rapidly select from a wide range of possible options and execute them under pressure”(p. 70). Teaching sport with Game Sense allows required skills and fitness to develop naturally and autonomously without the need for repetitive training of skills in isolation. Most importantly, in practice Game Sense contrasts with skill approaches and provides a fast, integrated, and socially inclusive learning experience and is oriented to teamwork and student enjoyment. Australian rules football, cricket, and netball are other major Australian sports to adopt Game Sense. Although it is not only the traditional teams sports adopting this model, Tennis Australia, in recent years, produced an entire school and community curriculum based around Game Sense pedagogy and went into the school and community to promote it (Hewitt & Pill, 2017; Pill & Hewitt, 2018).

In summary, there are innumerable resources for Games Sense but nothing linking them to IG&S, and sporting organizations have not been able to embed any IG&S in their programs. There is an assumption that all teachers need to do is get students to play the games and somehow, miraculously, educational and social outcomes will be achieved. Therefore, for optimal outcomes IG&S need to be carefully oriented to the most positive pedagogical approaches and provide all students with an enjoyable educational experience with maximum student participation levels and fun. These developments have already occurred in other sports, through the adoption of Game Sense.

But ultimately teachers play an important role as well. It is not enough for teachers to play one game of Indigenous sport and expect it is enough. To truly promote social justice, the IG&S must be played properly, effectively, and regularly, or the incorporation of the Indigenous traditions must be explored at a deeper level, otherwise it is tokenistic. This is because “it is the responsibility of educators to help students gain not only an understanding of how to live a healthy and active lifestyle, but an appreciation for sports and games representative of the Indigenous culture” (Murphy & Maeda, 2012, p. 37). This will ensure the effective promotion of social justice through Indigenous sports. More than this, IG&S need to be presented in a meaningful, fun, and inclusive manner, through Game Sense.

Teachers should be continually searching for an authentic pedagogy (Leach & Moon, 2008). An authentic pedagogy embraces the general ideas of constructivism and a genuine desire for the creation of meaningful learning experiences for students and is student centered. Furthermore, teachers need to seek a higher purpose and contribute more meaningfully to society. Leach and Moon’s (2008) ideas about authentic pedagogy further this point: “It may be that there is no higher obligation for contemporary pedagogy than the reinstatement big ideas and humanity” (p. 29). The “big ideas” in this context are the opening of the curriculum and the embedding of Indigenous perspectives through the inclusion of IG&S. The successful implementation will require pedagogical activities (e.g., Game Sense) that foster an acceptance of culture and support self-esteem, and in turn, they will have the strongest chances of creating transformative outcomes.

## **Implementation of Indigenous Games and Emerging Indigenous Philosophies About Pedagogy**

The preceding sections outlined the successful implementation of Indigenous games through Game Sense pedagogy. Here we make the connection more explicitly to a new conceptualization of education through Indigenous philosophy about the possibilities of learning, that is, how the implementation of Indigenous games, through Game Sense, links to emerging Indigenous philosophies about pedagogy. In this area, we consider, first, Yunkaporta's (2009) pedagogical framework and, second, Sarra's (2011) philosophy about education. Game Sense pedagogy sits upon several principles that align with Yunkaporta's eight-ways pedagogical framework and Sarra's philosophy on educational success. Yunkaporta's strategy of teaching the whole and its context rather than individual discrete unconnected segments is a key principle of Game Sense pedagogy. In Game Sense, the game or activity in its whole is the basis of learning, not the discrete skill. The game then determines the areas of learning that are progressed through modeling. Learning is scaffolded through participation in the game. Game Sense is also practical, providing an immediate hands-on experience for students, another key feature of Yunkaporta's pedagogical approach. The use of Game Sense accepts that learning is nonlinear and at times nonverbal and that learning is often implicit.

The use of Game Sense with IG&S encourages dialogue with teachers and students and between students. This approach in which the teacher is a facilitator provides an environment for students to test their ideas and to solve problems. Many Indigenous students are accustomed to being responsible at an early age so this approach may resonate to much a higher level than other strategies. The uptake of IG&S recognizes Indigenous culture and therefore has the potential to engage Indigenous students in more positive ways than previous approaches, and engagement is one of the fundamental principles that underpin success (Dewey, 1963; Freire, 1985; Smyth & Wrigley, 2001). Sarra's (2011) Stronger Smarter philosophy views engagement as paramount as well as addresses self-esteem and identity. This approach establishes high expectations for Indigenous students and ensures excellent educational outcomes. The next section outlines the two strategies in more detail.

## Strategy 1: Injecting IG&S Into Various Sports

Table 1 demonstrates how various IG&S can be injected into various major sports. The table is divided into three sections. The first column lists the classification of Games and Sports (invasion, striking, net/wall, and target). The second column lists the names of the various sports. The third column shows a list of the various IG&S that could be introduced into the teaching of a unit on a specific sport or a classification of sport. For example, if a teacher decides to teach a unit on invasion games, there would typically be coverage of a few different invasion games. The teacher may include soccer, netball, or touch football.

**Table 1**

*Classification of Games and Sports and Links to IG&S*

<b>Classification of games and sports</b>	<b>Mainstream sport</b>	<b>Indigenous games and sports</b>
Invasion	Hockey	Meetcha boma; Dabi; Kokan; Aurukun; Turlurlu
	Australian rules football	Marngrook
	Football	Woggabaliri; Tjapu Tjapu; Purija; Puldjungi; Pulyugge
Striking	Cricket	Arrakane Irreme; Wana
Net/Wall	Volleyball	Mer Kai
	Tennis	Kalq
Target	Lawn Bowls	Weme; Aurukun; Apwerte; Diyari Koolchee; Koolchee; Koolchee Koolchee

In Strategy 1, IG&S would also be included in the unit. For example, if a teacher decided to teach a unit of hockey, there would be an opportunity to include the IG&S of meetcha boma, dabi, kokan, aurukun, and turlurlu as part of the unit. These five games are all variations of hockey and involve the conceptual understanding of hockey. Conversely, if a teacher was teaching a unit on target games, the IG&S (target) of weme, aurukun, diyari koolchee, koolchee) could be included in this unit. In this manner, IG&S are explicitly linked

to Classification of Games and Sports and to Mainstream Sports, instead of being taught in isolation, because they are embedded in the unit.

For this to be effectively done, teaching resources need to be assembled that include the various IG&S. In recent years, the national sporting organizations have had the responsibility to assemble teaching and coaching resources and therefore they must produce the framework for this to occur. This should not be too difficult because all sporting organizations have demonstrated a willingness in recent years to engage with Indigenous Australians and their communities. Although now this engagement needs to be reoriented, an orientation with explicit links to IG&S.

## **Strategy 2: Producing IG&S Resources Using a Game- Based Approach**

Proponents of Game Sense pedagogy for several years have produced resources that demonstrate the approach and its use for teaching physical education and coach sports effectively. In his pioneering book on Game Sense, Light (2012) divided his textbook into sports and provided a program on teaching each sport. Pill (2012, 2015) produced a couple of publications of teaching soccer through this approach. In the last decade, a continual stream of sports have provided resources on the teaching and coaching of particular sports through the Game Sense approach. But it has not been only the major sports and team sports that have mobilized. Australian Lawn Bowls have produced a teaching resource for their modified school model, which is also based on the Game Sense model, and while there are detailed descriptions of several lawn bowls activities, they are silent on any Indigenous ones.

Games Sense resources first appeared in 1997 with the appearance of the Game Sense cards. Now, this pedagogical approach needs to impact more on IG&S.

## **Conclusion**

The Australian Sports Commission first called for the mandating of IG&S almost 40 years ago. It was not until 1988, the year of the Bicentenary, that a teaching resource was developed (“Aussie Sports,” 1988). The teaching resource for upper primary students consisted of 37 activity cards divided up into three parts (Indigenous sports,

colonial sports, modern/federation sports). Nothing eventuated from this effort. While countries such as New Zealand and Canada have embedded IG&S into their physical education programs, the Australian educational settlement has been slow to mandate their own Indigenous perspectives. This relatively new introduction by the National Curriculum in 2015 has yielded very little significant impact. Some students have highlighted that teachers have no interest or inclination to teach IG&S. This article has highlighted that perhaps a way forward would be to

- embed the various IG&S into the content area of Games and Sports and
- teach IG&S with a Game Sense approach, an approach that underpins much of the Australian physical education curriculum, and make this approach available to teachers and coaches.

The timing for this to occur is right. With the media surrounding racism in sport via the Black Lives Matter movement and the discussions about the 250th anniversary of the landing of Captain Cook in Australia, there is an opportunity for these strategies to be introduced in the post-pandemic period. All that is needed is some reimagining and reforming.

## References

- Aussie Sports Kit Launched. (3 April 1988). *Canberra Times*, 26. <https://trove.nla.gov.au/newspaper/article/102076805>
- Australian Curriculum, Assessment, and Reporting Authority. (2015). *F-10 Australian Curriculum: Health and Physical Education*. <https://www.australiancurriculum.edu.au/f-10-curriculum/health-and-physical-education/>
- Australian Curriculum, Assessment, and Reporting Authority. (2016). *The structure of the National Curriculum*. <https://www.australiancurriculum.edu.au/f-10-curriculum/health-and-physical-education/structure/>
- Bates, D. M. (1941). *Papers of Daisy Bates*. Manuscript held at the National Library of Australia, Canberra, A.C.T.
- Baudin, N. (1974). *The journal of post Captain Nicolas Baudin, Commander-in-Chief of the corvettes Geographe and Naturaliste, assigned by order of the government to a voyage of discovery* (C. Cornell, Trans.). Libraries Board of South Australia.

- Boyd, S., & Hipkins, R. (2015). Review and Maintenance Programme (RAMP) Health and Physical Education.
- Bunker, D., & Thorpe, R., (1982). A model for the teaching of games in secondary schools. *Bulletin of Physical Education*, 18(1), 58–67.
- Collins, T. (2011). The invention of sporting tradition: National myths, imperial pasts, and the origins of Australian rules football. In S. Wagg (Ed.), *Myths and milestones in the history of sport* (pp. 8–31). Palgrave Macmillan UK.
- Condon, A. (2018). The positioning of Indigenous people in Australian history: A historiography of the 1868 Aboriginal Cricket Tour of England. *The International Journal of the History of Sport*, 35(5), 411–430. <https://doi.org/10.1080/09523367.2018.1453499>
- Dewey, J. (1963). *Experience and education*. Collier.
- Dockery, A. M., & Gorman, S. (2017). *After the siren: The community benefits of Indigenous participation in Australian Rules Football* (BCEC Research Report No. 5/17). Bankwest Curtin Economics Centre. <https://doi.org/10.2139/ssrn.3355520>
- Edwards, K. (2008). *Yulunga: Traditional Indigenous games*. Australian Sports Commission. [https://www.qld.gov.au/\\_\\_data/assets/pdf\\_file/0021/13548/indigenous-games-yulunga.pdf](https://www.qld.gov.au/__data/assets/pdf_file/0021/13548/indigenous-games-yulunga.pdf)
- Evans, J., Georgakis, S., & Wilson, R. (2018). Indigenous Games and Sports in the Australian National Curriculum: Educational benefits and opportunities? *ab-Original: Journal of Indigenous Studies and First Nations and First Peoples' Cultures*, 1(2), 195–213. <https://doi.org/10.5325/aboriginal.1.2.0195>
- Fletcher, T., Lorusso, J., & Halas, J. (2018). Redesigning physical education in Canada. In H. A. Lawson (Ed.), *Redesigning physical education: An equity agenda in which every child matters* (pp. 134–144). <https://doi.org/10.4324/9780429466991-8>
- Freire, P. (1985). *Pedagogy of the oppressed*. Penguin.
- Georgakis, S., & Russell, K. (2011). *Youth sport in Australia*. Sydney University Press. <https://doi.org/10.2307/j.ctv1zvc780>
- Hallinan, C., & Judd, B. (2009). Race relations, Indigenous Australia, and the social impact of professional Australian football. *Sport in Society*, 12(9), 1220–1235. <https://doi.org/10.1080/17430430903137910>

- Hokowhitu, B. (2004). Challenges to state physical education: Tikanga Māori, physical education curricula, historical deconstruction, inclusivism, and decolonisation. *Waikato Journal of Education*, 10, 23–32. <https://doi.org/10.15663/wje.v10i1.332>
- Jukes, J. (1847). *Narratives of the surveying voyage of HMS Fly, commanded by Captain F.P. Blackwood* (Vol.1). Broone.
- Korff, J. (2019). *Traditional Aboriginal games & activities*. Creative Spirits. <https://www.creativespirits.info/aboriginalculture/sport/traditional-aboriginal-gamesactivities>
- Leach, J., & Moon, B. (2008). *The power of pedagogy*. Sage Publications. <https://doi.org/10.4135/9781446212158>
- Light, R. (2012). *Game sense: Pedagogy for performance, participation, and enjoyment*. Routledge.
- Light, R. L., & Evans, J. R. (2013). Dispositions of elite-level Australian rugby coaches towards game sense: Characteristics of their coaching habitus. *Sport, Education, and Society*, 18(3), 407–423. <https://doi.org/10.1080/13573322.2011.593506>
- Light, R., & Light, R. L. (2008). *Sport in the lives of young Australians*. Sydney University Press.
- Lowe, K., & Yunkaporta, T. (2013). The inclusion of Aboriginal and Torres Strait Islander content in the Australian National Curriculum: A cultural, cognitive and socio-political evaluation. *Curriculum Perspectives*, 33(1), 1–14.
- McGannon, K. R., & Schinke, R. J. (2017). Cross-cultural considerations in exercise promotion: A cultural sport psychology perspective. In S. Razon & M. L. Sachs (Eds.), *Applied exercise psychology* (pp. 160–174). Routledge. <https://doi.org/10.4324/9780203795422-14>
- Murphy, K., & Maeda, J. K. (2012). Games for multicultural physical education. *Journal of Physical Education, Recreation, and Dance*, 83(9), 37–49. <https://doi.org/10.1080/07303084.2012.10598846>
- Paraschak, V., & Thompson, K. (2014). Finding strength(s): Insights on Aboriginal physical cultural practices in Canada. *Sport in Society*, 17(8), 1046–1060. <https://doi.org/10.1080/17430437.2013.838353>
- Pill, S. (2012). Teaching game sense in soccer. *Journal of Physical Education, Recreation, & Dance*, 83(3), 42–52. <https://doi.org/10.1080/07303084.2012.10598746>

- Pill, S. (2015). *Play with purpose: The game sense coaching approach for football (soccer): Developing the tactical-technical connection of footballers*. Australian Council For Health, Physical Education, and Recreation.
- Pill, S., & Hewitt, M. (2017). Tennis coaching: Applying the game sense approach. *Strategies*, 30(2), 10–16.
- Sarra, C. (2011). *Strong and smart — Towards a pedagogy for emancipation: Education for first peoples*. Routledge.
- Schinke, R. J., Hanrahan, S. J., Eys, M. A., Blodgett, A., Peltier, D., Ritchie, S., Pheasant, C., & Enosse L. (2008). The development of cross-cultural relations with a Canadian Aboriginal community through sport research. *Quest*, 60(3), 357–369. <https://doi.org/10.1080/00336297.2008.10483586>
- Smyth, J., & Wrigley, T. (2001). *Living on the edge: Rethinking poverty, class, and schooling*. Peter Lang. <https://doi.org/10.3726/978-1-4539-1137-2>
- Williams, J. (2017). Embedding Indigenous content in Australian physical education: Perceived obstacles by health and physical education teachers. *Learning Communities: International Journal of Learning in Social Contexts*, 21, 124–136. <https://doi.org/10.18793/lcj2017.21.10>
- Williams, J. (2018). ‘I didn’t even know that there was such a thing as Aboriginal games’: A figurational account of how Indigenous students experience physical education. *Sport, Education, and Society*, 23(5), 462–474. <https://doi.org/10.1080/13573322.2016.1210118>
- Yunkaporta, T. (2009). *Aboriginal pedagogies at the cultural interface* [Doctoral thesis, James Cook University]. Research Online. <https://researchonline.jcu.edu.au/10974/>