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ARTICLE

Using a Game Sense Approach to Teach Buroinjin as an Aboriginal Game to Address Social Justice in Physical Education

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Purpose: To explore a teacher educator professional learning opportunity within the context of a taught unit of work at a government primary school in Canberra, Australia's national capital. The unit of work focus was a traditional Australian Aboriginal game taught using a Game Sense Approach to deliver a socially just version of quality physical education. **Method**: A qualitative self-study methodology was adopted where the participants were Author 1 and 49 Year 5 students (aged 10–11 years). **Results**: Game Sense Approach was found to be an effective professional learning opportunity for Author 1, while Author 2's knowledge about Indigenous perspectives in physical education was extended. In addition, student participants valued the taught lessons, which highlighted issues of social justice. **Discussion/Conclusion**: It is possible for the self-study approach described here and seemingly incompatible epistemological approaches to work together to realize a socially just version of quality physical education that can inform physical education teaching beyond this study.

Keywords: Indigenous, quality physical education, self-study

In writing this article, we concur with Azzarito, Macdonald, Dagkas, and Fisette (2017) that new critical pedagogical approaches are required to foster social justice and question "taken-for-granted" education practices that serve to reinforce dominant cultures while marginalizing minority cultures. The two main aims of this article are (a) to show how self-study can operate as an effective professional learning opportunity and (b) to demonstrate how a Game Sense Approach (GSA) can be used to teach the traditional Australian Aboriginal game, Buroinjin (Australian Sports Commission [ASC], 2008), in physical education (PE) to address issues of social justice. Here, we use self-study as a methodology for investigating professional environments by blending an examination of self and practice (Fletcher & Casey, 2014; MacPhail, 2014).

Self-study is a growing area of reflexive research about teacher and teacher education professional practice (Ovens & Fletcher, 2014; Tinning, 2014). Our choice of self-study was in response to the suggestion that there is a gap in the scholarly literature and a corresponding need for practitioners to share examples of the interaction between research and practice within their own teaching contexts (Ovens & Fletcher, 2014). By adopting this approach, we seek to address the " . . . increasing need for teachers and teacher educators to ensure that practice continues to adapt, evolve, and be coherent with the principles that characterise quality in each setting" (p. 4). Here, Author 1 describes and reflects upon his experiences of planning and teaching a Year 5 PE unit of work featuring Buroinjin at a government school in Canberra during Winter 2017.

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On commencing the planning of this project, both authors were mindful of their own positioning through their individual habitus (Elias, 1994)—the latter term meaning personality makeup or learned disposition to act in ways that remain relatively unchanged through life. Author 1 has a research interest in the sociology of PE and sport that has spanned more than two decades. Part of Author 1's interest has been a concern about social justice issues. This interest was at the forefront of his mind when he began teaching PE in Australia after migrating from Scotland 10 years ago. It struck Author 1 that there was an absence of Indigenous perspectives in the PE curriculum and lessons at his school. This also stood out to Author 2 as an absence in the PE curriculum and lessons at the schools he taught at in Australia. Another part of Author 1's habitus, as well as Author 2's, relevant to this research is that both recall that when undertaking PE teacher education (PETE), they were exposed to limited pedagogical approaches that could be described as "PE-as-sport-techniques" (Kirk, 2010a). In other words, their PETE experience and memories of PE as a child were skills and techniques from a broad range of British, European, and American sports and physical activities.

Using the principle of "learning through doing," we adopt a social constructivist approach advocated in PETE (MacPhail, 2014). This approach, developed by Vygotsky (1978), recognizes that knowledge is socially situated through interaction with others in real-life situations. The others who are central to this article are the Year 5 participants and the classroom teachers within the reported school. In designing our unit of work and continuing with a social constructivist theme, we drew upon Nakata (2011). This author argued that while schools are already an intercultural space, to develop greater understanding, we need to take cognizance of the quality of engagement of all students in that space. In other words, in the context of this study, " . . . Indigenous students must be engaged in how others think and construct the world as

much as all students must be engaged in how Indigenous people think about and construct their worlds" (p. 2).

In summary, we sought to develop an approach to teaching PE that has the capacity to engage both Indigenous and non-Indigenous students. Drawing upon the respective expertise of each author, we approached this research with differing specialist knowledge. In blending our knowledge from our respective areas of expertise, we concur with Pronger (2002) that these approaches cannot simply be added together to produce a summative, all-encompassing knowledge. Instead, our respective subject disciplines each offer strengths that can be woven together to produce an approach to quality physical education (QPE) that includes a cultural perspective that differs from our own Western heritage.

In designing this unit of work, we aligned our teaching to the *Australian Curriculum for Health and Physical Education* (AC-HPE; Australian Curriculum, Assessment and Reporting Authority [ACARA], 2016). The unit of work was informed by three of the five key ideas that underpin this curriculum, as well as age-relevant content and a cross-curriculum priority that is introduced later. The three key ideas were *value movement*, *take a strengths-based approach*, and *include a critical inquiry approach* (ACARA, 2016). *Value movement* describes the study of movement in broad terms and, in our unit of work, we wanted to demonstrate the sociocultural acknowledgment of movement described within this key idea. In embracing the second key idea, *take a strengths-based approach*, we recognize Buroinjin as an example of " . . . all students and their communities have particular strengths and resources that can be nurtured to improve their own and others' health, wellbeing, movement competence and participation in physical activity" (p. 5). As discussed later, the meaningful inclusion of Australian Indigenous games is a step toward decolonizing the curriculum by acknowledging the value of alternative forms of movement. Furthermore, *include a critical inquiry approach* was relevant as it calls for students to question taken-for-granted "truths" in the subject area, including notions of social justice. In explaining what we mean by social justice, we concur with Hill et al. (2018) that it is impossible to provide a single definition. Instead, we invited students and teachers to explore and reconstruct ways of knowing beyond the Eurocentric technocratic PE common in Western countries (Fitzpatrick, 2009; Kirk, 2010b, Singleton, 2010).

In addition to the three key ideas noted earlier, our research was directed by a cross-curriculum priority (ACARA, 2011), which is one of three that is common to all contemporary Australian national curriculum documents. These provide opportunities for teachers to examine Indigenous perspectives, connections with Asia, or sustainability issues within their respective subject areas where relevant (Salter & Maxwell, 2016). In designing this unit of work, such an opportunity presented itself in the *Aboriginal and Torres Strait Islander Histories and Cultures* cross-curriculum priority (ACARA, 2011) through teaching Buroinjin. Indeed, this cross-curriculum priority was used as a theoretical framework through which to consider the data collected during the project. As directed by the AC-HPE (ACARA, 2016), in contemplating and delivering the unit of work, we were able to make explicit linkage to this cross-curriculum priority by teaching student participants about the richness of Indigenous ways of knowing, and by providing some understanding of the distinctively Australian connections between people and country/place using a traditional Aboriginal game (ACARA, 2011).

In planning our study, we were also directed by the Australian Capital Territory Government Education Directorate (ACT GED, 2017) policy document and draft local guidelines for teaching Indigenous content in PE. The latter guidelines were compiled by the Aboriginal Elder-in-Residence and the former Director of the Ngunnawal Centre at the university where Author 1 is employed. This Elder-in-Residence is from the Ngunnawal People, who are the traditional custodians of the land on which the unit of work was delivered. Author 1 was invited to contribute to these guidelines, which were used to help ensure nontokenistic delivery of the unit.

Context of the Study

Within Australia, there is a dearth of research about Indigenous traditional games in primary school PE. Indeed, only one journal article was available, which was concerned with improving physical activity levels and the cultural connectedness of Year 5 and 6 Indigenous students (Kiran & Knights, 2010). Within the Australian context, PE continues to show privilege to Western ideas and whiteness, while marginalizing students of color (Williams, 2018). Such marginalization and "silencing" are arguably evidence of a social injustice within Australian PE. Going into this research, we had a concern that PE as a significant site of learning in our schools should be both socially just, while simultaneously adopting evidence-based approaches toward a notion of QPE (Williams & Pill, 2018). Similar to Australia, there are calls in other countries to make PE more culturally relevant to students and to be of a high quality, accepting that the latter is a contentious term and is context specific (see Halas, McRae, & Carpenter, 2013; United Nations Educational, Scientific and Cultural Organization, 2014). Hence, we believe that our research and findings have application and relevance beyond the Australian context.

At the time this research was undertaken, Indigenous games tended to be seldom taught in PE in the ACT (Williams, 2018), despite Indigenous perspectives being advocated in ACT PE curricula since the mid-1990s (Williams, 2016). Our step toward changing what is done in the "name of PE" addresses Douglas and Halas' (2013, p. 456) assertion that " . . . an unmarked culture of whiteness is (re)produced through pedagogical practices and materials, and social relations; the norms, values practices and emphases of physical education programs." An example of the unmarked culture of whiteness is the significance of Western sport in countries, like Australia, through its central location in PE as the main vehicle through which the subject is taught. Indeed, Ferguson (2004) recognized team games as one of nine distinctive characteristics of British society that were used in British colonization. Given that team games have been central throughout the history of PE (Kirk, 2010a), their presence and purpose within curricula cannot be considered neutral and value free. Tackling such structural issues in Australia and in other countries that were colonized is important for reconciliation.

Using GSA

We used a GSA to plan and teach the focus unit of work, noting that it initially evolved from sports coaching to become an evidence-based pedagogical approach for teaching PE in Australia. GSA focuses on developing "thinking players" (den Duyn, 1997; Light, Curry, & Mooney, 2014; Pill, 2011), and positions the decision making and cognition that takes place in games as inextricably linked to technical actions (den Duyn, 1997; Light, 2013; Pill, 2013). Consequently, adopting a GSA requires teachers to address

cognitive thinking and technical skills simultaneously by replicating game situations in an initial game form or match simulation (ASC, 1996). In our study, we illustrate using a GSA how instructional models (Metzler, 2011) can be adapted to wider programmatic aims, including making them culturally relevant (Fletcher & Casey, 2014; Landi, Fitzpatrick, & McGlashan, 2016).

A GSA, as an example of a game-based approach for games and sport teaching in PE, arguably facilitates deeper student learning by teaching "first" for understanding and thus meaningful game participation. Therefore, with respect to the cognitive and emotional dimensions of learning, a GSA can be looked at as potentially more meaningful for student learning than a "traditional" approach (Pill & Hyndman, 2018). In the context of this study, a GSA provides tactical and technical education in movement using an inquiry orientation through purposeful teacher questions (Pill, 2011).

A GSA has been directly linked to QPE because of its focus on inquiry and problem-solving through an emphasis on teacher scaffolding of learning through games and guided discovery. This scaffolding is achieved through using well-considered questions in preference to directive instructional perspectives (Light et al., 2014; Pill, 2011). The GSA, therefore, strongly aligns to the AC-HPE key idea, *include a critical inquiry approach* (ACARA, 2016), by bringing a teaching focus to developing students' skills in analyzing, applying, and appraising knowledge in movement fields.

The purpose of this study was to explore a teacher educator professional learning opportunity within the context of a taught unit of work at an ACT government primary school. Buroinjin was the focus of this unit of work, which was taught using GSA to address social justice in PE. There are two research questions in this study: (a) to what extent does using a GSA to teach a traditional Aboriginal game (Buroinjin) support a socially just version of QPE? and (b) how does Buroinjin provide Year 5 students with an opportunity to engage in reconciliation, respect, and recognition of Indigenous culture?

Methods

Setting and Participants

The study took place at an ACT government primary school, with a population of just over 400 students comprising approximately 1% Indigenous students (ACARA, 2019). The school was selected using purposive sampling, and a qualitative approach was adopted as the most suitable method for answering the research questions: (a) to what extent does using a GSA to teach a traditional Aboriginal game (Buroinjin) support a socially just version of QPE? and (b) how does Buroinjin provide Year 5 students with an opportunity to engage in reconciliation, respect, and recognition of Indigenous culture?

Ethics approval was obtained from the Human Ethics Committee at Author 1's university and from ACT GED for permission to conduct research at the school. The unit was taught to two classes of Year 5 students, aged 10–11 years old, and 49 of the 54 students provided parental permission to participate. Of this number, 22 were female and 27 were male, with no students identifying as Aboriginal or Torres Strait Islander. Participants who did not want to be involved in the research were able to attend alternative PE lessons as part of the substantive PE program at the school. The unit was taught within the existing timetabled PE for the two classes.

Data Collection and Sources

Self. Data from self were generated using self-study. Recognizing that this term is challenging to define, we chose to frame this concept for the purpose of clarifying our methodology using the features "a community," "stance," and "desire" (Ovens & Fletcher, 2014). Through the notion of community, Author 1 was able to learn from his professional network. In particular, he was able to draw from professional learning about GSA that he accessed through the Australian Council for Health, Physical Education and Recreation (ACHPER) South Australia 5th Game Sense Conference (ACHPER, 2017). Furthermore, Author 1 relied upon the knowledge and expertise of Author 2 as an expert information source for GSA and mentor.

By "stance," we mean that Author 1 adopted an inquiry-oriented reflexive position that allowed him to research his own practice to encapsulate the challenges in planning and teaching the described unit of work (Ovens & Fletcher, 2014). By being reflexive, Author 1 adopted a specific form of reflection that is focused on self-improvement while serving to inform other teacher educators (Alvesson & Sköldberg, 2000; MacPhail, 2014). This reflexive emphasis helped inform the research questions. The term "desire" represents our ambition to improve our own practice and be better at what we do (Ovens & Fletcher, 2014). Similar to Attard (2014), Author 1's desire to learn more about using a GSA approach was triggered by the introduction of a new curriculum, the recent adoption in the ACT of the AC-HPE (ACARA, 2016). Coming to terms with the demands of the AC-HPE (ACARA, 2016) caused Author 1 to reflect upon his own teaching practice and its relevance to this national syllabus. In so doing, he identified a knowledge gap concerning instructional models (Metzler, 2011), recognizing that a knowledge of these is required to authentically teach key areas of the AC-HPE (ACARA, 2016) Achievement Standards.

In common with other self-study researchers (see MacPhail, 2014), critical incidents from a reflective journal compiled by Author 1 were used to document experiences central to the study. These critical occurrences, or "ah ha moments," resonated with Author 1's journey of self-improvement as a teacher educator. Each critical incident was selected as a key moment in a given lesson, where significant changes to student learning appeared, or where Author 1's teaching approaches were considered to have a particular impact. Critical incidents were also used with the intention that they may illicit a connection of sorts with the reader, through fellow feeling, reflection, or thought provocation. Essentially, the reflective journal, in excess of 5,000 words, was used by Author 1 through an inward gaze to analyze and provide insight about his development as a teacher educator (Kalmbach-Phillips & Carr, 2006). Again, in a similar way to that described by other researchers (Fletcher, 2016; MacPhail, 2014), this reflective journal was used as a progressive inquiry method for Author 1 to document his thoughts, memories, questions, and understandings. Within this article, critical incidents identified from Author 1's reflective journal are presented for each of the lessons taught using italics and indenting the text from the main text. The critical incident data derived from self are used to answer the first research question, 'which relates to the effect of employing a GSA to teach a traditional Aboriginal game to create a socially just version of QPE.

Students. In addition to drawing upon data generated by self, we also used data provided by others (Fletcher, 2016; Ovens & Fletcher, 2014), specifically from the Year 5 students. On completion of the teaching of the unit of work, data were collected from

students using semistructured group interviews to answer the second research question. Four semistructured group interviews, each comprising between six and eight students, were conducted with permission. A total of 26 students agreed to take part in these interviews, each of which were approximately 40 minutes in duration. The interviews were held at a suitable location at the school to help safeguard participant anonymity and confidentiality. The composition of the student interview groups, decided by the classroom teacher, considered competing student learning commitments. The interview questions were derived from discussion by both authors and in terms of what would best address the research questions. Foundational questions included: (a) what did you think Buroinjin would be like before you played it? and (b) what aspects of the Buroinjin unit did you like/dislike and why? Three themes emerged from the analysis of the data provided by the students: (a) connections with students' existing knowledge, (b) significance of cultural knowledge, and (c) connections to social justice.

Within the results and discussion, findings relating to GSA are presented in the lesson descriptions and in Author 1's critical incidents. The student interview data were used to answer Research Question 2 about how this Aboriginal game allowed students to engage in reconciliation, respect, and recognition of Indigenous culture.

Data Analysis

Concerning the self-study research, Author 1 identified one critical incident for each lesson he taught within the taught unit of work. This process was completed after multiple readings of the reflective journal. Each of the four interviews was transcribed by Author 1 and subsequently the four compiled into a single data set. The single data set was then analyzed deductively by both authors to identify recurring themes and patterns from which to draw meaning (O'Toole & Beckett, 2010). This interpretation was drawn using a three-step approach suggested by Mills and Gay (2017). First, we each independently read through the single data set to become accustomed with it and to identify potential themes. Second, as each of us read the single data set several times more, we were able to more clearly identify the themes and patterns that related to the second research question. These subsequent reviews also enabled us to gain a richer description of the research environment, the participants, and their engagement with the research activity. Third, we independently coded the data into final themes after we each read the single data set one more time from start to finish. Following this last stage of the process, we discussed which of these final themes we would use in answering the second research question.

During the third and final stage of analysis, Author 1 used the *Aboriginal and Torres Strait Islander Histories and Cultures* cross-curriculum priority (ACARA, 2011) as a sensitizing concept, deductively interpreting the identified themes. Specifically, this cross-curriculum priority was used to examine the themes for examples of student engagement with notions of reconciliation, respect, and recognition of Indigenous culture through interconnections of culture, people, country, and place. This approach was used to show Buroinjin as an example of the curriculum key idea, *take a strengths-based approach* (ACARA, 2016), as a counter to the historical and current effects of colonization. During this final reading, text was then extracted for inclusion in the results section. Reading the data set repetitively facilitated constant comparison and enabled us to become familiar with the data (Mills & Gay, 2017). In the final quotes, we used pseudonyms to protect the identity of the students.

The Unit of Work

The students were introduced to the unit of work at an initial classroom briefing by Author 1 who explained what the unit of work involved. The students were told that traditional games were a strong part of Indigenous culture, were historically used to teach children essential survival skills, and are/were used to foster kinship and family ties (Bamblett, 2011; Edwards, 2009). The students were also informed that traditional games and Western games, such as Australian football and rugby league, form part of Aboriginal and Torres Strait Islander identity (ASC, 2008; Bamblett, 2011).

Author 1 explained to the students that their experience of having Indigenous games missing in PE was like that of many students in the ACT (Williams, 2018). The students were also told how Indigenous games had historically been suppressed since colonization (Williams, 2018) and how Western games had been used in Australian society, and internationally, as an instrument of colonization (Ferguson, 2004). It was also mentioned that Indigenous games were largely "silent" in ACT PE, partly due to teachers deciding what is and what is not included in PE teaching, rather than explicitly following curriculum direction (Williams, 2018). This lack of mention was explained in the context of Western games being perceived by some ACT teachers as "superior" to Indigenous games (Williams, 2018). Consistent with AC-HPE directions to *include a critical inquiry approach* (ACARA, 2016), the students were invited to consider throughout the subsequent taught part of the unit whether they thought Buroinjin was a "good game" that should be included in PE. The students were called upon to discuss those thoughts during their respective semistructured interviews.

Two versions of Buroinjin exist, and both were taught in the unit. The first is Buroinjin in *Yulunga* (ASC, 2008) played by the Kabi Kabi people of South Queensland who traditionally used a ball made of kangaroo skin. Records would suggest that this is the only Aboriginal group that historically played this version of Buroinjin. That said, another version of Buroinjin has emerged in ACT government schools since 2009. This alternative interpretation was endorsed by the Canberra-based Aboriginal Corporation for Sport and Recreational Activities following development of the game by an Aboriginal Education Officer at an ACT school. Both forms of Buroinjin are invasion games. However, in *Yulunga* (ASC, 2008), points are scored by a player crossing an end line, whereas in the ACT version, players are required to hit a single cricket wicket to score points. The ACT Buroinjin rules are detailed in the ACT GED (2017) document, and the ACT version of Buroinjin can be viewed online (https://www.facebook.com/WINNewsCanberra/videos/1166451790086517/UzpfSTEwMDAxNDE3NDk4MjgyMDoxNzA5MzM3MjMzODkxMjY/?q=buroinjin%20win%20news).

Five sequenced 30-min lessons as a unit of work were taught to each of the two Year 5 classes, 10 lessons in total, over a 2-week period, with approximately 24 students in each class in any given lesson. Each lesson was designed by Author 1 in consultation with Author 2. Through writing a reflective journal, Author 1 was able to share his experiences of each lesson with Author 2 to help inform the planning of subsequent lessons. The lessons were entirely taught by Author 1, a qualified male, non-Indigenous PE teacher, with more than two decades of experience teaching PE at school, college (students aged 16 years and older), and at the tertiary level (postschool further or higher education). Currently, Author 1 works as a teacher educator for primary and secondary preservice health and PE teachers. Author 1 has also studied and taught Buroinjin extensively over the past 10 years. He has a track record of

publishing about Indigenous perspectives in PE and has undertaken and delivered GSA professional learning.

Results and Discussion—Critical Incidents (Research Question 1)

The aim of Lesson 1 was to introduce the following five elements, adapted from Pill (2013), to a Buroinjin-focused lesson (ASC, 2008): dodge, controlling the ball, passing the ball, support in attack, and defending a player. A small-sided non-Indigenous passing game with two opposing teams was taught as a warm-up, with five "clean passes" scoring a point. If the ball was dropped, fumbled, or intercepted, then possession was handed over to the opposite team. This warm-up game was used to scaffold the five elements noted earlier before the main game, Buroinjin (ASC, 2008), was taught. In introducing Buroinjin, a student was invited to read the background to the game, and Author 1 clarified the rules. Two games of Buroinjin were then taught simultaneously with the students' classroom PE teacher refereeing one game, while Author 1 facilitated the other game, stopping play when teachable moments occurred, which is consistent with GSA (Pill, 2011). To focus on Lesson 1, the following questions were preplanned and used in the actual teaching: (a) what can you do to prevent the other team from scoring? (b) why did you lose possession? and (c) in passing the ball, what might you have done differently?

Critical Incident Lesson 1

> *An important reflective moment was when one of the teams (that consisted of what the classroom teacher called 'academic boys') were playing a team of 'sporty kids' in the above warm-up game. The 'academic boys' were conceding lots of points because of poor defense. I froze the game and asked the 'academic boys' what they could do to prevent the other team from scoring. They said 'one on one' defense. I restarted the game and the boys were clearly much better in defense. This was a critical incident because it demonstrated to me the effectiveness of a GSA approach through the noticeable improvement in the abilities of the 'academic boys' and confirmed that even 'non-sporty kids' can learn through teaching QPE.*

After Lesson 1, Author 1 spoke to Author 2 to discuss the strengths and weaknesses of the taught lesson and the extent to which it had been successfully implemented. From this discussion, Lesson 2 was adapted and refined, and the same communication process occurred immediately after teaching each lesson. The aim of Lesson 2 was to supplement and sequence the learning covered in Lesson 1, using Buroinjin (ACT rules), an arguably more complex version of the Buroinjin game played in Lesson 1. Like the first lesson, play was stopped when teachable moments were identified, where the following preplanned questions were asked when applicable: (a) why are the other teams so successful in attack? (b) what can you do to shut down the attack? and (c) why are you not able to get the ball up the court? Additional questions were asked in response to how game play unfolded.

Critical Incident Lesson 2

> *After several attempts at the students not clearing their defensive 'D' I froze the game and asked them why they were not able to get the ball up the court. They said because student X cannot throw the ball far enough or well enough and because the players were waiting to receive the ball and could be easily defended. I asked what they could do instead and they said that they could let someone else throw the ball that was a good thrower and that the ball receivers could move more. On resuming the game there were more occasions where the ball was moved up the court away from the defensive 'D.' This change emphasized to me that children often know a lot more than we think they do and are much more capable at solving problems than we, as teachers, give them credit for. This notion of problem solving is an important focus within the Include a critical inquiry approach Key Idea* (ACARA, 2016).

The aim of Lesson 3 was to enhance scoring success. The lesson commenced with a 10-min game of Buroinjin (ACT rules), where the students were challenged to score as often as they could in that time. Each team was asked to keep a record of how many points they accumulated and, noticeably, there were few scores. The students then discussed factors that contributed to their team successfully hitting the wicket. Accuracy in throwing and communication from teammates to inform the throwing player if "they had time or not" were the most common responses. The students were subsequently asked how they could improve their throwing accuracy. Throwing activity that replicated game play, but without opposition, was suggested by several of the students. This idea was trialed with students organized into pairs, each with a single wicket. Each student took turns throwing from a line that was approximately the same distance from the wicket as is dictated by the "D" in Buroinjin (ACT rules). After approximately 20 min of this practice task, the students resumed playing Buroinjin. Despite the practice task, there was little change in scores.

Critical Incident Lesson 3

> *This lack of improvement suggested two things. Firstly, that the practice time of five minutes in the throwing activity was not nearly enough for any noticeable improvement in throwing accuracy. It seemed that the students had not been taught overarm throw for long enough as a fundamental movement skill in prior learning and had not received anything like the nine to 10 hours of deliberate practice to achieve mastery* (Hands, 2012). *Secondly within a game situation a closed skill such as that used in the pair throwing activity has limited relevance in a game situation* (Pill, 2013). *Such a closed skill does not consider other factors that influence throwing success in a game including receiving a clean pass prior to shooting, being in a 'good' shooting position, and having the pressure of one or more defending players. These other factors informed the focus of Lesson 4.*

The purpose of Lesson 4 was to develop both individual and team attacking skills and strategies. Four games of 3v3 Buroinjin (ACT rules) were played simultaneously on half fields, with Year 5 students refereeing each game. The focus in these games was "off-the-ball" behavior (Pill, 2013), trying to create good scoring opportunities in attack. The following questions were preplanned and used by Author 1 in identified teachable moments: (a) what can we do to manage game pressure? and (b) how do we create space in attack?

Critical Incident Lesson 4

> *As each lesson has been taught with the regular use of small sided modified versions of Buroinjin, I have noticed that it has been challenging to spend adequate time with each of the four groups. Consequently, it has been difficult to observe and*

teach the depth required for effectively using a GSA. This difficulty has been heightened through some students showing increasingly challenging behavior – perhaps as they have come to get used to me as their teacher. On reflection, using a whiteboard in the classroom to teach some of the GSA concepts and different plays before coming out to the oval might work better in future. Similarly, recording some of the play on an iPad and using it in the classroom as a teaching aid would seem like an effective way to illustrate some key points to inform player behavior prior to going out onto the oval. I would have not been able to gain these rich insights had I not been delivering GSA in an authentic environment.

The kind of reflection detailed earlier is consistent with Ovens and Fletcher's (2014) observations about practice needing to modify and evolve according to given contexts. The aim of the final lesson was to develop defensive play. Again, a 3v3 format was adopted, with two teams playing in each half field with a focus on "on- and off-the-ball" behavior (Pill, 2013). The following preplanned questions were used during identified teachable moments: (a) what do we need to try to do with space in defense? and (b) how is space in defense different from space in attack? The final part of the lesson was two full-sided Buroinjin (ACT rules) games, with seven players on each team, designed to facilitate opportunities for the students to use all five elements covered in the unit.

Critical Incident Lesson 5

The passing, use of space in attack and defense was noticeably better compared with when the students were first introduced to the Buroinjin (ACT rules). *There was a high level of participation and involvement of all players. The students' classroom teachers also noticed the high level of application and improved skill levels of the students. One of the classroom teachers, a PE specialist teacher, commented that watching the games was like watching "what PE should be." I agreed based on what I observed, and it was very rewarding to see so many students engaging in moderate to vigorous physical activity, demonstrating that they had learned content and were having fun. It was a very satisfying moment. It was the end of the unit, the sun was shining, and I had the feeling that anyone watching would have been captivated by the high level of energy, skill, and enthusiasm that was unfolding in front of them. I felt that I had delivered the kind of visionary all-encompassing and educative PE lesson that* Halas (2004) *describes and that seems to elude many teachers including myself.*

Critical Incident 5 demonstrates how Author 1, as a teacher educator, was able to share research-informed practice with in-service teachers, which is consistent with Ovens and Fletcher's (2014) recommendations. Such sharing, we believe, is a step toward a context specific notion of QPE (Williams & Pill, 2018).

Results and Discussion—Students' Voice (Research Question 2)

Connections With Students' Existing Knowledge

Students identified that Buroinjin was different to games that they already knew, albeit recognizing that some aspects of the game were similar:

> Generally, with most sports you can get as close to the goal as you can get, but . . . we had to stay outside the 'D' if you wanted to shoot. In most sports . . . like especially with soccer . . . you want to score a goal and there's no-one in the way . . . you can just run straight into the goalie square and shoot . . . but you can't do that with Buroinjin (ACT rules) (Sarah).

> I liked that it's different from games that I've played in the past . . . and it's kind of like a mixture of games . . . . (David).

These comments show that students made connections between games they already knew and Buroinjin. This is an example of the kind of linkages that Nakata (2011) describes to promote intercultural understanding between Indigenous and non-Indigenous ways of knowing in the curriculum. Furthermore, transfer of game understanding between games is a main tenet of GSA (Pill, 2013), allowing students to apply skills and knowledge from other experiences when faced with learning new activities. That said, teachers must always be mindful when introducing Indigenous traditional games to always reference their cultural context. Such advice is provided in the draft Ngunnawal guidelines (Ngunnawal draft, n.d.) for teaching Indigenous content in PE to help lessen the impact of appropriation (Williams, 2014). A student was asked to read aloud the background to Buroinjin (ASC, 2008) when the game was first introduced, as a deliberate strategy to minimize effects of appropriation. Furthermore, within Yulunga (ASC, 2008), the background to each game is provided, which also helps teachers to purposefully lessen appropriation issues. The students identified Buroinjin as an invasion game with approaches to attacking and defending that they knew from other games, again illustrating game understanding transferability (Pill, 2013). Paula remarked: "Well, like invading games . . . because it's (Buroinjin) got that . . . sort of pass to each other and move into space type . . . . I like that sort of strategic learning." Students were able to use tactics and cues in Buroinjin that they used in other games that were familiar to them. For example, Jack commented:

> . . . there was one particular person on our team . . . we were using like eye language like winking . . . and doing the head-butting thing . . . like 'go that way' . . . so they didn't know that we were saying 'go over there and I will pass it to you.'

> Ethan added that in addition to winking they used head nodding in AFL when they wanted: 'someone to move down somewhere . . . or spread out to get more room.'

Jack's comment is significant because cues as a tactical approach in games have been shown to be effective within PE teaching for developing player competence and effectiveness (Li, Xie, & Li, 2018).

Significance of Cultural Knowledge

One of the students liked that they were able to learn about Aboriginal culture through actually playing Buroinjin as an active form of learning:

> I liked the way . . . we kind of played it . . . to do research. I thought it was a fun way of doing research . . . it would be good if it was included a lot more because you can do a really active game, that's fair, and at the same time learn about Aboriginal culture (Sarah).

Sarah shows that she recognizes, values, and respects Aboriginal culture in meeting the second need of the *Aboriginal and*

Torres Strait Islander Histories and Cultures cross-curriculum priority (ACARA, 2011) particularly through the words " . . . it would be good if it was included a lot more" (Sarah). This comment concurs with Williams' (2014) findings where high school students expressed how dance, in the context of PE, would be much better if Indigenous dances were included in addition to the "cowboy" and other Western dances repeated year after year. In our study, several of the students thought that Buroinjin should be timetabled regularly within PE because of its cultural significance. For example:

> I think it should be included more because we were having fun and also we were learning about the Aboriginal culture (Peter).

> I think we should because it gives . . . other kids who didn't get to do this . . . an opportunity to learn more about the Aboriginal games and . . . like a wider range of skills (Fiona).

In summary, each of the students mentioned earlier recognized and understood cultural knowledge as something that is valuable. This understanding reflects an example of a strengths-based approach (ACARA, 2016), where the students recognized that within their wider community, strengths and resources are not exclusively Western. These quotes also show that students were learning more than just how to play Buroinjin as a physical activity. A further example indicating that the students were learning PE in broad terms is provided by Sarah, who commented, "I think that . . . it's good that we're doing research and learning culture but also getting exercise."

Each of these three quotes show linkage to the AC-HPE (ACARA, 2016, p. 42) Year 5/6 Achievement Standard, where it is mentioned that students " . . . examine how physical activity, celebrating diversity and connecting to the environment support community wellbeing and cultural understanding." This learning was facilitated in addition to the practical PE focus within this Achievement Standard concerning specialized movement skills, sequences, and the development of movement ideas and strategies.

Connections to Social Justice

The students, by playing Buroinjin, evoked issues of social justice that extended to the broader Australian society. In response to the interview question, what did you think Buroinjin would be like before you played it? Geoff answered, " . . . from what I've heard from people, the Aboriginals . . . . I guess society just . . . still . . . is kind of rude to Aboriginal people . . . so I just thought that it wouldn't be very fun . . . it's what society said." Participating in Buroinjin brought to Geoff's consciousness that Indigenous people's treatment in Australian society is a "public problem." Geoff's beliefs are supported in the literature, where it is reported that Indigenous knowledge forms are suppressed within dominant Australian society, including the Australian education system (Parkinson & Jones, 2019; Price, 2012; Tait, 2013; Tatz, 2013; Williams, 2018).

Again, concerning issues of social justice and ongoing claims about the land rights of Australian Indigenous people (Mannix & Hefferman, 2018), Fiona remarked, "it (Buroinjin) was unique because we don't really get to do Aboriginal games very much and it's nice that we do because . . . we're playing on their land." Fiona's mention of land shows recognition of the Ngunnawal people as the traditional owners of the land on which the school is situated and, therefore, awareness of the Aboriginal connections between people and country/place (ACARA, 2011). Fiona's comment "we don't really get to do Aboriginal games" was consistent with the literature, where in the ACT high school PE context, Indigenous games were found to be rarely taught (Williams, 2018). In this study, the theme of Indigenous games being absent in PE was evident across all four interview groups, with only one student recalling having ever played an Indigenous game in PE before. Similarly, the "silence" of these games in Australian society more widely (Howell, 1996) was noted by Ethan: "we got a chance to look back at Aboriginal history and play the game which basically no-one's really played in a long time." Ethan's comment also shows a lack of understanding about Indigenous knowledge, since Buroinjin is contemporarily played by Indigenous and non-Indigenous people (ASC, 2008), highlighting that teachers must ensure that Indigenous knowledge is taught as being continuous (ACARA, 2011).

Some of the students also recognized that a Eurocentric curriculum for PE was problematic (Fitzpatrick, 2009; Williams, 2018) through presenting PE in restricted and socially unjust ways. At one of the group interviews, when asked the question, how can it (Buroinjin) contribute to QPE? Sarah comments, "I think it's important to do different games." Paula was also supportive of Buroinjin contributing to a notion of QPE, recognizing the value of non-Western games: "it (Buroinjin) lifts our cultural experience and lifts how different people play in different ways around the world." Jarrod also recognized the opportunities that Indigenous games and games from other cultures could offer: "going back to what Paula said. It could be like fun and a new thing. Because you might not have played like what other countries have played and . . . yeah."

Summary

We have reported how Western epistemological approaches present within the AC-HPE (ACARA, 2016) can be used with Buroinjin as a form of Aboriginal knowledge to deliver a socially just version of QPE. What we have presented can be used to enhance student learning in PE beyond traditional Eurocentric games and directive teaching instruction (Metzler, 2011), thus delivering a more socially just version of QPE. What we have attempted to do as teacher educators is illustrate the blending of research and practice (Ovens & Fletcher, 2014) toward a notion of socially just QPE. It is intended that what is reported can perhaps serve as evidence-based inspiration for other PE professionals. While our findings cannot be generalized to all contexts, we believe that they can help guide future PE nationally and internationally where teaching and learning is a privilege for the dominant culture and marginalizes others. Future research is needed to investigate how our initiative can be continued to inform PE beyond normalized and "safe" mainstays of Western dominant pedagogy, for real purpose and value to be gleaned.

Concerning Research Question 1, to what extent does using a GSA to teach a traditional Aboriginal game (Buroinjin) support a socially just version of QPE?, from the description of how GSA was used in the five taught lessons, with each lesson informed by reflection and discussion between Authors 1 and 2, and from critical incidents cited from Author 1's journal, we have shown how we effectively used GSA to teach the unit of work that was the focus of this research. Through drawing upon his community (Ovens & Fletcher, 2014), which includes the ACHPER network for professional development and Author 2 as a GSA subject expert, Author 1 was able to deliver Buroinjin in a value-added way using an instructional model (Metzler, 2011) within a real-life context. This experience provided Author 1 with a meaningful

"learning-through-doing" opportunity that facilitated rich learning. This learning, which closely met Author 1's specific needs, could not have been provided by more traditional generic professional learning, such as that provided at conferences or similar events (Attard, 2014).

From his involvement in this study, Author 1 has gained increased confidence in his ability to use a GSA, and he has learned how his teaching of Buroinjin can be enhanced through using a GSA. Furthermore, Author 1 was able to experience a modification of his individual habitus (Elias, 1994) through experiencing firsthand how GSA can be used as a powerful pedagogical approach to teach a socially just version of QPE. This alteration of habitus was evident through Author 1 further shifting from a predominantly "PE-as-sport-techniques" (Kirk, 2010a) disposition to one that acknowledges the contribution that GSA can make toward a notion of QPE (Williams & Pill, 2018). Author 2 also reported a change at an individual habitus level, through increasing his knowledge about Indigenous perspectives in PE across the duration of this study. As the associated teaching was carried out at an ACT school, Author 1's experience may also be valued by his preservice teachers who, because of 'Author 1's background, already have Indigenous mention in their PETE.

This possible recognition of Author 1's "walking the talk" is because studies have shown that preservice teachers typically value school connected learning over what is taught out of context in university classrooms (e.g., Garbett, 2014; Xiang, Lowy, & McBride, 2002). Furthermore, we have shown how the AC-HPE (ACARA, 2016) key ideas and the *Aboriginal and Torres Strait Islander Histories and Cultures* cross-curriculum Priority (ACARA, 2011) can be used as a guiding framework to inform the teaching of the unit of work described. We believe that this explicit connection to curriculum is a necessary step toward teaching QPE and is relevant to the ACT teaching context, where limited connection between teaching and curriculum intentions has been reported (Williams & Pill, 2018).

Considering Research Question 2, how does Buroinjin provide Year 5 students with an opportunity to engage in reconciliation, respect, and recognition of Indigenous culture?, the student responses indicate that the students valued Buroinjin as an Aboriginal movement form that should have a regular place in Australian PE teaching. Discussion about Buroinjin also aroused conversation about wider societal issues in Australia, including the unfair treatment of Indigenous people and how including Buroinjin substantively in PE could be a small step toward reconciliation. Playing Buroinjin also provided the opportunity for the students to reflect on the Ngunnawal people as the traditional owners of the land on which the school was built and upon which the game was being played. Furthermore, the students were introduced to the term "appropriation" and how stealing of culture has implications for Indigenous people's connections to people and country/place (ACARA, 2011; Williams, 2014). Consequently, we suggest that it is critical that Indigenous games in our PE lessons are always referenced to where they are or were historically played. The students in our study were also taught how British team games were used as an instrument of colonization and how British colonizers depicted Indigenous traditional games as inferior to their games and attempted to wipe the former out as part of wider colonization.

The students, through playing Buroinjin, came to realize that the game was at least as "good" as those that they were taught in their regular PE program. Consequently, Buroinjin could be perceived in this context as an example of the key idea *take a strengths-based approach* (ACARA, 2016), where community resources are acknowledged and valued. The wide range of positive student responses suggest that the students believed that the unit contributed to a QPE experience that challenged the "value-neutral" nature (Tait, 2013) of the existing PE program at the study school.

What we also aroused in this study was the key idea, *include a critical inquiry approach* (ACARA, 2016), where we questioned and got the students to question existing inequitable structures in PE. In this regard, it is noted that issues of social justice have generally tended to be of little interest to PE academics worldwide. For example, this can be found in the New Zealand context (see Fitzpatrick, 2009; Hokowhitu, 2004), the Australian context (see Tinning, Macdonald, Wright, & Hickey, 2001), the British context (see Evans & Davies, 2015), and American context (see Harrison & Clark, 2016). While we recognize that the nature of social justice differs in international contexts, what seems to be common is that the practices of dominant cultures tend to be upheld and "taken for granted." Given that PE has historically been marginalized in many settings (Kirk & Macdonald, 1998; Laureano et al., 2014), striving to use evidence-based pedagogy with alternative ways of knowing can, we argue, strengthen the value, credibility, and place of PE within schools.

Conclusions

We suggest that there are opportunities through using the kind of approach discussed in this article to broaden the cultural representation of what being "physically educated" means. The direction we have taken in using a GSA to teach an Indigenous game delivered by an academic in the naturalistic setting of school PE offers ideas for fellow teacher educators to consider "learning by doing" (MacPhail, 2014) in actual school environments. We would encourage all teacher educators to "walk the talk" through projects similar to the one presented here, both for their own credibility from those whom they teach and for their ongoing professional development.

In this study, it is evident that the Year 5 student participants gained an insight into the cultural and historical richness of Indigenous culture (ACARA, 2011). We have sought to demonstrate that non-Indigenous students can come to acknowledge that Aboriginal and Torres Strait Islander perspectives have a valuable place in PE. From a curriculum perspective, this connection to place and country can serve to assist students' personal and community resources and capacity to engage and promote diversity and equity beyond simply employing rhetoric and slogan. Furthermore, we suggest that the kind of connection and acknowledgment described has the potential to provide Indigenous people with an orienting sense of place and space in PE (ACARA, 2011).

Finally, by "weaving" Indigenous and non-Indigenous knowledge forms through this unit of work, we have shown one example of a contemporary approach to QPE. In this research, we have attempted to embrace the spirit of the draft Ngunnawal guidelines for teaching Indigenous content in ACT PE. "In this journey we strive for Unity. We do this by empowering people, creating confidence, self-esteem and room for difference so we can work and laugh together, moving forward all the while" (Ngunnawal draft, n.d.).

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