



## From Traditional To Heritage-Based: A Bibliometric Analysis of Physical Education Curriculum in Zimbabwean Primary Schools

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### ABSTRACT

This study finds that since the early 2000s, Zimbabwean primary school physical education has shifted from Western-oriented models to heritage-based approaches. Key findings include the endorsement of the 2015 Curriculum Framework for Primary and Secondary Education, the strategic integration of the Ubuntu philosophy into school sports, and policy mandates requiring traditional games and dances. Government and NGO-led teacher training has supported these initiatives, resulting in more culturally relevant activities in schools. Research highlights the positive effects on student engagement and cultural awareness. However, gaps persist in curriculum implementation and teacher preparation. Challenges include limited resources, insufficient training, and tension between standardised assessments and diverse teaching methods. These findings illustrate curriculum reform in post-colonial African schools and provide insight into strengthening heritage-based physical education in Zimbabwe.

### INTRODUCTION

Physical education in African schools was shaped by colonial legacies that prioritised European sports and Western pedagogy, excluding indigenous activities (Maguire *et al.*, 2002). In Zimbabwe, the 1980 curriculum reflected British education and allowed limited space for local culture and games (Ndebele, 2014). In recent decades, educators have called for decolonising the curriculum, advocating heritage-based approaches that value indigenous knowledge.

Heritage-based physical education is more than just adding traditional games. It is a teaching approach based on African ways of knowing and values (Burnett, 2015). This method aligns with broader educational reforms in Africa that aim to restore cultural identity, develop curricula that meet local needs, and maintain global competencies (Shizha, 2013). In Zimbabwe, policies such as the 2015 Curriculum Framework for Primary and Secondary Education clearly call for the inclusion of indigenous knowledge across all subjects, including physical education (Ministry of Primary and Secondary Education, 2015). An elder from the Shamva community emphasises, 'In our games, we teach respect, cooperation, and unity—these are the pillars of ubuntu, binding us as a community.' This personal perspective reflects how indigenous practices are deeply intertwined with social values, moving the concept from the abstract to the relational and embodying the community dimension central to the heritage-based framework.

Policy now focuses more on heritage-based physical

education, but a full review of all research on this change in Zimbabwean primary schools was still needed. Bibliometric analysis can map research areas, main themes, collaborations, and gaps (Ninkov *et al.*, 2021). This study uses these methods to examine how research on physical education curricula in Zimbabwean primary schools has changed, particularly the shift from Western to heritage-based approaches.

This bibliometric analysis examines publication trends, highlights key topics, and shows researcher collaboration. It also reviews citation patterns and identifies areas needing further research. The overview aims to help curriculum developers, policymakers, teacher educators, and researchers. It supports their work in creating culturally responsive physical education in Zimbabwe and similar settings. For policymakers, the findings show specific gaps in curriculum implementation. This can inform policy changes and resource-allocation decisions. Teacher educators can use the analysis to pinpoint heritage-based themes for training. This ensures educators can teach in a culturally responsive way. Researchers can find gaps and investigate under-researched topics. This will help build a full understanding of heritage-based education.

### LITERATURE REVIEW

#### Colonial Legacy in Physical Education

Formal physical education began in Zimbabwe during the colonial era (1890-1980). It included British sports and games like cricket, rugby, netball, and athletics. Indigenous activities were largely excluded (Mancube & Hadebe-

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Ndlovu, 2023). Colonial policies reflected a civilising mission, positioning European culture as superior. They dismissed African cultural practices (Ranger, 1999). Physical education was used to instil discipline, reinforce hierarchies, and prepare African students for subordinate roles (Amusa & Toriola, 2013).

Traditional Zimbabwean games and activities such as mahumbwe (house play), pada (peddle throwing and hoping), nhodo (stone throwing), horikocho (stick game), tsoro and ceremonial dances such as mbende/ Jerusalem were excluded from formal schooling (Mawere & Mubaya, 2016). This exclusion hurt cultural transmission. Indigenous knowledge, once passed through these activities, was disrupted by colonial education (Shizha, 2013).

### Post-Independence Curriculum Development

After independence in 1980, Zimbabwe focused on educational expansion and reform. The main principles were equity, access, and relevance (Chung & Ngara, 1985). The physical education curriculum changed more slowly than those of other subjects. British O-Level and A-Level syllabi remained largely unchanged throughout the 1980s and 1990s (Ndlovu-Gatsheni, 2013). Limited resources, not enough qualified teachers, and competing priorities held back curriculum innovation. For instance, the cost of acquiring traditional sports equipment for schools (Chung & Ngara, 1985) was prohibitively high, while the ratio of qualified physical education teachers to students was insufficient, with one teacher often responsible for classes of more than 50 students. These specifics highlight the tangible barriers to implementing significant curriculum changes during this period and underscore the need for targeted resources and training programmes.

The Nziramasanga Commission of Inquiry into Education and Training was established in 1999. It called for a curriculum that reflected Zimbabwean culture and indigenous knowledge across all learning areas (Nziramasanga, 1999). Its recommendations created policy momentum for later curriculum reforms. Over time, more heritage-based approaches began to enter physical education.

### Indigenous Knowledge Systems and Education

Integration of indigenous knowledge systems into formal education is now recognised as essential. It supports culturally responsive teaching, sustainable development, and decolonising knowledge (Battiste, 2002). In Africa, scholars see indigenous knowledge as valuable for pedagogy. It encourages communal values, holistic learning, and relevant content (Semali & Kincheloe, 2002; Shizha, 2013).

Ubuntu is a philosophy centred on interconnectedness, communal responsibility, and dignity. Researchers propose it as a foundation for African and physical education (Metz, 2007). Its principles align with heritage-based approaches by emphasising cooperation over competition. They value group achievement over individual success and

encourage activities that reflect cultural values. Ubuntu also fosters social cohesion (Burnett, 2015).

### Heritage-Based Physical Education Framework

Heritage-based physical education marks a shift in focus. It extends beyond sports and fitness to include cultural preservation, identity, and holistic development (Amusa & Toriola, 2013). This approach highlights traditional games and local customs, as well as indigenous dance tied to ceremonies and storytelling. Ubuntu values and community learning are central. Physical activities derive meaning from culture, while elders and the community provide knowledge (Burnett, 2015; Amusa & Toriola, 2013).

Studies in Africa show that heritage-based physical education has many benefits. Students are more engaged, feel more cultural pride, and help keep traditional practices alive. They also learn values and social skills rooted in their culture (Amusa & Toriola, 2013; Matsika, 2023; Setiawan *et al.*, 2024). Communities become more involved in schools as well (Amusa & Toriola, 2013). However, there are challenges. Some teachers do not know enough about traditional games, and there are not enough curriculum resources. There can also be conflicts between heritage teaching methods and standardised tests. Teacher training programmes may not be enough to prepare teachers for this approach.

## MATERIALS AND METHODS

### Research Design

This study uses bibliometric analysis, a method for examining academic literature using statistics and mathematics to examine publication patterns, citation links, and research trends (Ninkov *et al.*, 2021). This method helps map research areas and identify important works, authors, institutions, and new topics, using objective data rather than personal opinions.

### Data Collection

A comprehensive literature search was conducted across multiple databases, including Web of Science, Scopus, ERIC (Education Resources Information Centre), African Journals Online (AJOL), and Google Scholar, to ensure broad coverage of both international and regional publications. The search strategy employed combinations of keywords related to physical education, curriculum, heritage, indigenous knowledge, traditional games, and Zimbabwe. Search terms included “physical education” AND “Zimbabwe” AND (“curriculum” OR “heritage” OR “indigenous” OR “traditional games” OR “cultural”). The search covered publications from 1980 (the year of Zimbabwe’s independence) through December 2024. However, it is important to acknowledge the limitations of relying solely on these English-indexed databases. This reliance may perpetuate epistemic exclusion by sidelining critical perspectives in non-English sources, such as Shona or Ndebele. To align with decolonial values, future research should aim to include sources in indigenous languages. This can help mitigate exclusion and provide a

more comprehensive understanding by tapping into local epistemologies.

**Inclusion criteria:** publications must address the physical education curriculum in Zimbabwean primary schools or contexts transferable to Zimbabwe, discuss traditional, indigenous, or heritage-based approaches, be peer-reviewed journal articles, conference proceedings, policy documents, or curriculum frameworks, and be available in English. **Exclusion criteria** eliminated publications focused solely on secondary or tertiary education, purely physiological or medical studies without a curriculum focus, and opinion pieces without substantive analysis or data.

The initial search yielded 342 potentially relevant publications. After removing duplicates and applying inclusion/exclusion criteria through title and abstract screening, 189 publications were retained for full-text review. Final analysis included 127 publications meeting all criteria, comprising 83 peer-reviewed journal articles, 21 conference proceedings, 15 policy and curriculum documents, and 8 book chapters or monographs.

### Data Analysis

The bibliometric analysis used VOSviewer software to show research networks and R programming with the bibliometrix package for statistical analysis. The study included basic statistics on publication trends, looked at who worked together, examined which works were cited

together to show main ideas, analysed keywords to find main topics, and reviewed the most cited publications.

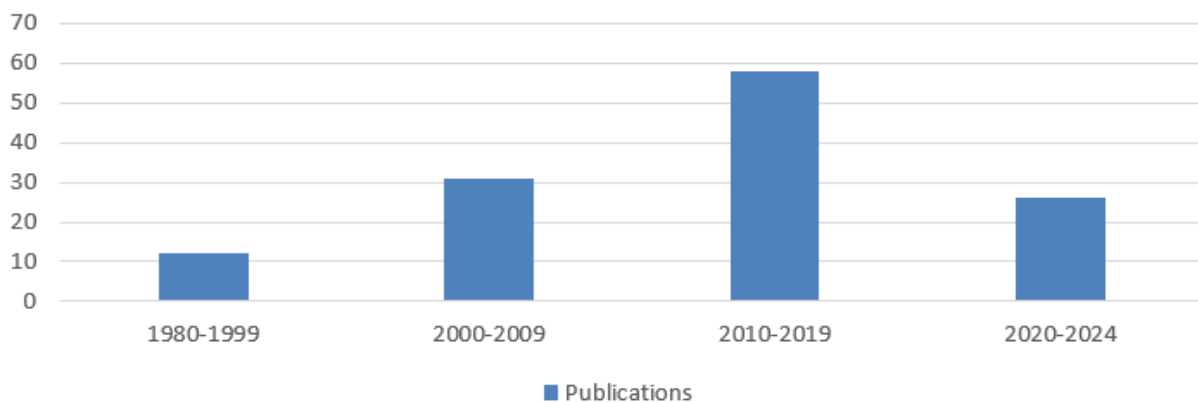
To add depth to the bibliometric findings, the study also analysed the 25 most-cited publications to identify key arguments, methods, and results. This mixed-methods approach combines the broad overview of bibliometric analysis with a closer look at the content and context.

## RESULTS AND DISCUSSION

### Publication Trends

Looking at publication trends shows clear phases in research on physical education curriculum in Zimbabwean primary schools. From 1980 to 1999, only 12 publications appeared, indicating limited research and the ongoing influence of colonial curriculum frameworks. From 2000 to 2009, the number of publications rose to 31, which coincides with the Nziramasanga Commission's recommendations and broader global discussion of indigenous knowledge in education.

The biggest increase occurred from 2010 to 2019, with 58 publications, accounting for almost half of all research. This growth aligns with the start of curriculum reforms that emphasise heritage-based approaches and increased funding for research on indigenous knowledge. From 2020 to 2024, there were 26 more publications, showing steady research activity even during COVID-19 disruptions.



**Figure 1:** Publication trends over time from 1980-2024

*Key Insight:* From Fig. 1, the period 2010-2019 saw the highest research output (45.7% of total publications), coinciding with curriculum reforms emphasising heritage-based approaches.

### Thematic Clusters

Keyword co-occurrence analysis identified five major thematic clusters representing the intellectual structure of the research field. The decolonisation and curriculum reform cluster focuses on theoretical frameworks for decolonising physical education, critique of colonial curriculum legacies, policy analysis of curriculum reform initiatives, and comparison with other African nations' approaches. Key terms include "decolonisation," "curriculum reform," "postcolonial education," and "African education systems."

The traditional games and activities cluster emphasises

the documentation of specific traditional Zimbabwean games, the development of pedagogical strategies for teaching traditional activities, the adaptation of traditional games for school contexts, and the preservation of endangered cultural practices. Prominent terms include "traditional games," "mahumbwe," "pada," "indigenous sports," and "cultural preservation."

The indigenous knowledge systems cluster examines epistemological foundations of indigenous knowledge, integration across curriculum areas, the role of elders and community in knowledge transmission, and the relationship between indigenous knowledge and

sustainable development. Key terms include “indigenous knowledge,” “traditional ecological knowledge,” “cultural transmission,” and “intergenerational learning.”

The Ubuntu philosophy and values cluster explores Ubuntu as a pedagogical framework, emphasising cooperation over competition, communal learning approaches, and social cohesion through physical education. Dominant terms include “ubuntu,” “communal values,” “cooperative learning,” and “African philosophy.”

The teacher education and implementation cluster addresses teacher preparedness for heritage-based pedagogy, professional development needs, implementation challenges and barriers, and assessment of heritage-based curriculum. Key terms include ‘teacher training,’ ‘professional development,’ ‘curriculum implementation,’ and ‘pedagogical content knowledge.’ To ensure effective implementation, specific recommendations for teacher education should include: integrating indigenous knowledge systems and traditional games into teacher education curricula, offering continuous professional development workshops focused on culturally responsive teaching strategies, and establishing mentoring programmes with community elders who can offer firsthand insights into traditional practices. To translate these recommendations into concrete professional-learning sequences, a sample approach might involve a three-phase programme.

Phase 1: Introduction and immersion, including workshops on indigenous knowledge systems and traditional games. This could be organised over two weeks with daily sessions, allowing teachers to engage directly with the material.

Phase 2: Application and practice, featuring bi-monthly workshops where teachers collaborate with mentors and peers to apply learned strategies in classroom settings. This might include peer observations and feedback sessions, as well as integrating indigenous games into the physical education curriculum.

Phase 3: Evaluation and reflection, which involves periodic assessments via surveys and feedback forms to gauge the effectiveness of the adopted practices. Teachers could present case studies on their experiences with heritage-based pedagogy and participate in forums to discuss challenges and share solutions.

Additionally, collaboration between teachers and researchers to develop classroom-ready resources and share best practices through professional learning communities is essential.

### Citation Analysis and Influential Works

Citation analysis identified the most influential publications shaping discourse on heritage-based physical education in Zimbabwe. The top-cited work is Burnett’s (2015) conceptual paper on ubuntu philosophy in physical education, which has been cited 127 times within the corpus. This work provides a theoretical foundation for integrating African values into physical

education pedagogy. Shizha’s (2013) article on indigenous knowledge and school curriculum in Zimbabwe received 98 citations and offers a broader context for curriculum indigenisation across subjects, including physical education.

Amusa and Toriola’s (2013) comprehensive review of traditional games in Africa garnered 89 citations and documented games across multiple African contexts, including Zimbabwe. Ndebele’s (2014) empirical study of traditional games in Zimbabwean primary schools was cited 76 times, representing one of the few large-scale implementation studies. Mawere and Mubaya’s (2016) edited volume on indigenous knowledge systems in Zimbabwe received 71 citations, though only portions specifically address physical education.

Co-citation analysis reveals tight clustering around key theoretical works on decolonisation, indigenous knowledge, and African philosophy, suggesting strong theoretical foundations for the field. However, empirical studies are more dispersed, indicating less consensus on methodological approaches and implementation strategies.

### Collaboration Patterns

Co-authorship analysis reveals limited international collaboration, with 78% of publications authored solely by Zimbabwe-based researchers. Regional African collaboration accounts for 15% of publications, primarily with South African and Kenyan scholars. International collaboration beyond Africa represents only 7% of publications, suggesting relative isolation from global physical education research networks. (Heleta & Jithoo, 2023)

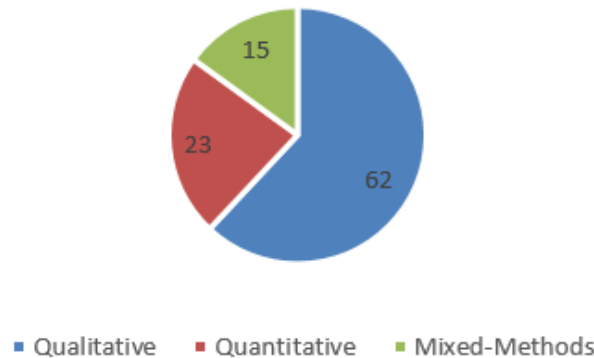
Institutional analysis shows concentration of research at the University of Zimbabwe (41 publications), Great Zimbabwe University (23 publications), Midlands State University (18 publications), and Bindura University of Science Education (12 publications). Notably absent are publications from primary teacher training colleges, suggesting limited research capacity at institutions most directly involved in preparing primary school teachers (Magudu & Gumbo, 2023).

### Research Methods

Methodological analysis of the 83 peer-reviewed articles reveals a predominance of qualitative approaches (62%), with case studies and ethnographic methods most common. Quantitative studies represent 23% of publications, primarily surveys of teacher practices and attitudes. Mixed-methods research accounts for 15% of publications. Notably, experimental and quasi-experimental designs evaluating the effectiveness of heritage-based curriculum interventions are virtually absent, representing a significant methodological gap. Future research should consider employing experimental designs, such as randomised controlled trials, to robustly assess the impact of heritage-based curricula on outcomes such as student engagement, cultural knowledge

retention, and physical development. Additionally, quasi-experimental designs, such as matched-group studies or regression discontinuity designs, can provide valuable insights when randomisation is not feasible. These

approaches would enhance the evidence base regarding the practical implementation and efficacy of heritage-based curricula.



**Figure 2:** Research Methods analysis

*Key Insight:* From Fig. 2, it can be observed that qualitative approaches dominate, with experimental designs virtually absent, representing a significant methodological gap.

## Discussion

### Paradigm Shift in Physical Education Curriculum

The bibliometric analysis shows a clear shift in Zimbabwe’s physical education curriculum from Western-focused approaches to heritage-based frameworks. This change is part of a wider global move to decolonise curricula and revive indigenous knowledge, while keeping African philosophies like ubuntu at the centre. The shift highlights that physical education is now seen as important for cultural preservation, building identity, and social unity, not just for fitness and sports skills.

However, there is a gap between the policies’ aims and what happens in classrooms. Heritage-based approaches are more common in official documents and academic writing than in everyday teaching. This gap is similar to challenges encountered in other curriculum reforms, where new policies face obstacles such as teachers not being fully prepared, limited resources, and slow institutional change (Spillane *et al.*, 2002).

## CONCLUSION

This bibliometric analysis reveals a significant paradigm shift in Zimbabwean primary school physical education from Western-oriented models to heritage-based approaches, particularly accelerating since the early 2000s. The research landscape demonstrates substantial growth, with publication output increasing from 12 works in the pre-2000 period to 58 publications between 2010-2019, reflecting both policy momentum following the 2015 Curriculum Framework and growing scholarly recognition of indigenous knowledge systems’ value in education.

The analysis identifies five distinct thematic clusters that constitute the intellectual foundation of heritage-based physical education: decolonisation and curriculum reform, traditional games and activities, indigenous

knowledge systems, Ubuntu philosophy and values, and teacher education and implementation. These clusters reveal a field that is theoretically robust, grounded in African philosophical frameworks, and committed to cultural preservation alongside educational development. The prominence of Ubuntu philosophy as a pedagogical foundation underscores the shift from individualistic, competition-focused Western models to communal, culturally grounded approaches that emphasize cooperation, dignity, and social cohesion.

However, significant gaps persist between policy aspirations and classroom realities. While heritage-based approaches are well-articulated in curriculum documents and academic literature, implementation faces persistent challenges. Limited teacher preparation, insufficient documentation of traditional games across Zimbabwe’s diverse regions, inadequate assessment frameworks aligned with indigenous pedagogical values, and resource constraints continue to hinder effective adoption. The concentration of research at universities rather than teacher training colleges suggests insufficient engagement with pre-service teacher education, while the virtual absence of experimental and quasi-experimental studies limits evidence on the actual effectiveness of heritage-based interventions.

The methodological landscape reveals important limitations. Qualitative approaches dominate (62% of studies), providing rich descriptive insights but limited rigorous evaluation of outcomes. The absence of robust experimental designs comparing student engagement, cultural knowledge retention, and physical competence between traditional and heritage-based approaches represents a critical gap. Future research must employ more diverse methodologies, including randomised controlled trials and quasi-experimental designs, to build an evidence base that can inform practice and policy with confidence.

Collaboration patterns indicate relative isolation, with 78% of publications authored solely by Zimbabwe-based researchers and only 7% involving international partnerships beyond Africa. While this concentration may reflect appropriate ownership of indigenous knowledge research by local scholars, it also suggests missed opportunities for methodological exchange and resource sharing that could strengthen the field's development.

For heritage-based physical education to fulfil its transformative potential, coordinated action across multiple stakeholders is essential. Policymakers must move beyond curriculum documents to provide comprehensive implementation support, including targeted funding for teacher development, systematic documentation of traditional games, and culturally appropriate assessment tools. Teacher educators should fundamentally integrate heritage-based pedagogy into preparation programmes through coursework on indigenous knowledge systems, practicum experiences with community elders, and development of culturally responsive pedagogical content knowledge. Schools and communities must strengthen partnerships, inviting elders as knowledge holders, organising cultural events, and documenting local traditional games through collaborative research.

The student voice remains conspicuously absent from existing research. Future studies must engage primary school students as active participants in curriculum development and evaluation, employing student-centred methodologies such as participatory action research, focus groups, and creative methods like participant drawings to capture their experiences, preferences, and connections to cultural heritage.

This shift from traditional to heritage-based physical education represents more than curricular adjustment—it embodies a fundamental reimagining of education's purpose in post-colonial Africa. By centring African knowledge systems, values, and cultural practices, Zimbabwe's physical education curriculum reform demonstrates how education can simultaneously honour cultural identity, promote social cohesion, and prepare students for participation in both local communities and the globalized world. The journey from colonial legacy to cultural reclamation is ongoing, requiring sustained commitment, rigorous research, adequate resources, and genuine partnerships between educators, communities, policymakers, and researchers.

The bibliometric evidence presented here maps this journey's trajectory, celebrates its achievements, and identifies the work that remains. As Zimbabwe and other African nations continue decolonising their educational systems, the lessons from physical education curriculum reform offer valuable insights: meaningful change requires not just policy declaration but comprehensive implementation strategies; indigenous knowledge is not merely content to be added but epistemology to be centred; and successful curriculum transformation depends on empowering teachers, engaging communities, and honouring the wisdom embedded in traditional

practices. The foundation has been laid; the challenge now is to build upon it with rigor, resources, and unwavering commitment to cultural authenticity and educational excellence.

### Research Gaps and Future Directions

Despite growing scholarly attention, several critical gaps persist in the research landscape. First, there is a notable absence of rigorous empirical evaluation of heritage-based curriculum implementation and effectiveness. While conceptual and descriptive studies dominate the literature, experimental or quasi-experimental studies comparing student outcomes between traditional and heritage-based approaches are lacking. Future research should employ robust evaluation designs to assess impacts on student engagement, cultural knowledge, physical competence, and social development.

Second, limited research addresses teacher preparation for heritage-based pedagogy. The concentration of publications from universities rather than teacher training colleges suggests insufficient engagement with pre-service teacher education. Research is needed on effective approaches to preparing teachers who often lack personal experience with traditional games and indigenous knowledge systems. This includes investigating appropriate pedagogical content knowledge frameworks, developing and evaluating teacher education curricula, and identifying professional development models for in-service teachers.

Third, the literature provides limited guidance on assessing heritage-based physical education. Tension exists between standardised assessment requirements in national education systems and the holistic, process-oriented nature of heritage-based approaches. Research should develop and validate culturally appropriate assessment tools that honour indigenous pedagogical values while meeting accountability demands. For instance, assessment tools could include portfolios in which students document their participation in traditional games and reflect on their cultural significance, or peer-assessment models that encourage communal learning. An example of a piloted tool is an observation checklist tailored to capture various aspects of participation and collaboration in indigenous physical activities.

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Fourth, documentation of specific traditional games and activities remains incomplete and uneven across regions. While some games, like mahumbwe, receive repeated attention, many traditional physical activities remain undocumented or poorly described in accessible formats for teachers. Systematic ethnographic documentation is

needed across Zimbabwe's diverse cultural regions, with attention to variations in rules, cultural meanings, and gender dimensions.

Fifth, limited research examines student voice and perspectives on heritage-based physical education. Most studies focus on teacher practices, policy frameworks, or researcher observations, with minimal direct engagement with primary school students as active participants in curriculum development and evaluation. Integrating student-centred research methodologies, such as focus groups, interviews, and participatory action research, could provide valuable insights into student experiences, preferences, and learning outcomes. Methods that capture students' voices will not only enrich our understanding of their perspectives but also empower them as key stakeholders in shaping educational practices. One reflective method could be participant drawings of their favourite traditional games, providing a creative avenue for students to express their connections to cultural heritage and inform future curriculum designs.

### Implications for Policy and Practice

The findings suggest several implications for curriculum policy and educational practice. Policymakers should recognise that curriculum documents alone are insufficient to transform pedagogical practice. Comprehensive implementation strategies must address teacher education reform, both pre-service and in-service; the development and distribution of teaching resources documenting traditional games; the creation of assessment frameworks aligned with heritage-based pedagogy; and the provision of infrastructure and materials supporting traditional activities. Teacher educators should integrate heritage-based physical education more substantially into teacher preparation programmes through coursework on indigenous knowledge systems and traditional games, practicum experiences engaging with community elders and traditional knowledge holders, development of culturally responsive pedagogical content knowledge, and critical reflection on colonial legacies in physical education.

Schools and communities should strengthen partnerships for heritage-based physical education by inviting elders to teach traditional games, organising community cultural events featuring traditional physical activities, documenting local traditional games through student and teacher research projects, and creating school environments that celebrate cultural heritage through physical education.

### Limitations

This study acknowledges several limitations. First, the bibliometric analysis does not encompass all relevant publications, particularly grey literature, unpublished reports, and curriculum materials not indexed in academic databases. Second, the language restriction to English potentially excludes pertinent works in Shona, Ndebele, or other languages, which could offer valuable insights. Third, while the inclusion of 127 publications is

comprehensive for this context, it still limits the breadth of some statistical analyses. Finally, although bibliometric methods provide a broad overview, they do not offer deep qualitative insights, which is why content analysis complements this study.

The changes in Zimbabwe's physical education curriculum are part of wider efforts in Africa to decolonise, revive culture, and reform education. Zimbabwe's unique history, politics, and culture shape how its curriculum changes, but the basic struggle between colonial influences and indigenous knowledge is common across Africa and even in other regions.

To make heritage-based physical education successful, an ongoing effort from many groups is needed. Researchers should conduct robust evaluations and document their findings. Policymakers need to offer supportive policies and resources. Teacher educators should prepare teachers to be culturally responsive, and teachers must use new teaching methods even in tough situations. Communities also play a key role by sharing knowledge and helping pass on culture.

The move from traditional to heritage-based physical education is more than just a teaching change. It is a new way of thinking about what education can be in post-colonial Africa, focusing on African knowledge, values, and ways of life, while also preparing students for both their local communities and the wider world. This bibliometric analysis helps explain this shift and points out what still needs to be done.

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