Playing with power & possibility: Exploring the ways in which gameplaying can be used as a decolonial feminist tool in the African Feminist Studies (AFS) classroom

A dissertation for award of the degree of Master of Social Science

MSocSci

In the Department of African Feminist Studies (AFS)

Supervisor: Assoc. Prof. Fatima Seedat

Co-supervisor: Assoc. Prof. Ellen Hurst

University of Cape Town

Andrea Alexander

ALXAND007

Faculty of Humanities

University of Cape Town

February 2023

The copyright of this thesis vests in the author. No quotation from it or information derived from it is to be published without full acknowledgement of the source. The thesis is to be used for private study or non-commercial research purposes only.

Published by the University of Cape Town (UCT) in terms of the non-exclusive license granted to UCT by the author.

University of Cape Town

I can do all things through Christ who strengthens me. -Philippians 4:13

Table of Contents

ABSTRACT *5*

BACKGROUND *6*

'Clue & A' **9**

INTRODUCTION *10*

RESEARCH QUESTIONS *14*

BACKGROUND TO THE UNIVERSITY OF CAPE TOWN *15*

CHAPTER 1: LITERATURE REVIEW *17*

Women's/ Gender/ Feminist Studies **17**

South African Women's, Gender and Feminist Studies departments 20

Transformative/ Radical Pedagogies **24**

Freirean Popular education 24
Feminist popular education 26
Feminist pedagogy 26
Decolonial pedagogy 28

Board game playing **32**

Games in the classroom 32

CHAPTER 2: THEORETICAL FRAMEWORK *37*

CHAPTER 3: METHODOLOGY *40*

Research approach **40**

Research paradigm **40**

Methodological framework **41**

Sampling method **50**

Research methods **53**

Data Collection 53
Focus groups 54
Data analysis 59
Reflexivity 60
Limitations 61

CHAPTER 4: FINDINGS and ANALYSIS *65*

CREATING ACADEMIC COMMUNITY **66**

Safety through play 67
Breaking Boundaries and Bonding 71
Competitiveness 76

SPACE & LANGUAGE **78**

Voice 79
Enjoyment and learning 83
The psychosocial learning environment 85

PLAY AS PEDAGOGY **88**

Play as humanizing pedagogy 88
Possibilities of play 92

DECOLONIAL TEACHING & LEARNING **94**
Knowledge production 94

CHAPTER 5: DISCUSSION ***100***

Creating Community **101**

Language & Space **103**

Pedagogy **111**

Playing with Possibility **117**

CHAPTER 6: CONCLUSION ***121***

REFERENCE LIST ***123***

APPENDIX 1: INFORMATION SHEET ***141***

APPENDIX 2: CONSENT FORM ***142***

APPENDIX 3: INTERVIEW SCHEDULE (STUDENTS) ***143***

APPENDIX 4: INTERVIEW SCHEDULE (ACADEMIC STAFF) ***146***

APPENDIX 5: TRANSCRIPT EXAMPLE ***149***

APPENDIX 6: CLUE AND A GAME RULES ***150***

APPENDIX 7: 'CLUE & A' BOARD GAME ***151***

APPENDIX 8: 'CLUE & A' LOGO'S ***152***

University of Cape Town

COVERSHEET

COURSE CODE: **AFS5100W**

COURSE NAME: **Masters in Gender Studies**

STUDENT NAME: ANDREA FLORENCE ALEXANDER

STUDENT NUMBER: ALXAND007

PLAGIARISM DECLARATION

1. I know that plagiarism is wrong. Plagiarism is to use another's work and pretend that it is my own.
2. I have used the **UCT Authour-date** referencing guide for citation and referencing. Each contribution to, and quotation in this thesis from the work(s) of other people has been contributed, and has been cited and referenced.
3. This **thesis** is my own work.
4. I have not allowed, and will not allow, anyone to copy my work.

Signature: A.ALEXANDER

Date: 09/02/2024

ABSTRACT

Within the academic realm, a hierarchical structure prevails, giving rise to discernible power differentials between students and academic staff. These hierarchical power dynamics permeate the interactions between students and academic staff within the context of teaching and learning. Concurrently, language and racial identity emerge as formidable gatekeepers, significantly influencing students' sense of belonging and their capacity to engage in knowledge production within the academic domain. This research endeavours to unpack the role of gameplaying as a decolonial pedagogical approach in the African Feminist Studies (AFS) department. Moreover, the purpose of this study thus aims to explore the ways in which playing games functions as a decolonial pedagogic method for teaching and to include students as co-producers of knowledge together with academic staff. This examination takes the form of a qualitative study, underpinned by the theoretical framework of decolonial feminism. The data for this study originates from gameplaying sessions facilitated during lectures, tutorials, and postgraduate seminars. Specifically, the boardgame "Clue & A" was used it was created to foster discussions pertaining to diversity, transformation, and decolonization within the academia. Participants in this research include students and academic staff affiliated with courses offered by the African Feminist Studies (AFS) department at the University of Cape Town (UCT). Additionally, two students and two academic staff members from the University of the Western Cape who participated in the UCT postgraduate seminar series are included. For the purpose of analysis, thematic analysis has been used.

Key words: African Feminist Studies, decolonial pedagogy, boardgame playing, academia, qualitative research, decolonial feminism

BACKGROUND

As a tutor in the African Feminist Studies (AFS) department at the University of Cape Town, I noticed that students relied heavily on me to provide them with all answers to questions posed to them through the curriculum. This over reliance seemed to be apparent in both first- and second-year courses which unsettled me because after having engaged with their assignments and in conversation with the class, I could see that they knew the course material, read (sometimes), but always had an important point to bring into the discussion. The above could have been attributed to the pedagogic method of transmitting education and learning (enforced) by the university in which the academic-- or in my case, the tutor —is presented as 'the holder of knowledge' or the 'all-knowing analyst' (Clarke, 2005: xxvii, xxviii). In contrast, students are then percieved and positioned as the ones who need knowledge to be deposited into them by the academics. In this relationship, the student is seen as and/or responds as the 'tabula rasa' (blank slate) or those without any prior knowledge on whom knowledge will now be inscribed via contact with the academic and the academy.

Given that my feminist politics that are invested in asserting 'the personal as political' (Oloka-Onyango and Tamale, 1995), and my view that research is inherently a political act (Souto-Manning & Price-Dennis, 2012) , the positioning of me by the students and the academy in my capacity of tutor as the "all knowing one" in a relationship that was obviously unequal, with me clearly in the dominant and dominating position made me feel uncomfortable and anxious. This discomfort persists due to my belief that students bring pre-existing knowledge derived from their life experiences and subject expertise to the tutorial and learning environment. This knowledge often exists in a manner that differs linguistically and conceptually from the academic discourse found in course materials, methodologies, and language conventions within academia. Furthermore, my personal experiences as both an undergraduate and postgraduate student have prompted a reflexive examination of my pedagogical approach, research methodologies, and the learning practices of my students.

The knowledge that students carry is particularly important with regard to feminist curricula as one of the ways power and privilege is understood in Women's/ Gender/ Feminist Studies is through emphasis on understanding the lived realities of people in their various contexts and daily lives. Thus, we see students entering the tutorial space with identities that are already engaging and interacting with power, especially in terms of privilege and oppression, along lines of race, class, gender, nationality, religion and geopolitical location to name a few (Hurst, 2016). Their personal experiences of who they are—both acted upon by and interacting with

power—as they negotiate and assert their identities (on the individual and collective levels) are valuable in any conversation about how power operates in societies, including in the Women's/ Gender/ Feminist Studies classroom (Ndelu, Dlakavu & Boswell, 2017).

In the context of the university, the training that tutors receive upon starting their role as a tutor does not adequately provide tutors with the tools, resources, and training to effectively enable students to engage in conversation about the curriculum. With this in mind, I began to realise that there is a critical need to change my role of tutor into one of facilitator, to convert the actual way in which I both interacted with and guided the students in my 'power' to yield their own knowledge and pedagogic insights within the space for true decolonial feminist teaching and learning to occur. By this I also distinguish the between what I consider a 'tutor' and a 'facilitator'. For the tutor role I refer to the 'all-knowing' one who needs to deposit knowledge into the students versus a facilitator who holds space for the students so that knowledge can flow in multiple directions, as opposed to the top-down approach. This became an essential element to ensuring that the power dynamics within the classroom more authentically mirrored feminist notions of power, knowledge, and agency. Moreover, it aimed to prevent the classroom environment from being inundated or excessively influenced by the perspectives of published feminist and gender expert writers present in academic literature, as well as by academic researchers and instructors, such as the academic tutor. It was through these considerations that I conceived and crafted the 'Clue & A' board game.

In conceptualizing this game, I took into consideration the fact that students that I had taught lacked the confidence to assert themselves as feminist 'pedagogues' as well as their knowledge. I thus had to create a tool that would enable students to find their voice in the tutorial space regarding the content of the curriculum and their lived realities. Additionally, and crucially, I needed to attempt to dissolve or better negotiate the power differentials in the classroom that established the hierarchies of academic, social and personal power and knowledge that disable the idea of co- teaching and -learning. Moreover, I required a tool that assisted students with conceptualizing the ideas collectively discussed in Women's/ Gender/ Feminist Studies classroom through their own understandings and language and not solely through the words of the authors they studied and the academic instructors. In the first year Women's/ Gender/ Feminist Studies curriculum, for example, authors such as Kimberley Crenshaw (1989), Amina Mama (2004) and bell hooks (1994) are presented as key feminist researchers whose writings introduce important and foundational feminist concepts, theories, and discourse. Finally, the tool that I sought after would have to be invested in a particular type of feminism, namely

decolonial feminism, the politics of which would get to the heart of addressing the nature of the power I attempt to challenge in the classroom, and that would be via an interactive method so as to foster a sense of collegiality and community among students, the latter which is a key aim and strategy of decolonialism and decolonial feminism. By decolonial feminism, I mean the theoretical framework that acknowledges the convergence of theories of decolonisation and feminism, and that posits feminist ideology from Africa and the South as necessarily decolonial. According to Paramaditha (2022: 34) decolonial feminisms can be described as, "a demarcating utterance that sets the anti-colonial, anti-capitalist and anti-racist form of feminism apart from others" and used as a framing for this dissertation. Thus, the two theories work in tandem with each other.

My own experience entering the academy was alienating even though I came from a school that was meant to equip me with the tools to succeed academically at tertiary level. My education failed to address the psychological trauma related to the lived realities and life of a person of colour from a working-class township community. Not only did my high school education reinforce the entanglement—the complexities and complicatedness-- of the 'otherness' I experienced in a still racially divided society post-apartheid, but the encounter with the university exacerbated both the entanglement and 'otherness' by in fact placing emphasis on the race, class and gender differences in its campus community. One aspect of this entanglement I refer to is language, both the English language and academic English which act as physical and psychological barriers to the majority students of colour entering historically white higher education (WHI) spaces (Phillips, 2004). In this sense, the university acts as a powerful gatekeeper of colonial norms and values. I, like many Black students or students of colour, struggled with the convoluted academic style English language (Hurst, 2016) during my undergraduate years as I tried to navigate the tertiary level curriculum, which led to an identity tug-o-war politics during my undergraduate years. To clarify, this iteration of the socio-cultural and political understanding of the reference 'Black' refers to non-white people who were (and continue to be) marginalised identities along lines of race and class. In the South African context, the term 'Black' with a capitalised letter 'B' groups together coloured, indian and black people who were classified as such under the Apartheid rule (Erasmus, 2001). For the duration of this dissertation, when speaking about these groups of people, the identifying marker, 'Black' or 'Students of Colour' or 'People of Colour' will be used to speak to the collective experience of marginalized communities. With this said, when necessary, this research makes use of culturally specific identities when participants call for this or when the need arises.

Taking my personal history into account, I saw the need to bridge the various disconnects among the academic English language, the teaching and learning processes in the Women's/ Gender/ Feminist Studies curriculum and other race, class, and gender power dynamics the student faced.

As previously mentioned, the academic register and style of English used in the academy prove to be exclusionary and inhibits easy flow of information and knowledge among the majority Black students located at particular race, class and gendered levels, that is, not white, not male, not middle-class, not urban and/or suburban, not heteronormative, not able-bodied, not English mother tongue speakers with an Anglo-Saxon cultural inheritance. The issue of language is made further complex with academic teaching staff's use of traditional teaching or pedagogic models that constantly maintain and reinforce these differences. Thus, while the Gender/ African Feminist Studies department at the University of Cape Town does draw on decolonial feminist teaching methods, the department still is also required to rely primarily on a traditional teacher- student approach to learning in which the academic instructor-teacher is the dominant holder of power. As discussed in the literature review in chapter two of this dissertation, Women's/ Gender/ Feminist Studies departments across South Africa are under resourced and make do with limited resources availed by the university (Byrne, 2017). This also applies to the University of Cape Town and thus leaves little room for alternative approaches that are argued as too costly to be explored and implemented.

'Clue & A'

'Clue & A' is a board game that is interested in feminist education. The value of this game lies in the conversations of transformation and diversity that it inspires through the activity of playing it. 'Clue & A' uses the action of play as a source to unpack concepts and ideologies that deal with the operation of power and social, economic and political phenomena to which people are daily exposed. The game aims to make the learning space more accessible through centring the idea and acts of play and shared knowledge among the players or participants. Through playing with concepts, terms and phenomena, Clue & A also aims to diffuse normative power differentials vested in the academy that suggest and positions the teacher as holder of all knowledge and the student as the vessel to whom the teacher's knowledge is imparted. The game allows for students and academics to engage the curriculum through lived theory being underpinned by lived experience and experiential knowledge, thus honouring and making use of multiple knowledge systems.

INTRODUCTION

Transitioning from Basic Education into the Higher Education sector in the South African context is a challenging experience. Not only does the university space present the student with the challenge of needing to grapple with the curriculum, but there is also an intersection of race, class, gender and ability that amplify multiple layers of difference that become evident on entry into university (Ndelu, Dlakavu & Boswell, 2017; Hurst, 2015; 2016). The South African education sector is fraught with tensions of privilege and oppression that are rooted in the Apartheid institutional racialisation of education that sought to educate Black citizens primarily into positions of servitude for whiteness (Williams, 2001). This institutional commitment to 'separate development' meant that Black learners would be taught according to the values indorsed by the Bantu Education Act sanctioned by the Apartheid NP government, a legacy of colonial thought (Williams, 2001). Consequently, the effects of Bantu Education are still felt in its ability to cast and re-cast Black citizens into cycles of poverty (Hurst, 2016). For Black learners to access higher education, namely university, was increasing difficult within the Apartheid regime and the subsequent promulgation of the '*Extension of University Education Act 45 of 1959'* that established ethnic and racially segregated universities in South Africa (Hames, 2016). This unequal distribution of state resources is a manifestation of the Apartheid ideology that was the blueprint of government administration. Reaching further into history to colonial times, it is apparent this ideology revolved around creating the 'other' to justify violence, subjugate people of colour and in turn to allow for particular bodies (white/European) to emerge as a superior repository for knowledge production and meaning making. Since the institution of democracy, the democratic ANC government has sought to balance the scales of inequality birthed by the Apartheid state through various social welfare measures. Considering this, accessing higher education, particularly the university, and succeeding in the institution continues to be a challenging negotiation for Black students who shoulder the weight of colonialism, apartheid and the democratic governments' futile attempts at equal and free education (Lewin, Mabogwane, Smit, Alexander, Mokoena & Nyaruwata, 2018; Ndelu, Dlakavu & Boswell, 2017).

The literature shows that the institution of the university was built to support whiteness (Xaba, 2017, Jansen, 2019) and the ideologies that strengthened racism, sexism and most significantly, hierarchies of knowledge and power. In contemporary times it can be noted that at the surface level, the university structure and the institution have provided space, albeit limited, to critique

the colonial underpinnings that maintain the establishment. However, many critiques to the structure of the institution have been met with different types of violence and silencing of the dissent (Matandela, 2017; Xaba, 2017). When zooming in to the University of Cape Town, it is apparent that there are small pockets of spaces and mechanisms that allow students and staff space to contest the status quo. For this study I look particularly at the teaching in the African Feminist Studies (AFS) department at the University of Cape Town which is invested in feminist and decolonial approaches to social justice and understanding society. These occur simultaneously as the broader undergraduate curriculum is taught using traditional banking method (Hames, 2016) of teaching that positions the academic into the role of 'subject' and students 'objects' to be taught (Bozalek, Ng'ambi, Wood, Herrington, Hardman & Amory, 2015). This is a direct result of how the university suggests teaching and learning ought to occur. Moreover, this is a relic of the colonial foundations upon which teaching and learning is built in the academy.

For this master's dissertation I look at how game-playing functions as a decolonial pedagogic method for teaching African Feminist Studies at the University of Cape Town. This decolonial feminist project attempts to destabilize the racialized, classist and gendered dynamics that are imbued into the hierarchies of meaning making and knowledge production in the university (Boonzaier & Mkhize, 2018). To this end, this dissertation project will make use of qualitative methodologies to better understand the context in which students enrolled for African Feminist Studies courses at the University of Cape Town engage with the curriculum. It looks at how the use of play might disrupt traditional methods of teaching, learning and hierarchies imbued with elements of race, class and gender.

Chapter one (1) delves into the examination of how Women's/Gender/African Feminist Studies departments have been managed both globally and within the local South African setting. It also explores the realm of decolonial feminist pedagogies and assesses the understanding and significance of play within academic settings. This literature review has been categorized into three primary sections, aligning with the main research question that guided the research process: Women's/Gender/Feminist Studies, Transformative pedagogies, and Board-game playing. Furthermore, this study aims to fill the gaps in existing literature regarding gameplay in higher education for decolonial purposes. Additionally, it seeks to address the scarcity of research on the operations within Women's/Gender/Feminist Studies departments across the African continent. The literature review then goes on to transformative education. Herein

Popular Education coined by Freire (1970) is discussed and this section looks at how the anti-capitalist style of education has influenced pedagogies and has inspired the work of seminar authors such as hooks (1994), McGetiigan (1992), Hames (2016), Jansen (2019). In this vein, this section explores feminist iterations of popular education, engaged pedagogies and decolonial education and how this has informed the South African public university through movements like #RhodesMustFall and #FeesMustFall.

The third subsection examines the literature concerning gameplay and uncovers societal perceptions regarding board game engagement. It underscores the prevailing notion that game playing in educational contexts is commonly linked to younger children, except within the Health Sciences field, where games are utilized as a method for teaching and learning.

It is also important to mention here that at the onset of this project, the department that was used as the case study for this research was referred to as the Gender Studies Section within the School of African Studies, Linguistics, Gender Studies & Anthropology. Whilst this dissertation was written up, the naming convention of this section has changed to the Department of African Feminist Studies department and the section has become an independent department, not linked to a particular school. Added to the importance of naming and what that means as a political statement of the department, the literature reveals that the discipline does not have one specific name but is referred to variously as Gender Studies Women's Studies, Feminist Studies, and various combinations of these. For this reason, this thesis makes use of the 'Women's/ Gender/ Feminist Studies' naming convention as a shorthand to refer to the discipline. Resultant the literature maps out the ways in which Women's/ Gender/ Feminist Studies has developed the within the African continent and more specifically within South African public universities in the context of democracy and neo-liberal agendas.

In Chapter two (2), the theoretical framework builds upon the groundwork laid in the literature review, establishing the stance of this research endeavour. Within this framework, I incorporate decolonial feminist theory to create a structure that guides the research project. This is to situate the project within the realms of feminist and decolonial[1] theory.

Chapter three (3), then presents the methodological elements that practically bring the research into being. For this feminist study, I make use of methodologies that are rooted in decolonial feminist thought that is outlined in Chapter 2 of this dissertation. This starts with the

researcher's background which unpacks the factors which have influenced the birth of this project and methodological framework, decolonial feminism. This qualitative study made use of a transformative paradigm which speaks to the nature of the work which seeks to bring into focus the voices of people of colour who are often located on the periphery of the university. To this end, the sample population of this thesis includes students and academics of colour who have been enrolled for African Feminist Studies (previously known as Gender Studies) courses at the University of Cape Town. Thematic data analysis was used to surface the themes that have emerged from the reflections of the participants. Finally, as a feminist researcher it is also important to recognize the limitations that exist as this seeks to account for possible blind spots of the researcher. This sub-section opens with reflexive discussion on power differentials as the researcher, game designer and tutor of the African Feminist Studies department. It looks at the impacts that COVID-19 has had on this research and how this study needed to be re-imaged to accommodate the COVID-19 lockdown restrictions.

Chapter four (4) features the findings and Chapter five (5), the discussion, expands on the findings presented in Chapter four. The findings and discussion chapters have been derived from the thematic data analysis strategy and through these four main themes have been explored. These themes include, creating academic and feminist community, voice, enjoyment and learning, and the psychosocial learning environment. These themes bring the reader to fully grapple with the research sub-questions of 1) what is the pedagogy of playing games, 2) what is a feminist pedagogy in African Feminist Studies, and 3) How does the pedagogy of playing games function as a decolonial method for teaching and learning in African Feminist Studies?

Chapter six (6), the conclusion section concludes the thesis and provides a summary of the ways in which the research was carried out. Herein the researcher reiterates the main research question, shows how the main question along with sub-research questions have been addressed in research. This section also provides a summary of the main themes that were generated from the research and reflects on how this work has contributed to the decolonial archive. This section concludes by putting forward recommendations for further work that can be done to fulfil the decolonial feminist agenda, further enhance teaching and learning through gameplaying and puts into focus voices who have been gone unheard in the university.

RESEARCH QUESTIONS

The research questions used for this research, was specifically thought out to bring the researcher and the reader closer to understanding the ways boardgames can be used to create classrooms that are inclusive, equitable and enjoyable. Moreover, this project sought to explore how boardgame playing can enable a learning environment of collaboration between students and academic staff.

Central Research Question:

How does playing games function as a feminist pedagogic method for teaching and learning in African Feminist Studies at UCT?

Sub-research questions:

1. What is the pedagogy of playing games?
2. What is feminist pedagogy in African Feminist Studies at UCT?
3. Why does the pedagogy of playing games function as a decolonial method for teaching and learning in African Feminist Studies at UCT?

BACKGROUND TO THE UNIVERSITY OF CAPE TOWN

The South African university

This section traces the history of the South African academy with specific reference to the University of Cape Town. To this end, this background section provides the reader with the socio-economic and political factors that instituted and shaped the administration, teaching and research produce by the academy. Throughout this dissertation the words ‘university’ and ‘academy’ will be used interchangeably to refer to the educational institution of tertiary or higher learning. In the second part of this subsection, this review points the readers’ attention to the South African academy post-Colonialism, Apartheid and into the democratic era.

The South African university was initiated through a “two phase process which started in the 19th century from Great Britain to the Cape Colony’s metropole” (Phillips, 2003:122). The idea was for all universities to be modelled off British institutions. From this, three different university metropoles were instituted by the 19th century namely the English, Scottish and Irish universities (Phillips, 2003). In turn this meant that colonists had several different British university models to draw on once they created new institutions of higher learning to educate their sons, and in later years their daughters (Phillips, 2003). According to Phillips (2003: 123) “their decision was usually the product of a mixture of their own cultural predilections, the existing level of schooling in the colony, its financial state and the distribution of the settler population”.

The Cape Colony was perceived to be the most appropriate site to build a system of tertiary education and as a result the University of the Cape of Good Hope (UCGH) was founded in 1873 (Phillips, 2003:123). The curriculum of the time followed on from the London school of thought mean that the UCHG was a “purely examining institution which laid down the form and content of its degrees, but left the teaching required to prepare students for its exams to eight independent colleges to preside over” (Phillips, 2003: 123). As a result, the curriculum across the centres of higher learning varied and were thus aligned to “ethno-religious foundations of the institution” (Phillips, 2003:123).

Phillips (2003:123) notes that among these, the South African College (SAC) in central Cape Town was founded in 1829 as a private boys' secondary school by Dutch and English-speaking colonists” (Phillips, 2003:123). This institution based its curriculum and ethos on the Scottish model university and Scottish teachers who began to teach at the Cape (Phillips, 2003). This was an initiative of the British colonial administration during the 1820s who were eager

to assimilate into the “cultural dominance of English into the new colony” (Phillips, 2003:123). However, after having shed the high school classes, the SAC became exclusively a university (Phillips, 2003). Due to the close ties that the SAC had with the Scottish universities, students were thus granted automatic entry into the Scottish universities once they had completed the highest course offered at the SAC (Phillips, 2003). In 1819 the SAC then cut ties with the “colonial mothership” and transformed into the University of Cape Town (Phillip, 2003: 124).

In later years, the statesman Cecil John Rhodes ‘donated’ the land upon which the University of Cape Town currently rests (Evans, 2018: 132). This was a means for the statesman to memorialize himself and turn to education to solidify his ideologies (Evans, 2018). According to Evans (2018: 132) Rhodes claimed to have said that he will build the University “from the stomachs of kaffirs” (in Johnson 1967). Moreover, Evans notes that “this marked in chillingly truthful terms the direct relation between the material architecture of the university, and the brutal subjugation of the people of South Africa” (Evans, 2018). Not only did this racist attitude permeate through architecture, but also through the curriculum and theories generated in the space.

In the post-colonial era, Rhodes’ initial ideas to subjugate people of colour still echo through the curriculum and architecture, among other things (Behari-Leak, 2019; Ndelu, Dlakavu & Boswell, 2017, Xaba, 2017). This is seen in the ways in which English is given preference over the other official South African languages, institutional architecture seen in the ways new lecture halls continue to be constructed that continue enforce the master-servant relationship in the way the layout of the space is thought-out and curriculum biases that marginalized indigenous knowledge systems to mention a few.

Then, moving towards the contemporary, Lewis (2018) reminds us to remain cognizant of the international factors at play that also influence the university administration, teaching and processes namely the neo-liberal turn in higher education. Lewis (2018: 65) furthers this argument by stating that “Neo-liberalism also augments and redeploys core-periphery relations, creating market-based and developmentalist knowledge-producing networks that pose distinctive challenges for feminists in different geopolitical spaces”. The neoliberal turn in state politics has tightened affiliations between institutions of higher education, the state and corporate capitalism resulting in higher education and the processes within this institution tow state line of neoliberalism (Lewis, 2018).

This leads us into considering how the university is administrated and the curriculum that is taught given the democratic status. With this said, it is important to note the connection between the state and the university during the colonial and the post-colonial period and how the university is a central character in forwarding the agendas of the state.

CHAPTER 1: LITERATURE REVIEW

Women's/ Gender/ Feminist Studies

In this section, I map out the literature on Women's and Women's/ Gender/ Feminist Studies departments. I first look at the Women's/ Gender/ Feminist Studies departments in African universities and then move on to reviewing Women's/ Gender/ Feminist Studies departments in the South African academy. As the above background into the University of Cape Town explains, the state socio-economic and political agendas do guide the ways in which teaching occurs in the university (Lewis, 2018). The unpacking of Women's/ Gender/ Feminist Studies departments within the South African academy seeks to draw the links and highlight how teaching and learning unfolds in Women's/ Gender/ Feminist Studies departments, but also to show how lack of funding and the neo-liberal university aims to shape the discipline within the academy.

Before we can delve into the discipline and understand how teaching and learning unfolds, it is important to highlight the various naming conventions that describe the discipline. The literature has shown that the departments that seeks to explore feminist justice have been named as follows, Department of Gender Studies, Department of Women's & Gender Studies, Department of Feminist Studies, and Department of African Feminist Studies. Mama (2004) also explains that regardless of the department being named Women's Studies or Women's and Gender Studies or Gender Studies or Feminist studies, the thread that runs through these departments is ideologies of feminism that seeks to challenge the subordination of people of the margins of society.

The naming conventions of these departments speak to the curriculum taught within the discipline at the institution but is also governed by the institution who also may have a say on what the department should be named, and the curriculum taught Lewis (2018) illustrates that centring 'women' in the naming of the academic discipline is to highlight the ways in which patriarchy presides over women based on their gender. For Lewis (2018), replacing "women"

with, or adding the word "gender", in naming the department seeks to "neutralise power relations and almost implies that the social categorisation is not of key importance" (Lewis, 2018;211). Building on from the above, a contrasting argument also suggests that some conversation around gender can be exclusionary and leave people who identify as transwomen, intersex women and women with disabilities out of the conversation. With this said, at the University of Cape Town the Gender Studies department has been renamed to 'African Feminist Studies' department.

Women's, Gender & Feminist Studies departments in Africa

There is a general belief that Women's/ Gender/ Feminist Studies programmes within and outside of the academy seek to promote social justice in society (Kasente, 1996). Beyond this, there is no universal consensus on what defines a Women's/ Gender/ Feminist Studies curriculum, course or training (Kasente, 1996). Seeking to address this lack of consensus in the 1990s, in a discussion on the distinction between gender studies and gender training, Kasente (1996) provides a guideline of what Gender Studies entails:

> "Gender Studies is the conceptual part of the process [gender training being the technical part of attaining social justice in society], during which models are developed and refined through research, debate, and networking. The level of Gender Studies can vary from university degrees to systematic analysis of resource allocation and entitlement of women and men within a specific context" (Kasente, 1996: 50).

Kasente summarizes their understanding of Women's/ Gender/ Feminist Studies departments' approaches to teaching & learning by adding that in essence, "the aim of the Women's/ Gender/ Feminist Studies curriculum is to capacity build cohorts of qualified individuals 'with a bias towards gender-focused studies, or as trainers and practitioners to work within a range of sectors and NGOs" (Kasente, 1996:51).

The literature affirms the above definition in that we see that throughout the different universities, different Women's/ Gender/ Feminist Studies department have different focuses but what underscores the work that is being done, which is also highlighted by Jodamus, Robertson & Nadar (2022), is that the work and approach to the curriculum is "transdisciplinary, transgressive and transformative" in nature.

Mama (2004) sets the scene by saying that feminism(s) is a global intellectual and political movement that challenges the subordination of women. This root has various trajectories that are enacted through theory and practice. As part of the UN's increased interest in women, the decade for women in the 1970s and 1980s resulted in several approaches to further the feminist activist and feminist agenda (Mama, 2004). These approaches to the advancement of women include "Women in Development (WID) to Women and Development (WAD) to Gender and Development (GAD) to gender mainstreaming" (Mama, 2004: 121). Mama notes that within the global arena, feminism has been closely tied to the development agenda. Beyond this, "feminism has also generated a large and diverse body of theoretical and conceptual tools, a corpus of methodologies and approaches to knowledge-building, an impressive array of pedagogical innovations and adaptations that are deployed by teachers, a substantial body of new knowledge, and an internationalisation of women's studies" (Mama, 2004: 122). Mama's analysis signals that feminist ways of thinking and being have generated knowledge building tools, which form the substance of women's studies programmes.

For Mama (2004:122) the political and intellectual movement of

> "feminist studies have often been deeply subversive, overturning pre-existing assumptions, pre-existing histories of knowledge, and transforming pre-existing accounts of human history with rich and interesting "herstories" that function to complete and to subvert the masculine-dominated canons that went before".

Mama (2004) explains that the Women's/ Gender/ Feminist Studies departments in African universities have grown significantly since the 1990s. In 2004, the discipline included 30 or more departments across the 316 universities in Africa (Mama, 2004). Having looked through the literature, there is also no earlier articles that tally in the same way as outlined by Mama (2004).

> Additionally, "the oldest of these are those at the Women's Documentation Centre in the Institute of African Studies at the University of Ibadan and the Women's Documentation Centre at the University of Dar Es Salaam, while the largest is the Department of Women and Gender Studies at Makerere University. The greatest concentrations are found in the countries with the most universities, notably Nigeria and South Africa" (Mama, 2004: 123).

Speaking to the teaching objectives of these departments, Mama (2004) notes that the curriculum on the African continent is often located within the realm of development whilst few teach on sexuality or gender-based violence. The above teaching commitments are in direct response to limitations set by state administrations through structural adjustments and pandering to the donor community that consequently influence the politics of the university (Lewis, 2018; Meena, 1992; Tsikata, 1997; McFadden 2001).

Following from this, the African Gender Institute (which is presently located within the Department of African Feminist Studies at UCT) first emerged as a prominent site for this type of discourse in Africa. According to Mama (2004:123) the institute has historically been committed to

> "delivering intellectually rigorous teaching and research in Gender rooted in the particular challenges posed by various African contexts and inspired by the emergent community of feminist scholar-activists working to produce socially conscious intellectuals skilled in critical feminist analysis, theory-building, research and pedagogical skills".

The above section shows that whilst the Women's/ Gender/ Feminist Studies work is being done at university departments in Africa, the units and departments are limited by state and financial influence. It is also clear that the literature on Women's/ Gender/ Feminist Studies programmes within the African academy proves to be limited. This research project therefore subverts neo-liberal approaches to teaching and learning by attempting to understand gameplaying as a decolonial feminist pedagogy therefore to proposing a pedagogical tool that is aligns with the previous sentiments of 'transdisciplinary, transgressive and transformative' as outlined by Jodamus, Robertson and Nadar (2022). Thus making use of a teaching method that values community building, intergenerational learning and translanguaging as opposed to the Master-Servant model which is often used within the academy.

South African Women's, Gender and Feminist Studies departments

The fight against patriarchy and understanding how hierarchies of power and systems of oppression work has been a feminist ideal that was not initiated in the academy, but initially through activism. However, the insertion into the academy is deeply rooted in the developmental agenda (Mama, 2004). Whilst this dissertation acknowledges the work of

activism, this literature review explores the trajectory of Women's/ Gender/ Feminist Studies departments located within the South African academy. Recognizing that South African Women's/ Gender/ Feminist Studies programmes are of course located in Africa, I turn now to a focus on the South African academy given that this study looks specifically at the Women's/ Gender/ Feminist Studies departments within the South African university context.

South African scholars have shown that the state's engagement with gender and sexuality surfaces ideas that are fraught with messages of disease, reproduction, and gender-based violence (Bennett & Reddy, 2007). In line with international and local government policy and development goals, the issue of disease proves to overshadow critical conversations and teaching on Women's/ Gender/ Feminist Studies (Bennett & Reddy, 2007). As a result, this leaves many phenomena left by the wayside and not addressed as they ought to. This research project therefore seeks to open the conversation on Women's/ Gender/ Feminist Studies education in institutions of higher learning.

Inspired by the work of Bennett & Reddy (2007), Byrne (2017) present the reader with a systematic review of Women's/ Gender/ Feminist Studies departments since its inception in the South African academy. Byrne (2017) highlights how the global configuration of the Women's/ Gender/ Feminist Studies departments have been shaped by universities failure to provide adequate funding to support the department. This, in turn, has been shaped by neo-liberal politics which inform understandings of the role played by universities in society, and dictate funding priorities. Thus, the author notes that "under neo-liberal government, intellectual and cultural products become commodities. University degrees, especially sciences, are packaged as marketable products in the service of capitalism. Universities in the neoliberal state become servants of the market: they are centres of production of knowledge that can be sold that can make the graduate marketable" (Byrne, 2017: 115). In response to the neo-liberal turn within the post-Apartheid South African geopolitical landscape, South African universities mirror this approach by emphasizing profits and degree programmes that generate more money. Ironically, Byrne (2017) points out that executive decision makers seemingly advocate for the gender and transformation agenda, whilst Women's, Gender & Feminist Studies departments are met with budget cuts and the consolidation of departments in the name of austerity measures (Byrne, 2017; Shackleton, 2007). Lewis's earlier work had also indicated toward (2015) the above sentiments and argued further that science degrees are encouraged over the humanities degrees as the sciences are "an efficient site for neoliberal commoditizing

of knowledge" (Lewis, 2015: n,p). According to Byrne (2017) when zooming into the effects that neoliberalism has on university expenditure, particularly in relation to the Women's/ Gender/ Feminist Studies (W/GS) departments, W/GS departments significantly lack adequate funding. Across the five institutions that house a department or unit focus on gendered or feminist thought, research, and activism, the University of the Western Cape has the largest staff complement of 4 members. This is followed by three staff members at the Universities of Cape Town and Pretoria; two staff members at the University of Kwa-Zulu Natal; and one staff member at the Universities of the Free State, and South Africa, and the University still Known as Rhodes University (Byrne, 2017). Apart from the University of the Western Cape and the University of Cape Town, none of the Women's/ Gender/ Feminist Studies departments in South Africa are autonomous entities (Byrne, 2017). For the University of Cape Town, it is also important to note that the African Feminist Studies department also only became an independent department in 2022 once it was unbundled from the school of Anthropology, Linguistics, Gender and African Studies. The neo-liberal impact on W/GS departments also means that staff members work as contracted employees and not permanent employees (Byrne, 2017). According to Byrne (2017) in one extreme case at the University of South Africa, in 2017 the staff member was not paid for teaching. This state of affairs suggests that neo-liberal approaches to higher education result in shallow understandings of what is the extent and impact of gender oppression, and result in the understanding that gender as a means of thinking through decolonised education is superfluous. Thus, while "gender is named as a component of the university's equity rhetoric where it forms part of equity policy and demographic counts" (Shackleton, 2007: 36), support and critical engagement on gender is swept under agendas of neo-liberalism that categorise gender as a very low priority for universities (Bennett & Reddy, 2007; Byrne, 2017) and little evidence points to the idea that institutions prioritize gender at an institutional level (Shackleton, 2007). Instead, when demands are made of institutions to change the status quo, institutions respond by aiming to neutralize any dissent (Shackleton, 2007).

A similar argument could read that universities are committed to creating and fostering women's leadership in senior ranking positions (as in the Transformation Report for University of Cape Town, 2018). Subsequently, this would show that they are invested in the agenda of societal gender transformation. Yet, Mama (2004) critiques entryism as an approach to gender transformation: inserting women into leadership positions without transforming the structural barriers that enables heteropatriarchal leadership and scholarship, would not make provisions

for gender equity. For Bennett (2002), while entryism might be one type of strategy towards gender equity, it is also necessary to also draw attention to the socio-economic, political and historical factors that prevent women from getting into universities due to lack of adequate primary and secondary education. Bennett (2002) also states that while there is no uniform method to gender equity taken on by universities, the most common approach has been affirmative action policies that insert women into the academy. This is an interesting phenomenon at play as this means universities hide behind quotas and entryism that does not do the work of undoing gendered/colonial entanglements that are wrought by colonial administrations evidenced in the curriculum and pedagogic approaches. It is noteworthy to highlight that this is the first approach to address gender equity.

Another approach to attaining gender equity in the academy has been through the emphasis on research and teaching that stressed the value of gender, as aforementioned (Bennett, 2002). According to Bennett (2002), within African universities,

> "the demand to counteract and transform knowledge production within the academy was one of the most powerful calls for gender equity in the late 1970s and the 1980s.Then, equity was perceived as epistemological; what needed redress was, at the core, an approach to philosophy, history, social science, economics, politics, and culture, all which fundamentally obliterated women in Africa".

Therefore, emphasizing the 1970s and 1980s appeal for gender equity in universities and the present status of Women's/Gender/Feminist Studies departments in South African universities is crucial (Byrne, 2017). This underscores the apparent lack of sufficient measures to address the initial call for gender equity in universities up to the present moment.

Pereira (2002) offers us a valuable way for thinking through the ways in which gendered thought and feminist research could be valuable for transformation on the continent at large. The author remarks that feminist scholarship has the ability to transform the ways in which we understand African realities (Pereira, 2002) (Byrne, 2017). However, the discourse on gender is ingrained with hegemonic ideas that suggest that critical gendered approaches, frameworks, and approaches, both inside and outside of the academy, are understood as "soft", "peripheral", "not serious and "unmanly" which renders the academic field of W/GS superfluous (Pereira, 2002). The above sentiment that Women's/ Gender/ Feminist Studies is understood as soft science or on the periphery brings us back to concerns cited by Byrne (2017) and Bennett &

Reddy (2007) that highlight the reasons why Women's/ Gender/ Feminist Studies departments remain underfunded and supported by the university executive.

Given the lack of research done on the transformative work done within the Women's, Gender and Feminist Studies department, this dissertation aims to add more literature to the archive and document the work that has been done in the space. This also further illustrates the consequences of inadequate funding on these departments, where constrained financial and human resources restrict the range of pedagogical approaches that can be utilized. These limitations affect the methods of curriculum delivery, academic teaching staff composition, the content covered in the curriculum, and consequently, significantly influences the overall learning experiences of both students and academic staff.

Transformative/ Radical Pedagogies

The literature shows various interpretations and iterations of what radical pedagogies look like, feel like and how they unfold within the zone of teaching and learning. For McGettigan (1992),

> "their value lies in exposing the process by which political dynamics are played out in the institution and manifested in policies and practices; for others their value is centred on the principle of education being oriented towards radical social transformation" (McGettigan, 1992 cited in Hames, 2016:33).

For hooks (1994), this style of teaching is based on the understanding that viewing education as a practice of freedom is a way of teaching that anyone is capable of learning (hooks, 1994:13). The author explores this idea further by adding that within this type of classroom, this pedagogical style not only seeks to empower students, but also grow and empower teachers. By reviewing the literature, it is clear that feminist pedagogies are not static, but ever-evolving as we begin to better understand society and phenomena. In this section we zoom into second wave feminist pedagogies through the ideas of pedagogues such as Freire (1970) and hook (1994) and then towards postmodern feminist pedagogies espoused by Crenshaw (1989). In this section, I review the ideas posited by key authors and then move to the South African context to highlight work by local pedagogues such as Behari-Leak (2019), Ndelu & Dlakavu & Boswell (2017), Xaba (2017) and Bennett & Reddy (2007).

Freirean Popular education

In Freire's (1970) seminal work, *Pedagogy of the oppressed*, the author sets the scene to his critical pedagogies by invoking anti-capitalist sentiments that show that this capitalist socio-economic system renders people as oppressors or oppressed. He goes on to propose a new critical pedagogy that seeks to provide the oppressed with "creative tools to challenge authoritarianism and capitalism" (McKenna, 2013:447). Freirean popular education is "an educational movement based on conducting an ethnographic evaluation of a community to identify the generative themes (or ''dangerous words'') which matter profoundly to people and which, for just this reason, contain their own catalytic power" (McKenna, 2013: 447). McKenna (2013) points out that many scholars (see for example, Aronowitz (1998) and Darder (2002)) have limited Freire's (1970) popular education to an emphasis on dialogue, affirmation of students, and the diffusion of power differentials in the classroom space. In doing so, scholars dismiss the revolutionary politics that underpin Freire's approach. Indeed, Freire (1970) advocates for an educational approach that links theory, and praxis more broadly, to resistance and social justice that is conscious of the social, economic and political factors that create cycles of marginality or dehumanization. For Freire (1970: 68), "the only effective instrument is a humanizing pedagogy in which the revolutionary leadership establishes a permanent relationship of dialogue with the oppressed". In a later piece Freire (2004) builds on this idea by concluding that

> "a humanizing pedagogy. . .must attempt to create educational structures that would enable. . .students to equip themselves with the necessary critical tools to unveil the root causes of oppression, including the teachers' complicity with the very structures from which they reap benefits and privileges''.

Thus, a Freirean approach to pedagogy "challenges and legitimizes the lived experiences of teacher and students and empowers them as agents of social exchange" (Rossatto, 2005:131). Freire (1970) maintains that the oppressors do not have the range or capability of liberating the oppressed.

While Freirean popular education and other critical pedagogies provides a language to articulate an emancipatory, transformative and decolonial pedagogy, the approach has come under some criticism. Ellsworth (1994) holds the view that critical pedagogies are abstract and is limited by its lack of reflection on the challenges that the approach surfaces. Being abstract and lacking in critical self-reflection result in blanket liberatory models for all marginalized

bodies who are affected by systems of power and domination but in very different ways. For example, whilst Freire (1970) does attempt to go beyond the traditional pedagogic approaches, his framework over-emphasizes the class distinction. Indeed, Gore (1993) and hooks (1994:45-58) are critical of the gender-ignorant way in which Freire (1970) theorizes popular education. Popular education is also often critiqued for its 'feel-good games' and 'performances' (Manicom & Walters, 2012). Lastly, some critics of Freire's educational approach suggest that the learning modalities put forward by popular education does not provide 'sustained social change' (Manicom & Walters, 2012). However, this last criticism is a misunderstanding of Freirean popular education, as Freire (1970) underlines that teaching and learning needs to be invested in social change and that actions of teaching and learning and social change are inseparable (Freire, 1970; Manicom & Walters, 2012; Zembylas ,2015; Herrick, 2019). Responding to the above, Ferris & Walters (2012) show that there is value in transformative pedagogies that go beyond the traditional pedagogic approaches.

Feminist popular education

Given the critique that Freirean popular education is limited by its lack of a gendered lens, Manicom and Walters (2012) combine feminist ideas with the popular education postulated by Freire (1970). Herein they maintain that:

> "the affinities between feminist practice and popular education are not difficult to discern. Both subscribe to a conception of pedagogy as decidedly not just a set of neutral teaching methods used to convey prescribed text, but rather a guided and unfolding process that involves learners actively in exploring new ways of thinking about themselves as subjects" (Manicom & Walters, 2012: 3).

In acknowledging the limitations of popular education as espoused by Freire (1970), Manicom & Walters (2012) still recognize the value of the method but show how feminist thought and popular education may converge to produce feminist popular education, producing a strengthened and more robust approach. Thus, Feminist popular education, Manicom & Walters (2012) suggest, "with its dominance, its signature reflexivity, and sensitivity to different ways of apprehending the world, is an important space for contesting and refining the politics of solidarity" (9).

Feminist pedagogy

Following her critique of Freirean popular education, hooks (1994) present her own "pedagogic practice that is deeply rooted in feminist thinking" (hooks, 1994:6). Like Freire (1970), hooks

(1994) also understand education as a ‘liberatory practice’ suggesting that “the classroom remains the most radical place in the academy” (hooks, 1994:12). She celebrates a “teaching that enables transgressions- a movement against and beyond boundaries. It is a movement that makes education the practice of freedom” (hooks, 1994: 12). Yet, unlike Freire (1970) and Manicom & Walters’ (2012) approaches, hooks’ (1994) approach is distinctive in asserting that the classroom space should have an exciting atmosphere and that if the opposite feeling is experienced, alternative pedagogical strategies need to be sourced. Focusing particularly on higher education, hooks (1994:7) maintains that the element of fun and excitement should not be seen as transgressive but rather “essential to the learning process”. To this end, lesson plans need to be flexible to accommodate ‘spontaneity’ in the classroom space (hooks, 1994). Moreover, students are to be understood as individuals and engaged with on the basis of their individual needs (hooks, 1994). To hold this approach together, hooks (1994) insist on the idea of the classroom as a community whereby each one is acknowledged. hooks (1994) poignantly state that,

> “since the vast majority of students learn through conservative, traditional educational practices and concerns themselves only with the presence of the professor, any radical pedagogy must insist that everyone’s presence is acknowledged…it has to be demonstrated through pedagogical practice” (hooks, 1994:8).

Not only are the students acknowledged as participants in hooks’ approach, but they are also repositories that enhance the capacity for learning (hooks, 1994). With this said, learning therefore happens both from student to teacher and vice versa. Then when observing the teaching style that hooks (1994:11) advocates for they suggest that the performative nature of teaching enables ‘spontaneity’ and a ‘space for change’ and allows students to become “active participants in learning” (11).

Like the values of feminist pedagogy espoused by hooks (1994) and Manicom & Walters (2012), Weber (2010) also encourages a feminist pedagogy that empowers the collective for broader social action. Weber (2010: 128) emphasises that,

> “Typical goals in the feminist classroom are for empowerment (under-stood as passion rather than domination), community, and agency. Because feminist pedagogy is in direct dialogue with femi-nist critical theory, teachers must balance content with process. As such, *how* we teach is as important—and often as instructive—as *what* we teach”.

The ideas presented by Freire (1970), hooks (1994) and Manicom & Walters (2012) jointly promote an engaged pedagogy that is critical, reflexive, radical and acknowledges that learning and knowledge production is a collective event. Moreover, the above standpoints to understanding feminist pedagogy "acknowledge the ways in which systems of oppression intersect with systems of knowledge" (Weber, 2010:128). Given the transformative decolonial feminist framework that this project makes use of, feminist education as espoused by hooks (1994) proves to be most appropriate. Having explored the work of Freire (1970), hooks (1994) and Manicom & Walters (2021) has been useful for the research particularly as it relates to the research question and aims of this dissertation. These authors offer a theoretical foundation that encourages innovative thinking in education. Additionally, their perspectives contribute to the creation of a dynamic learning environment characterized by critical reflection, awareness of power imbalances in the classroom, and the recognition that knowledge generation should not follow a top-down approach. Instead, they emphasize the idea that everyone has the capability to produce and contribute to the knowledge repository. This framework is useful for this project as it supports collaboration, inclusion and acknowledging marginalized voices which is an important element that this thesis seeks to highlight. Then zooming into the research question which specifically looks at decolonial teaching and learning at African Feminist Studies at the University of Cape Town, that asks, "How does playing games function as a feminist pedagogic method for teaching and learning in African Feminist Studies at UCT?", there is a clear alignment with the theory and the questions presented in this thesis.

Decolonial pedagogy

In academia, the call for decolonisation was as initiated in Latin America (Harding, 2017). In South Africa, the 2015 and 2016 university student protests and movements were the most recent iterations of students' attempts to decolonise education (the 1976 student protests against Bantu Education arguably being the first). The 2015 and 2016 movements were significant in alerting the public to the fact that the decolonisation conversation, and the need to decolonise education, is a contemporary and pressing issue in South Africa. Indeed, these movements have been said to have "shaken the foundations of South Africa" (Xaba, 2017:96) by challenging the public to consider the legacies of colonialism and apartheid and "the fallacy of social cohesion suggested by the rainbow nation discourse" (Xaba, 2017: 98).

The 2015 Rhodes Must Fall (RMF) was a movement initiated by predominantly Black students or students of colour at the University of Cape Town (UCT) calling for the removal of colonial statues, most significantly the statue of Cecil John Rhodes, that celebrated and honoured

colonial thought at the expense and alienation of Black students (Ndelu, Dlakavu & Boswell, 2017; Jansen, 2019). According to the Ndelu, Dlakavu & Boswell (2017), the removal of the statue was an 'entry-point into a broader set of demands that called for "removal of all racist colonial artworks, insourcing of university workers, transformation of a predominantly white professoriate" (Ndelu, et al, 2017: 2).

Inspired by the Rhodes Must Fall movement (RMF), The 2015 #FeesMustFall (#FMF) protests signalled a watershed moment for South African higher education. Where the RMF movement saw students' calling upon UCT's university management to take students' experiences, and students' participation in university decision-making seriously, the #FMF protests widened their scope in calling for the South African government administration to heed students' demands (Mangcu, 2017; Ndelu, Dlakavu & Boswell, 2017, Xaba, 2017). The #FMF movement was initiated at the University of the Witwatersrand (Wits) during October 2015 in response to the proposed 10.5% fee increase for the following year. The protests that followed resulted in a 0% fee increase for university students for 2015. The movement soon regrouped in 2016 as the 0% increase would not be carried through to next year and then mobilized for free decolonial education (Ndelu et al, 2017). After being initiated at Wits, #FMF protests took place at various universities in South Africa.

Whilst a central ideology of both Rhodes Must Fall and the Fees Must Fall movements was intersectionality, the movement was unfortunately destabilized by "sexism, heterosexism, homophobia and transphobia" (Ndelu et al, 2017: 2). The fracturing of the movement gave rise to various feminist interventions. At UCT, the Trans collective called attention to cisnormativity and transphobia in the #RMF and #FMF protests and UCT more broadly, and #PatriarchyMustFall at UCT highlighted patriarchal agendas at centre stage even during decolonial and transformative movements. The #RUReferenceList 2016 protests called out rape culture and its impact on education at the University Still Known as Rhodes (USKAR), while #OneInThree at Wits and #KhangaUWC also draw attention to rape culture on campus.

Lewin, Mabogwane, Smit, Alexander, Mokoena & Nyaruwata (2019) suggest that at the heart of the fracturing of the #RMF and #FMF movements across universities, was the fact that cisgender men have come to own the narrative on #RMF and #FMF, become the authority on the subject matter, and have, through different forms of violence, erased cisgender women and queer people from the narrative. This sentiment is affirmed by Xaba (2017) who notes that the scholar whom many student activists, mainly cis men, relied on heavily for their understandings

of decolonisation is Franz Fanon. While emphasizing the value that Fanon (1967) provides activists working towards decolonisation, Xaba (2017) cautions that if students and academics are committed to a movement that is intersectional, there needs to be a reflection on the limitations of the work of Fanon (1967). For Xaba, "Fanon (1967) expands on the gendered nature of white supremacy but does not give a gendered analysis of decolonial responses to colonial violence" (Xaba, 2017:101). Moreover, "individuals in the movement whose politics are informed by homophobic and patriarchal interpretations of Pan-Africanism, Black Consciousness and Decoloniality fail to recognise the critique and reimagination of gender, sexuality and bodies (in reference to differently abled bodies) as a crucial part of decolonisation" (Xaba, 2017: 102).

Since the call for decolonised (including free) education was made by South African university students in 2015 and 2016, academics, activists, and students continue to grapple with the idea of what a decolonized curriculum might look like. For Behari-Leak (2019: 59), an important question is whether we are "choreographing new dances for change or marching to an old drum, reproducing ways of thinking, being, and doing that are not inclusive or socially just". Explaining what decolonial education might look like, Behari-Leak (2019) describes decolonisation as, namely, "a rupturing of colonial ways of being" (Behari-Leak, 2019:60) and suggests that curriculum should be African-centred. This is in line with protesting students' own critique that global north knowledge systems are prioritized at the expense of knowledge systems formulated by marginalized peoples.

However, for Behari-Leak, an African-centred curriculum should not be mistaken for a curriculum that adds in content that features Africa without grappling with the 'messiness' that was wrought through colonisation (Behari-Leak, 2019) and what it means for contemporary living in Africa. In the same vein, the author also suggests that the process of decolonizing knowledge is not about completely rejecting western knowledge systems and traditions; it is not about 'de-westernization'. Moreover, Behari-Leak (2019) argues that the turn towards decolonial education is not a checklist of activities or requirements that academics to refer to and 'tick off' as it is not a linear progression but an iterative one. Other scholars have also issued warnings. Tuck and Yang (2012), for example, comment by warn of the danger of a superficial understanding of decolonisation that would render the process futile. In line with #FMF movement, the authors suggest that the universities need to accommodate and create engagement between students and staff around social, political and economic phenomena (Behari-Leak, 2019).

Putting Behari-Leak (2019) in conversation with Bennett & Reddy (2007), Shackleton (2007) and Byrne (2017), it is clear that in Women's/ Gender/ Feminist Studies there are existing spaces on campus that "possess the potential to destabilize western epistemologies, including hierarchies of knowledge and power" (Byrne, 2017: 127) however these departments, namely the Women's/ Gender/ Feminist Studies department remain an underfunded casualty of neoliberalism.

De Lissovoy (2010: 285) understands a decolonial pedagogy to be a "curriculum against domination". an approach that goes against this "curriculum of domination" is more than just opening up spaces to allow for alternative conversations or creating a classroom environment that allows for diversity. The process of decolonizing the curriculum requires a 'profound re-ordering'. Moreover, a decolonial pedagogy calls us to look at where the power resides in creating and maintaining knowledge systems as "[e]urocentrism remains pervasive, reaching to the roots of education and knowledge" (de Lissovoy, 2010: 286).

In agreement with de Lissovoy (2010), Carolissen et al (2017) posits that the decolonial turn urges us to look at the systems of power that engender processes of power and powerlessness. More specifically, Carolissen et al (2017: 497) note that "an interrogation of dominant knowledges produced by Euro-American colonisation of knowledge production processes and reversing the erasure of local knowledges, enforced through processes of colonisation". This process of ranking knowledge according to a Euro-American framework thus marginalizes and erases histories, knowledges and identities belonging to marginalised groups of people. For Carollisen et al (2017: 497), a decolonial pedagogic turn therefore requires "[e]expanding our knowledge ecologies is and decentre the staging of important international knowledge production spaces, such as conferences, from Euro-American contexts only and to locate them in non-dominant continents often located in the Global South". Lastly, Behari-Leak (2019) describes decolonial education as a curriculum that honours the multiplicity of knowledge production and in so doing allows students to see themselves reflected in the curriculum.

Although varying, the different understandings of decolonial pedagogies discussed above have a central thread that connects them. Ultimately, they describe decolonial pedagogies as destabilizing the idea that the 'centre' is located in Euro-American knowledge systems. These different approaches provide us with a platform upon which to build and create new pedagogies that make the learning experience informative, exciting and a place where we can see ourselves.

Board game playing

Popular discourse suggests that 'playing games' is associated with children and leisure (Smith, 2006). Contrary to this, Zhang, Kaufman, Schell, Salgado, Wee Seah & Jeremic (2017) drawing on Malone (1981) and Malone & Lepper (1987) extend the above idea by showing that "games include important factors that intrinsically motivate players to engage in appealing activities to help them learn, including challenge, curiosity, and fantasy" (3). These skills that are explored in playing games could all be transferable and can be useful in the classroom setting. First, I will explore the literature on playing games in the classroom and finally game playing as a therapeutic model in psychology namely play therapy. Before this review can begin to unpack games as it relates to playing, a guiding definition needs to be established. According to '*Play is an activity*' Black & Reich (2011: 53) cited in Zhang et al (2012:4) play is an activity mediated by tools and artefacts as well as symbolic systems such as language". What separates play from other activities are the elements of fun, learning, collaboration, and leisure.

Games in the classroom

Gibson & Douglas (2013) state that game playing is a widely used phenomenon within the domain of teaching and learning. This section will look at the use of games for teaching within the classroom. I first review the literature on the advantages and drawbacks of making use of board game play for teaching and learning and then I move on to explore empirical cases studies that have used the method for teaching within higher education.

Smith (2006:417) invites us into thinking about board games as a tool for teaching and learning by stating that,

> "The role of education as an activity in children's development and as a tool in their learning is well documented and has a long history. Once early studies had established that play was a universal development phenomenon, questions were then raised as to its function in children's development, and hence its possible role in educational contexts".

Zhang & Kaufman (2016 as cited in Zhang et al, 2017: 4) illustrate that games has the potential to 'build relationships', provide opportunities to 'learn together', 'resolve problems

collaboratively' and 'encourage mutual support'. The mentioned points highlight the importance of incorporating games into African Feminist Studies curriculums as an essential aspect of this project. The concept suggests that engaging in game playing could serve as a decolonial pedagogical approach for teaching, because of the potential for fostering a collaborative process of knowledge production.

Carreiro & Kapitulik (2010) also reflect on pedagogical approaches that aid teaching social class inequalities. By reflecting on the work of empirical studies that make use of board games as a pedagogy the authors postulate that "the idea is that if students can experience a particular phenomenon [through playing a board game], as opposed to just reading or hearing about it, then their level of learning will be deeper" (Carreiro & Kapitulik, 2010: 236; Coghlan & Huggins, 2004; Jessup, 2001; Dundes & Harlow 2004; Wetcher-Hendricks & Luquet,2003). This in turn suggests that the curriculum is not interpreted as static, but rather accessible and even embodied experience. With this said, Carreiro & Kapitulik (2010) provide some caution saying that even though board game playing is fun, accessible and allows for a deeper level of learning, facilitators need to be aware of "running the risk of trivializing the lives of poor and working-class students" and the phenomena explored during game play (240). In this context, it is crucial to acknowledge the insightful class critique provided by the mentioned authors, as the notion of 'trivializing the lives of poor and working-class students' contradicts the objectives of this dissertation. Instead, this research aims to underscore the significance of recognizing and respecting the experiences of poor and working-class students of colour for the value they contribute to the classroom through gameplaying. Being aware of class within the learning environment is important as power dynamics at play. The aforementioned is guided by the decolonial feminist beliefs that this research embodies. Carreiro & Kapitulik (2010) also highlight that if the undergraduate curriculum emphasizes the idea of 'life experience' the onus is on educators to reimagine the teaching methods that goes beyond regurgitating the literature and centres students. This is further emphasized when the authors note that "recent scholarship that addresses teaching social class inequality ignores the growing population of undergraduates likely to have direct experience with issues of structural barriers to success" (Carreiro & Kapitulik, 2010: 246). Whilst the article does provide useful suggestions to teaching structural inequalities and the operations of power, it is important to acknowledge that it centres social class and does not provide a reflection on other markers of identity that are laden with power and privilege (Carreiro & Kapitulik, 2010).

In another empirical study based on the use of game playing for educational purposes by Skirton & Blakely (2009), the authors evaluate the use of playing games as means of 'learning through play'. In their systematic review Skirton & Blakely (2009) mention the benefits and drawbacks that surface when using games as a pedagogic tool. In their review of the nineteen papers, they open with the idea that they "found little work on the effectiveness of game overall" (Skirton & Blakely, 2009:61). In contrast to the aforementioned, the study by Bragg (2012: 385) which observes the correlation between non-digital gameplaying and 'on-task behaviour' of students, the data suggests that gameplaying "is one way to increase engagement and, in turn, potential for learning". However, in the sixteen papers that were reviewed, Skirton & Blakely (2009) show that games reinforce knowledge and could assist with revision and support long-term knowledge retention. Most importantly, games allow for students to "demonstrate their knowledge" (Skirton & Blakely, 2009:61). On the contrary, Skirton & Blakely (2009) do mention that games feed into a sense of competitiveness that could intimidate other students. In contrast to this, Fulop (2004) makes a distinction between competition that is negative and shows that there can also be a positive form of competition. Secondly, playing games in a classroom setting is often limited by the rescores available and the teacher needs to be able to facilitate the participation process amongst students (Skirton & Blakely, 2009).

A review of the literature has showed that research on the use of game playing in curriculum does not explore the dynamics of power that is invested in race, class and gender. Moreover, research on game playing in the academy exists in the realm of assessment and knowledge retention (Gibson & Douglass, 2013; Skirton & Blakely, 2009). The literature on game play does not consider using game playing as a tool for reflection or centring students as producers of knowledge. An overall review illustrates that published work on game playing for teaching and learning mainly exists within the North focuses (Bayeck, 2018). Moreover, it is often used within the medical faculty to train health care professionals on how to work with human patients Ladur, van Teijlingen & Holloway (2018).

Bayeck (2018:534) drawing on Berland & Lee (2011) mention that "in spite of their educational potential, board games have rarely been used in an African educational context in the way they have been used in K–12 and university settings in Europe or the United States". The above mentioned thus points to the research gap on game studies in African contexts. It also indicates that the use of board games within education is primarily used for assessment

and does not go beyond this framework. Finally, the use of board games that speak to advancing social justice agendas do not centre the individual as a repository of knowledge production.

In closing, the literature shows that there has been research done on using board games as a tool for teaching and learning. With this said, the use of games in academia has been a phenomenon that is not present in the South African and African academy (Bayeck, 2018). Moreover, when the use of board games is employed, the literature has shown that this type of method only makes use of board games to evaluate students' retention of the curriculum. Furthermore, board games as a tool for education is used to reinforce traditional teaching methods that position the teacher as an expert and the student as the novice.

The main features that the literature review has highlighted that Women's, Gender & Feminist Studies departments are under resourced both financially and with human capital. This impacts how the curriculum is structured, conveyed and in some ways limits transformative pedagogies that have the ability to create a classroom environment that is responding to phenomena in the world in creative ways, but rather stick to the script that is determined my neo-liberal ideas of the universities. With this said, the literature has also illustrated that even with the constraints faced by the departments, they manage to curate spaces and a curriculum that is dynamic.

In exploring transformative pedagogies, the literature reveals various manifestations and goals within the classroom. Notably, Popular Education, Feminist Popular Education, and Decolonial Education share a common foundation centred on a socially just curriculum that empowers both students and educators. These approaches advocate for a teaching style that critically examines power dynamics in the teaching and learning process. Specifically, in the context of this research, the primary theoretical framework, decolonial education, aims to shift away from Eurocentric knowledge systems and toward an African-centric curriculum in higher education within Africa. The literature emphasizes that despite the longstanding advocacy for decolonial education and the existence of multiple interpretations, there is no predetermined set of outcomes that automatically define a decolonial education. Instead, achieving this goal involves a continuous process of learning and unlearning, recognizing indigenous knowledge, critically engaging with power dynamics, fostering collaboration, and facilitating transformative change.

From the literature on boardgame playing, the main principals can be described that boardgames are not popularly used in higher education as a means for teaching and learning.

Rather, they are used in primary education for teaching younger learners. However, with this said boardgame playing has been used in the health sciences faculty for higher education.

My research will be filling the gap by highlighted in the above text. My research aims to position students as people with knowledge's that is valuable, and that knowledge production is a dialectic between student and teacher. In addition, this research hopes to show how the nodes of game playing, decoloniality and knowledge production can merge to create a curriculum that is decolonial, rooted in feminist politics and emphasizing that the 'personal is political' (Oloka-Onyango and Tamale, 1995).

CHAPTER 2: THEORETICAL FRAMEWORK

For the purpose of this research decolonial feminism will be used as theoretical framework guiding this research project. A theoretical framework is a useful tool that allows the reader insight as to how the research will be approached and the lens that will be in use (Kumar, 2019). This forms the support structure of the research around which we can begin to understand the research questions and in turn how the data is analysed (Creswell, 2008). Before we can begin to understand the value of decolonial feminism as a theoretical framework for this project, it is important to highlight how this theory has been identified as being a suitable fit.

The goal of qualitative research is to gather and assess information which cannot be quantified in strict numbers, such as experiences, opinions, and ideas (Creswell, 2008). Since the information gathered cannot be quantified in strict numbers, other elements must be used to analyse the data. A critical aspect for an effective qualitative research project is to frame it within a particular theory. Especially if the aim of the research project is to do a cultural critique, theory becomes essential because theory focuses "on proposing or interpreting models for how to do criticism" (Parker, 2020: 4). Theory serves as an effective framework for criticism because it draws boundaries around the questions being asked, narrowing the area of study and elevating the relevant data that emerges. Theory also links the project to an ongoing discussion around its topic and joins it to that conversation so that it becomes part of a body of exploration of decoloniality and higher education. It is important, then, to select a specific theory that matches the field of research so that the ways in which the research is guided or directed is in alignment to the theories that support it.

A connection has been made between cultural knowledge and cognition in terms of student performance in the classroom. This connection has become the root of critical pedagogy with seminal works such as *Pedagogy of the Oppressed* by Freire (1970). Freire's central claim is that in an education system where the oppressed have been dehumanized, it becomes necessary for the oppressed to lead the way in how we discuss change, thereby regaining their humanity and agency. Rather than focusing on school structure, Freire (1970) focuses on community action as a way of challenging the system. These same conversations have continued into the present, asking: Who has a voice in the classroom? Who holds the knowledge and who produces the knowledge? These are the kind of questions which can be asked of systems and structures which have long been utilized by academia. With decolonial feminism as the lens through which this research has been facilitated, the audience can draw closer to understanding

how playing games functions as a feminist pedagogic method for teaching and learning African Feminist Studies at the University of Cape Town from the perspective of students, tutors and academic staff.

Historically, in western classrooms, students of colour have been excluded from the action of knowledge-making as an outcome of poorly informed pedagogical practices which have been deeply informed by colonialism. Such practices keep the teacher, rather than the student, at the centre of the classroom in a way which prioritizes the image and reputation of the teacher through gatekeeping. Rather than fostering and facilitating the learning of the student, it cuts their learning short by implying that they have nothing of value to offer. All pedagogy is informed by ideology, some of which may or may not be explicitly known by the educator or the students. Framing a study with the right theory can help to make the underpinnings more explicit, which is necessary for the work of reimagining the classroom. A student's ability to succeed academically may be helped or hindered depending on the pedagogy-informed practices and ideologies of the educator and school system at large.

Decolonial feminism is a useful extension of feminism because it goes beyond justice for women and extends to justice for the oppressed (Lugones, 2010, Verges, 2021). Feminist theory has its roots in gaining respect and equality for women but has evolved over time to call out hierarchical systems of power where people have subjugated each other (Davis, 1981; Crenshaw, 1989). Feminism is now used jointly with postcolonial theory, queer theory, disability theory, and Marxism. But where traditional feminism has been guilty of being racist and exclusive of women of colour, decolonial feminism redresses it by separating it from colonial values. This is important for a research project that seeks to lay aside colonial ideologies within the academy. In agreement with the above, Tsverukayi (2023:2) understands decolonial feminism to "value all knowledge as well as lived experiences as equal". This kind of value further proves to be useful as this study sought to understand students and academic staff members as co-producers of knowledge.

Decolonial feminism offer us a space to investigate the teachers versus students' dynamics in the classroom. The assumed gap of knowledge and power between teachers and students as well as students and other students can be re-evaluated. It offers us systems and a vocabulary for questioning how performance, success, and learning are measured and valued. It also enables us to intentionally reimagine what the goal of education should be. Where feminism has failed in that it has been traditionally racist, intentionally excluding women of colour,

decolonial feminism seeks to disrupt white supremacy and the inherited notions surrounding these systems of power. Part of this undoing involves actively engaging the students in the classroom by assuming that they are participants in producing knowledge, as Granger says, "learning *about* is not enough: we must also learn *from*" (Granger, 2011:13).

At the intersections of decolonial and feminist theory, decolonial feminism proves to be an appropriate guide for this research as it acknowledges the importance of intersectionality when beginning to understand racialised, classed and gendered experiences of the classroom and their interface with structures of power (Paramaditha, 2022). Further to its nuanced ability to understand how power operates in society, this theory is cognizant of how colonial vestiges promote euro-centric universalism (Paramaditha, 2022). With this said, Paramaditha (2022) urges us to not see decolonial feminism as a fixed theory, but more an evolving framework that can help us think through operations of power. When considering a suitable framework for this project, it is important to note that,

> "in order to radicalise the process of learning from other resisters, we must reject the logic of competition within feminist scholarship. We need to instead actively engage in the continuous process of creating linkages between different feminist paradigms to form a feminist politics of coalition, to assist us in the common struggle against coloniality, racialised capitalism and heteropatriarchy" (Paramaditha, 2022: 40).

This framework proves to be useful as it allows us insight to begin to understand the six critical principles of feminist education, namely, that it seeks to unpack power dynamics, amplify the voice of the marginalized, promote diversity and inclusion, and advocates for transformative learning methods (Schoeman, 2015). Finally, and very central to this research, decolonial feminism zooms in on to the importance of reclaiming indigenous knowledges and locating people of colour or marginalized communities at the centre which proves to be most useful for this research (Pindi, 2021).

CHAPTER 3: METHODOLOGY

Research approach

According to Hennink, Hutter & Bailey (2011), qualitative research is a broad term encapsulating a variety of techniques and philosophies. Core principles that guide the methodological approach of a research project include research that is focused on in-depth and detailed understanding of phenomena (Hennink, Hutter & Bailey, 2011; Leacock, Warrican & Rose, 2009; Punch, 2008; Esterberg, 2002). For this reason, qualitative research does not primarily concern itself with datasets that quantify, measure or count lived realities and other such unquantifiable phenomena. Though statistics might enrich the understanding of phenomena, they are not the main purpose of qualitative research. Thus, Hennink, Hutter & Bailey (2011: 17) suggest that "the purpose of qualitative research is to understand or explain behaviour and beliefs, identify processes and understand the context of people's experiences". The above description emphasizes that qualitative research seeks to understand phenomena, how they come about and what effect they have on those residing in the particular context being considered. This project explores how game playing as pedagogy is both decolonial and potentially can be used to destabilize hierarchies of knowledge and power differentials rooted in historical colonial oppressions relating to race, class and gender. Therefore, this research project uses qualitative methodologies to engage with the 3rd year students, academic staff and tutors from the African Feminist Studies department at the University of Cape Town who have registered for any of the undergraduate or postgraduate African Feminist Studies courses on offer during their studies and to see how play might be used as a decolonial pedagogical tool and method to contribute to transforming the curriculum in accordance with a decolonial feminist agenda.

Research paradigm

In conversation with the research question and the rationale illustrated above, this dissertation makes use of a transformative paradigm to guide my approach to research. According to Mertens (2010: PN) a transformative paradigm maintains that the "research inquiry needs to be intertwined with politics and a political change agenda to confront social oppression at whatever levels it occurs". This paradigm proves to be most appropriate with regard to my project as it aligns with the decolonial feminist agenda presented in the theoretical framework which is centred on the idea that 'the personal is political' (Oloka-Onyango and Tamale, 1995).

Methodological framework

The methodological framework that guides this research project is decolonial feminist theory. A key goal of this research is to honour the voices of students as co-producers of knowledge together with the tutors, academics and myself as a facilitator of this research. This goal thus relies on the using a methodological tool that asserts that knowledge is collectively created. Punch (2014) and Silverman (2013) affirm that there is no single way of doing research, but that there are methods and technologies that can prove to be appropriate for this kind of collective study. As will be argued, decolonial feminism does this by placing emphasis and important value on the personal knowledge inherent in the lived experiences of people (Asher,2017) and the insistence that feminist knowledge is based on the personal as political. Decolonial feminism emphasizes centring the voices that have been silenced through histories of oppression (Kessi & Boonzaer, 2018). It also takes into account the idea of positioning discussants as co-builders of this project and repositories of knowledge (Asher, 2017).

The ideology of decolonial feminism is more than just taking two conceptual frameworks and combining them, it is the convergence of decoloniality and feminism as an ideological tool that will be used to understand phenomena. Before this section can begin to unpack decolonial feminism as a methodological framework and how it relates to this research, it is important to highlight why decolonial feminism is the most appropriate lens instead of other types of colonial feminisms. According to Rodríguez Castro (2020) (cited in Milan et al. 2014, 184) the need to move beyond colonial feminisms is that epistemic violence within the feminist movement abounds. Through that lens, the author suggests that colonial feminisms have continued to silence women of colour and is unable to intersectionally grapple with phenomena the reproducing injustice. In Rodríguez Castro's (2020) reading of Millan (2014), Castro mentions that Millan (2014: 9) notes two "dimensions of epistemic violence of colonial feminisms". Which includes "orientalist strategies that represent Indigenous, Black and peasant women as holding ancestral knowledge that is important for white women's emancipation". Moreover, the second form of epistemic violence includes "separating the socially constructed category gender from race analysis, thought and action" (Rodríguez Castro, 2020).

In beginning to understand the colonial matrix of power (Quijano, 2000), Rodríguez Castro (2020) postulates that the colonial forms of social domination that emerged from the fifteenth century continues to have long lasting effects on the way in which the world operates. Rodríguez Castro (2020:6) affirms that "it has been demonstrated that the coloniality of power

is alive and embedded in a matrix that permeates several domains of life. Mingolo (2007) goes on to highlight that the colonial matrix of power as described by Quiano (2000), comprises of four domains which includes the 'control of the economy', 'control of authority', 'control of gender and sexuality' and 'control of subjectivity and knowledge'. For this research, we hone into the conceptualization of the 'control of subjectivities and knowledge' which underlines the themes of epistemology, education and formation of subjectivity and knowledge.

With this said, Rodríguez Castro (2020) suggests that colonial feminisms are limiting and do not have the range to explore certain topics. Additionally, they maintain the aforementioned control of subjectivities and knowledge. Rodríguez Castillo (2020) then highlights decolonial feminisms as being more appropriate. This encapsulated by the sentiment that "decolonial praxis responds to and dismantles the coloniality of power while also contributing to proposing and enacting other worlds" (Rodríguez Castro, 2020:33). Mingolo and Walsh (2018:437) further this idea by mentioning that a decolonial praxis works "against the colonial matrix of power in all of its dimensions and for the possibilities of an otherwise". In the words of Millan (et al, 2014), "decolonialism is therefore a process that is alive, playing with openness of identities and theories and operating in the entanglement these different dimensions provoke. It is no question how to develop our own thinking that accepts concepts and theories that exist, but at the same time, opens spaces to think the new- from the localities and social spaces of activism and research".

Decolonial feminism is a movement that has emerged from postcolonial studies, seeking to address the relationship between imperialism, traditional feminism and power (Manning, 2021). A key tenant of Western imperialism is a certain nostalgia which creates separation between the colonizer and the colonized. This form of nostalgia celebrates change and progress as something that is reserved for white bourgeois but mourns similar changes or advances in the cultures which they have sought to oppress and colonize. This effectively creates and perpetuates narratives which freeze other cultures into the past, creating essentialism and justifying the conquests of the colonizers. Essentialism is thereby stripping people of their individuality and nuance.

Spivak (1988) then combines deconstruction with Marxism, feminism and postcolonialism to criticize moves withing early feminist traditions. The author integrates hybridity and interconnectedness, rather than strict boundaries of separation created by change and essentialism. The specific image which Spivak critiques is the "feminist individualist heroine"

(Spivak, 1988) which ignores the white privilege born on the backs of subaltern women. The term “subaltern” is used to describe people with less power.

The issue with early feminists is that they cast themselves as superior to the subaltern such as Indian women who live in poverty under patriarchal order. Spivak (1988), criticized feminists who would tell the subaltern that their ideas are not their own. Essentially, these feminists were self-proclaimed experts on what it meant to be an authentic woman. They condemned women who chose to live under patriarchal conditions as brainwashed women who function as “a mouthpiece for ideas that come from somewhere else” (Parker, 2020: 319), thereby stripping them of their humanity and agency. Spivak (1988) then questions if it is only possible for the subaltern to have a voice when her choices are either under patriarchy or colonialism.

According to Spivak (1988), the best way to advance the conversation is to join feminism with postcolonialism in the pursuit of justice and equality. This is a crucial theory for building a framework that investigates the issues of race, economics, colonialism and feminism because it asks questions about who holds power and who can wield it to their benefit. Using Spivak’s conceptualization of decolonial feminism seeks to prevent essentialism of people and cultures into single voice or narrative and are instead invited to investigate how we have been shaped by colonial thinking and explore power dynamics.

The above is affirmed by Rodríguez Castro (2020) when they suggest that colonial feminisms create an air of epistemic violence wherein the voices of women of colour are silenced by the suggestion that there is only one way to free women from domination. With this said, epistemic violence is seen in the ways in “‘orientalist’ strategies that represent Indigenous, Black and peasant women as holding ancestral knowledge that is important to the liberation for white women’s emancipation, which has resulted in processes in which women are tokenised and /idealised through simplification and abstraction” (Rodríguez Castro, 2020: 9). Lorde (2007) adds on to this by then mentioning that through this ideology, it is then the task of women of colour to educate white women. A secondary sphere of epistemic violence is seen in the separation of gender and race in “analysis, action and thought” (Rodríguez Castro, 2020: 9). Lorde (2007) emphasizes the need to understand oppression whilst focusing not only on gender, but also other markers of oppression including race, sexuality, class and age to name a few. Rodríguez Castro (2020) highlights that “despite the advance of intersectionality which has also been co-opted by colonial feminisms, the historical separation of ‘race’ and ‘gender’

continues to influence the actions and ideas around women's liberation (Yuval-Davis, 2006; Collins, 2019).

In response to the above, decolonial praxis then aims to dismantle the coloniality of power that is all encompassing. Tamale (2020: 2) refers "to the unlearning of the colonial interpretations of the social world" and for the colonized to reclaim their voice and humanity. In this vein, critical thinkers and decolonial scholars have begun to "reject the epistemic hierarchy which privileges Western knowledge at the expense of non-Western knowledge systems. Whilst the decolonial turn provides us to think of new realities and allows us the opportunity to imagine new reality beyond the limitations and constructs of colonial thought and practice, Tamale (2020) warns that a major blind spot within mainstream decolonial scholarship on Africa is gender. Subsequently this has created a cis-heterosexist bias in the field that brushes over gender theorization (Tamale, 2020).

This research affirms that colonisation of African states was done through an array of strategies and has thus impacted on African states in different ways, but what underscores the [colonial] mission was to dominate Africa to justify the subjugation of African people. Whilst race proves to be the main social construct upon which the colonial mission was built, Lugones, like Oyewumi argue that "the invention of race was simultaneously a reinvention of "gender" and both and integral to these inequities." (Tamale, 2020: 5). Consequently, the colonial process disrupted and restructured power relations within African contexts along lines of race, class, gender, sexuality and knowledge production. Tamale (2020:5) mentions that "the dominance and pervasiveness of coloniality in the modern world is so fundamental it has shaped the way the world perceives us and most of us have in turn internalized its constructions of who we are." It is therefore that "decolonial feminism usefully offers a lens to understand the hidden-from-view interconnections between race and gender and the relation of each to normative heterosexuality" (Tamale, 2020:6). Decolonisation therefore seeks to untie the knots that portray Africa to be "other", "subjugated", "without knowledge" and a developed socio-political economy. Additionally, given that colonial ideologies have been so entrenched into thought and practice, Tamale (2020:18) therefore suggest that "the work of decolonization and decolonial rethinking must entail much more than Band-Aid approaches for such complex wounds as those left by our colonial histories, beginning with fully appreciating the structural, institutional and psychological linkages that still link Africa to Western neo-colonial interests and exploitation. With this in mind, using decolonial feminism as a methodological framework

is useful for the practical ways in which this research has guided the thinking behind choosing the sample size, the type of questions asked, how the gameplaying sessions were curated and how the research has been written up.

With this decolonial feminism framework in mind this allows the research to then consider the methodological process under the backdrop of decolonial feminism. More specifically, the methodological framework will be the roadmap for how each method is shaped. This therefore has influenced the ways and type of sample that was used for this research and kinds of questions asked during the interviewing process and the ways in which the data is stored. The methodological framework also shapes the way ethics supports the project. For example, when engaging in research that unpacks phenomena that is generally stigmatized by society, the ethics component would often be to hide the identity of the participant. In this research however, it is recognised that all people are repositories of knowledge, moreover, specifically highlighting the knowledge of those whose voices are not heard, it was therefore important to allow participants to be identified and be shown as producers of knowledge and crediting them for it. The methodological framework importantly also provides a structure for how me as the researcher engages in the reflexivity component and in so doing considering the power relations between the research and participants.

Given that this data collection process had an in-person component and virtual component it is also important to highlight the ethical considerations when working in the virtual space and to ensure that they align with the methodological framework. Even before one can enter the field, ethical considerations need to be explored in the research design component of the project. Thus, ethical considerations were present within the theory and practice of the project. Central to the discipline of Women's/ Gender/ Feminist Studies is the concept of feminist ethics of care, which will be used throughout the processes engaged with in this project (Esterberg, 2002). Through the lens of hooks (1994) this can be best described as "teaching in a manner that respects and cares for the souls of our students is essential if we are to provide the necessary conditions where learning can most deeply and intimately begin". Feminist Ethics of care are useful as it provides a framework for navigating human relationships (Ramdas, 2016). Moreover, the author mentions that a disposition orientated towards feminist ethics of care takes into consideration how does one care for the self and others and how does one navigate ethical struggles (Ramdas, 2016: 846). According to (Sevenhuijsen, 1998:60) it "attaches value to understanding the needs and values of specific others (whether they are proximate or distant),

it undermines the idea of an unambiguous homogenous moral subject". Ramdas goes further by saying that, "A feminist ethics of care recognizes the importance of knowing other people without objectifying them and that 'knowing' requires that we learn from and listen to others, thus enabling us to better respond to their needs" (Ramdas, 2016: 648). Tied to this, is the central tenet of Women's/ Gender/ Feminist Studies that seeks to understand and explore the relationship individuals have with power (Esterberg, 2002). From this perspective, I will seek to navigate the ethics of the research with the sensitivity and care that is rooted in feminist principles.

Hennink, Hutter & Bailey (2011: 62) propose the idea that ethics is subjective to each researcher, suggesting that "what remains ethical for one researcher may not be considered ethical for another, this boundary will be influenced by [the key researcher/ research facilitator's] own subjective background, gender and experience". This is confirmed by Esterberg (2002:48) who postulates that "there is no single feminist approach to research". However, a common and key thread that runs through feminist approaches to research is the need to address power relationships existing within the research process (Esterberg, 2002). This may be illustrated in the fact that there are undeniable benefits for the researcher in conducting the research, which includes their ability to publish their findings and gain social and financial recognition (Esterberg, 2002). Moreover, researchers determine how the research is conducted, how the data is interpreted and how the findings are written and presented, in all of which gives them more authority over or more authority and power than their participants participating in their research projects, even if these are people they view as co-builders or co-creators (Hennink, Hutter & Bailey, 2011; Leacock, Warrican & Rose, 2009; Esterberg, 2002). The conundrum relating to the researcher's authority and power in contrast to the other participants thus urge for reflexivity throughout the research process.

When I first approached my sample group the initial agreement was that the interviews and focus groups would be in person, thereafter in the context of the COVID19 pandemic I needed to negotiate with them to shift from in-person to virtual methods (Sundaragiri & Panda, 2020; Kara & Khoo, 2021). Many were unable to continue their participation due to data constraints, lack of privacy, the increased workload, or a deteriorating sense of mental health. For those who could join the Zoom interviews I made sure that the participants knew that the sessions would be video recorded. I notified them of this when they agreed to participate and only started recording once I had again mentioned to them that the session would be recorded. I also gave

participants the option to switch off their video camera if that made them feel more comfortable given that I would not only have access to their stories, but also be invited into their homes or personal spaces by their cameras being on during the session. A further adjustment was to add WhatsApp voice note and text message interviews. The duration of these session often lasted longer than planned, but in the event that the interview was too long I gave the participants the opportunity to resume the interview the next day or when they had time. Many of the participants mentioned that they had to juggle the weight of the academic requirements of their course during an unprecedented time while having to perform emotional labour or care work at home and so I needed to be respectful of their time. For both the virtual and in-person data collection strategies I have made it clear to participants that the videos and transcriptions would be on a password protected computer that only I have access to. My supervisors would have access to the transcripts, but this would only be for academic purposes.

Moving from theory into praxis, the practical components of the research also need to be considered. Traditionally, researchers focus on the following set of ethical principles, namely, “voluntary participation, seeking permission and informed consent, minimization of harm, and anonymity and confidentiality” (Hennink, Hutter & Bailey, 2011; Esterberg, 2002). This effort and gesture of navigating consent allows for the both the researcher and the contributors to negotiate their needs, including those related to power, throughout the data collection method at random intervals (Smythe & Murray, 2000; Miller & Bell, 2012). By this means, this research project did not use the blanket consent that is linear and rigid and that ultimately serves to preserve unequal power relations between the researcher and co-contributors. Process consent was particularly necessary and useful during the focus group sessions, which allowed the contributors the option to discontinue their participation in the research project.

It is important to note that ethical dilemmas can present at any stage in the research project. Thus, in keeping with my decolonial feminist methodological framework it was important to remain reflexive during the process and carefully plot out the trajectory of the research to minimize harm. Even though research indicates that there are benefits to participating in research, I acknowledge that the research process, by and large, is unequal (Doucet & Mauthner, 2012; Gillies & Alldred, 2012).

For this study, I have provided contributors with sufficient information about the study before they agreed to participate. Once this agreement had been reached, I provided contributors with informed consent forms that detail how and when the research will take place. Some

participants requested to remain anonymous and thus pseudonyms have been created; however, given the discourse of Black voices being silenced in the academy or not fully valued, other participants requested that their real names be used as a means to affirm the decolonial agenda of recognizing their knowledge(s) and contributions. For the participants who chose to remain anonymous, their faces in the video recordings have been blurred out to ensure that anonymity would not be compromised. Given that my data collection strategy was layered, the idea of process consent allowed contributors to voice their concerns at various stages in the data collection process instead of blanket consent at the first data collection phase. As already mentioned, the first phase of the data collection strategy required video recordings to be made.

In responding to the unequal power relations that are embedded in the research process, feminist scholars propose that the research one is doing should substantially benefit the community one is working with, and that the relationship/s involved should be reciprocal (Hennink, Hutter & Bailey, 2011; Esterberg, 2002). Oakley (2016:195) posits that "the complex political and social relationship between researcher and researched cannot easily be fitted into a paradigm of 'feminist' research", thus imploring researchers to consider "the gift of friendship" as a research stance in the field that should be explored. Contrary to the notion of friendship, Stacey (1996) argues that close connections such as friendship may lead to a potential for manipulation and ethical inconsistencies and maintain that there should be a 'distance' between the researcher and participant. Other feminists, according to Hennink, Hutter & Bailey, 2012 & Esterberg, 2002), contend that in order to diffuse the power differentials associated with the research project, research should be collaborative and that before publishing the findings, researchers should first seek approval from their participants. As can be seen, navigating, and negotiating the power dynamics within a research context is particularly challenging. Kiguwa (2019: 232) reinforces, in this regard, that "the research encounter is invariably marked by unequal relations of power between [co-builders] and the researcher". Not only does the research encounter produce unequal power relations, but the system that the facilitator (that is, me) of this research and its various participants exist as an additional layer of power to negotiate. In this case my role is at first a tutor who developed and used a game as a teaching tool for the tutorial and then developing a research project that sought to investigate how gameplaying can be used as a decolonial pedagogy. This shift came with challenges that needed to be navigated along the research journey as I did not want student participants to feel that they could not share freely their reflections on gameplaying because I was their tutor and then also the researcher. I was concerned that this relationship might impact

how they choose to engage with the interview sessions. Thus, it is important to note that the sample group I worked with, namely third year and postgraduate students who are still grappling with negotiating the power dynamics that academia presents for each of them. Hence, I do note that I was unable to completely alleviate the tensions that arose regarding power differentials in authority during various stages of the research process, including the writing and publishing processes, and that it is important to address these as an intrinsic and crucial part of the research. Subsequently, together with the students involved in this research project as participants, I grappled with these concerns openly by drawing attention to and discussing the power dynamics in the room at any and every given stage. This was done by talking about our positionality as researcher and participant. I also tried to create an environment where participants could speak freely and gave them space to discuss issues that they thought were important to mention. Furthermore, as a candidate currently enrolled in the Gender Studies Masters programme and formerly tutor at the Gender Studies department at the University of Cape Town, I also note my complex position as an 'insider' in the space.

Added to the above, participants were notified that my research forms part of the Human and Social Dynamic project funded by the National Research Foundation. This means that data needs to be made accessible to the grant-holder, my co-supervisor of this project, Associate Professor Ellen Hurst. Consequently, contributors needed to provide me with consent for making this data available to the grant-holder. In the interest of confidentiality and ensuring that the data remains protected, the data is to be only available to me and my supervisors and stored in a password protected file. As highlighted above, the data, including the videos, audio files and transcriptions, will also need to be shared with Associate Professor. Ellen Hurst as part of her grant-holder funding with the National Research Foundation. Noting my feminist ethics, the data that will be shared with Associate Professor Ellen Hurst will be the files that with blurred video footage and transcriptions with pseudonyms and should be saved on a password protected device that only she has access to. Ethical considerations also extend into the writing up of the dissertation, therefore, the ways in which the findings and analysis are presented in this dissertation will ensure that contributors are not harmed in the writing up of the data sections.

Returning to the methodological framework of decolonial feminism and advocating for proper acknowledgment of individuals for their contributions, this research provided participants with the option to choose anonymity. This decision was informed by the historical reality that the

voices of marginalized people of colour have long been suppressed in realms of knowledge production and academia. Furthermore, considering that some participants are either students or academic staff members at the University of Cape Town or the University of the Western Cape, I engaged them in deciding which sections they wished to be credited for in this thesis and which sections should ensure their anonymity. This precaution was taken to safeguard their identities and mitigate any potential harm that could arise from their involvement in the publication of this thesis.

Sampling method

Conducting research during the COVID-19 pandemic introduced numerous challenges and uncertainties regarding the unfolding of this project (Sundaragiri & Panda, 2020). The methodological aspect of the research had to be reconsidered to adapt to the changing global landscape and the impact of COVID-19 on sampling and data collection. Initially, I planned to employ a non-probability sampling method, specifically purposive sampling (Punch, 2014; Creswell, 2008). This method involves the deliberate selection of each participant by the facilitator—in this case, me—throughout the research process (Leacock, Warrican & Rose, 2009). It's important to clarify that I refer to my role as the facilitator during interviews, as I aim to guide and enable participant voices in the conversations.

When deciding which grouping of students and staff would be best suited for this study, I turned to the literature and the research question to guide this decision-making process. Firstly, the literature indicates that the majority of first years or entrants accessing the university as students straight out of high school struggle to adjust to university life well into their first year (Dube, 2011). Thus, choosing first year students would make for an inappropriate sample as first years are still in the process of negotiating their position in the university and the curriculum. Second year students, on the other hand, are more likely to engage and experiment with the process of negotiating their place within the university with greater authority as they have been through a year of university and have a better understanding of how the university is administered. However, by the time that this research was completed the second-year students would have only had one year of an in-person university experience and the second was mainly remote study due to the COVID19 pandemic precautions that prevented large gatherings or interaction. Furthermore, it is important to note that at a first-year level there is only one course which is convened during the second semester in the African Feminist Studies department so this would in turn mean that students have not been within the discipline for

long. Similarly, having African Feminist Studies as a major for their degree was not a requirement and so students might not have taken the first-year course and only registered for the second-year level course that only had three weeks of in-person lecture sessions and tutorials. For this reason, third year students are most appropriate as they are nearing the end of their degree, had an opportunity to register for multiple African Feminist courses on offer and have a significant amount of experience negotiating in-person study, the curriculum and their position in the university.

When reading through the aims espoused by the third-year level African Feminist Studies course, it is apparent that this course seeks to build on concepts already foregrounded in the introductory courses and highlights why this sample group is most appropriate (Understanding Gender- AF1100S) and the second year African Feminist Studies Courses (Gender, sexuality, politics: Debates in contemporary African contexts- AXL2100F; Gender and the politics of development – AXL2101S). The third year African Feminist courses thus call for a deeper engagement on phenomenon and concepts related to the interplay of race, class, gender and sexuality, which in turn are central to the game ‘Clue & A’.

Originally, the focus was on engaging with the experiences only of third-year students enrolled in the first semester African Feminist Studies AFS3100F course at the University of Cape Town. Registration for a major in African Feminist Studies was not mandatory; participants only needed to have taken the AXL3100F course as an elective and engaged with its content. However, due to the pandemic, adjustments were necessary. Many initially committed participants withdrew due to mental health challenges, increased workloads, fluctuating loadshedding schedules, and limited internet connectivity. Consequently, I incorporated both purposive sampling and snowball sampling, a non-probability strategy involving participants referring or recruiting others from their social circles (Cohen & Arieli, 2011). This ensured an adequate number of participants with diverse experiences for a comprehensive study.

To broaden the participant pool, I included honours students who had previously enrolled for AXL3100F, tutors who were African Feminist Studies alumni, and academic staff with past student or guest lecturer roles or participation in the Master's cohort research seminar series. All participants had played the game 'Clue & A' in a classroom setting, be it a tutorial, lecture, or postgraduate seminar space.

Additionally, two postgraduate students and two academic staff members associated with the Desmond Tutu Centre for Justice and Religion at the University of the Western Cape were invited. Their involvement was based on their experience with the game and their interest in gendered analyses, power dynamics, and social justice. These individuals, UCT alumni with backgrounds in Gender Studies, were chosen for their academic connections and unique perspectives. Notably, student participants had either recently completed undergraduate degrees and were now pursuing postgraduate studies or were in their final year of undergraduate study. Academic staff from the Desmond Tutu Centre for Religion comprised UCT alumni, former Gender Studies students, and/or had previously tutored courses within the Humanities faculty.

For the final sample, I not only collaborated with students but also included participants from tutors and lecturers instructing courses in the AFS department. Additionally, I included 2 academics and 2 students from the Desmond Tutu Centre for Social Justice and Religion (DTCSJR) who had played the game 'Clue & A'. This was to ensure an adequate number of participants for the study. This type of sampling is also seen in the work of Kara & Khoo (2021) in their review on how research strategies needed to be adapted in response to the COVID19 pandemic.

Kiguwa (2019: 223) points out that "not all feminist research is exclusively about or focused only on women", and it is with this mind that I chose to invite all students enrolled in senior African Feminist Studies course to contribute to this study. Through this we are able to observe patriarchy and other modern systems of power and oppression affect all bodies, albeit positively or negatively, via the particular impacts of history. The sampling method described above therefore emphasizes working together with the students, tutors and staff.

After having completed the interview process and in line with the methodological framework, I noticed that one voice emerged as towering over other participants of this project. Given that the participant is racialised as white, I made the decision to exclude the participants 'contributions from this thesis by not making use of the interview transcript for the findings & analysis or discussion chapters. Through the decolonial feminist lens, this thesis seeks to amplify the voices of students and staff who have been silenced or seen as though their knowledge is not worthy of the academy. The aforementioned students and staff are often identified as being Black or People of Colour.

Research methods

Data Collection

The initial research plan outlined a dual-pronged approach to data collection. It encompassed a series of three video recorded classroom observation sessions featuring gameplay of the board game ‘Clue & A’, followed by in-depth focus group discussions with the participants. On the final study, two of the classroom observation recordings were guided by volunteers who helped facilitate the game playing session of ‘Clue & A’. Volunteers received training (explain the content of the training) to provide assistance. Additionally, the plan aimed to incorporate one-on-one, in-person interviews to capture nuanced perspectives of participants’ experiences of gameplaying in the classroom. However, the emergence of COVID-19 and the subsequent implementation of protocols, including social distancing and quarantine measures, necessitated a strategic pivot. The original plan was rendered incompatible with the prevailing COVID-19 guidelines, compelling a thoughtful reassessment of the research methodology.

Prior to the imposition of lockdown restrictions, proactive steps were taken, including guest lecturing the 3rd year AXL3100F course and hosting a game playing session. These initiatives not only laid the groundwork for rapport-building with potential participants. The AXL3100F course, a cornerstone of this research, sets out to explore African feminist theory and its intricate connections to movements and activism. Delving into theories of nation-states, sexualities, women’s movements, and feminist activism in Africa, the course framework aligns seamlessly with the overarching goals of the research and the educational game ‘Clue & A’. Both endeavours seek to unravel the complex interplay between feminist knowledge and its application in teaching and learning. Furthermore, they aim to interrogate the symbiotic relationship between decolonial theory and feminism, exploring how these concepts can converge to facilitate forms of learning, unlearning, and activism.

The initial reliance on recorded classroom observations and focus group necessitated a pragmatic shift in the data collection strategy. The revised approach involved enlisting third-year students who had participated in previous sessions and engaged with the game. This adaptation also entailed modifying the methods to include 14 one-on-one online interviews, leveraging platforms such as Microsoft Teams, Zoom, and Google Meet for participants with virtual access. In the final study, participants comprised 7 students of which 4 of the student participants were 3rd year students, 3 academic staff members and 4 tutors. For these participants, selection criteria included that they had to have played ‘Clue & A’ during a tutorial

or a postgraduate seminar. Recognizing the diverse technology circumstances, WhatsApp messenger and voice notes were employed for three participants unable to access the virtual platforms yet eager to contribute. Furthermore, the revised data collection strategy now also included the preliminary classroom observation of the 3rd year AXL3100F class playing the game 'Clue & A' during a lecture session. This was recorded for possible use in the analysis section. In addition to this, the study also included a focus group of AXL3100F students which had been facilitated pre-lockdown. This focus group was planned prior to the onset of the COVID19 pandemic. This was on a voluntary basis and not a prescribed component of AXL3100F curriculum as the lecture was. This combination of data strategies enriched the dataset, showcasing the adaptability of the research design. The change in the data collection strategy was beyond the control of both me and my supervisor; however, it was necessary for the research to proceed. To address this, the data collection approach was adapted to include virtual interviews, ensuring alignment with the existing ethical framework. Furthermore, during the COVID-19 pandemic, the research office did not issue any guidance requiring new ethical clearance. As a result, the process was managed internally in the African Feminist Studies department, prioritising the safeguarding of participants and adhering to the feminist ethics of care discussed earlier in this dissertation.

In synthesizing these diverse data collection strategies, this research aspires to attain a comprehensive understanding of how play, as manifested in the board game 'Clue & A', can function as a decolonial approach in the realm of teaching and learning within the context of African Feminist Studies. In integrating diverse data collection strategies, this research sought a comprehensive understanding of how play could serve as a decolonial approach in teaching and learning within the context of African Feminist Studies.

Focus groups

The first strategy for data collection took place in the form of focus group discussions with students who were enrolled for the AXL3100F course and who played 'Clue & A' during a lecture. Hennink, Hutter & Bailey (2011) describe focus group discussion as an "interactive discussion between a group of people led by a facilitator". The principle aims of using this strategy in this research project is to explore a wide range of views on a specified topic during a period of 60--90 minutes, which will include covering lecture material. This session aimed at discussing their responses to the use of play as a resource for teaching and learning in the

African Feminist Studies department.

The rationale of using focus groups in my study is rooted in the idea that focus group discussions are valuable to the research process, allowing for robust conversation between participants thus emphasizing the collective nature of knowledge production and meaning making. In agreement with Hennink, Hutter & Bailey (2011: 136), who observe that "the group environment […] not only brings out a variety of perspectives, but also the challenges to these prompt rationalizations and further discussion, providing greater detail and uncovering various facets of [an] issue". These authors further maintain that the interactive approach of focus groups and the robust discussion they enable, allows for rich data that sometimes does not emerge from in-depth interview sessions, as collaborators often prompt ideas from each other and help guide the process of thinking critically. This is corroborated by Leacock, Warrican & Rose (2009) who suggest that focus groups allow for deeper levels of meaning to be obtained, which can be facilitated through follow up questions and prompting by other group members. Additionally, Hennink, Hutter & Bailey (2011:138) claim that focus groups "allow the [facilitator /researcher] to understand group process by observing how an issue is discussed, how participants influence each other or how strategy or outcome is discussed". Finally, the group nature of this method assists in identifying communal values surrounding a particular topic and can validate other students' experiences (not necessarily involved in the research) and even neutralize extreme views on an issue or a topic.

However, there are certain drawbacks to using this method of data collection. A key aspect of the focus group discussion strategy is that it relies on collective discussion with many contributors; this means that individual perspectives may not be fully represented as might emerge in-depth interviews. Another concern highlighted in the literature is that focus groups surface confidentiality issues (Hennink, Hutter & Bailey, 2011; Leacock, Warrican & Rose, 2009). This is because the focus group model suggests members of a focus group discussion should share information and/or experiences with one another. While the principal researcher or co-builder of the research is ethically bound to preface the group discussion as a space that is 'safe' in that all information shared should be kept private and confidential, there is no real measure to ensure this happening in a practical sense, for example, beyond the focus group discussion. Although pitfalls with the method do exist, there are measures that one can put into place to minimize the propensity for harm. These concerns and measures will be explored later in the ethics section of this chapter.

For the reasons discussed above, focus groups are used to access and generate a data set via the

guidelines as a framework for this aspect my data collection method as provided in the literature. Hennink, Hutter & Bailey (2011) provide useful guidelines in this regard for the focus group discussion, including a structure that includes an introduction, opening question, transition questions and closing questions.

As per the focus group model, I introduce participants to the context to the study; rather than assume this or generalize. The aim here is to enable the participants to directly state via their personal experience- and identity- based knowledge, the aspects about their social, economic, political, bodily and any other aspects of their being they identify as pertinent and important in creating the space for co-teaching and co-learning in which the game was played, and the discussions held via the focus groups afterwards. This followed with a discussion on how groups of students engage with the proposed decolonial pedagogic method of playing games for teaching and learning in the African Feminist Studies classroom at the University of Cape Town. The conversation adhered to a predefined set of questions and prompts designed to investigate the potential of a decolonial pedagogic method (Hennink, Hennink & Bailey, 2011). Audio recordings of both focused group discussions were made with the participants' consent.

In-depth online one-on-one interviews

In response to the social distancing COVID19 guidelines, I also made use of in-depth one-on-one online interviews. With this said, it is important to note the practical and methodological implications (Chiumento, Machin, Rahman & Frith, 2018). One of these implications include the 'separation of the researcher and participant' (Chiumento, Machin, Rahman & Frith, 2018). Whilst this type of interviewing proved to be beneficial as it eliminated the need for physical contact as some of the participants had moved back home from living in university accommodation, there were also limitations to facilitating this type of session. Interviews online meant that both the participant and the facilitator required access to a laptop or mobile device with internet connection of high-speed. Computer literacy also proved to be an element that needed to be negotiated, and at times there was a time-lag which made it difficult to read body language. Contrary to what has been noted in the literature, within the South African context this has not been a cost-effective way to conduct interviews as internet access is not freely available for all (Jantjies, 2020; Chiumento, Machin, Rahman & Frith, 2018; Deakin & Wakefield, 2014; Sullivan, 2012).

The medium for these interviews was conducted via the Microsoft Team, Zoom, Google Meets and WhatsApp Messenger platform. Through this I facilitated online video calls and WhatsApp voice note and text message interviews with the participants. The one-on-one interviews proved to be a good strategy as we could practice social distancing and it also allowed for participants to reflect on their own experiences without external influences.

Considering the aforementioned context, the utilization of focus groups and virtual in-depth one-on-one interviews emerged as the most suitable approach for proposing, collaboratively developing, testing, and refining a decolonial feminist pedagogical tool. This tool aims to address identified deficiencies in the teaching and learning practices within an African Feminist Studies classroom at the University of Cape Town, as outlined in the rationale for this research. These data collection methodologies enable a comprehensive analysis that closely aligns with the core research query concerning the potential utilization of games as a decolonial pedagogical approach for teaching and learning in African Feminist Studies. The incorporation of focus groups and interviews can be considered a decolonial feminist methodology for several reasons. Firstly, focus groups foster collaboration among participants, creating a space for shared experiences among participants. This collective approach is aligned with the principles of decolonial feminism, which emphasizes inclusivity, diversity of voices, and shared knowledge production. Additionally, the one-on-one interview environment in this methodology allows participants to express their views in a more personalized way, ensuring that individual experiences and perspectives are explored in depth. This combination of collaborative group dynamics and individualized interviews reflects the commitment to decolonial feminist principles, acknowledging the importance of diverse voices and empowering participants to contribute meaningfully to the research process.

Notably, classroom observations and focused group discussions, as mentioned earlier, permit facilitators to observe the embodied aspects of learning. The incorporation of focus groups further strengthens this understanding by providing insights into how the embodiment of employing games as a decolonial pedagogical method was encountered and contemplated by third-year students specializing in African Feminist Studies participating in this research at the University of Cape Town.

WhatsApp text interviews

The data collection strategy of this research project made use of multiple data collection methods to ensure that enough data would be collected and to make the data collection process as convenient for the participants as possible. With this in mind, the use of an emerging technologies was implemented as well to ensure that communication would be as effective as possible within the conditions of social distancing. According to Ngambi & Bozalek (2014) a concise definition of what emerging technologies are does not exist and so for the authors the best way for understanding the phenomena is to categorise them in the functions that they perform. To this end, "emerging technologies can be described as consumer technologies, digital strategies, internet technologies, learning technologies, social media technologies and enabling technologies" (Ngambi & Bozalek, 106). For the purpose of clarity, according to the descriptions of the aforementioned authors, the emerging technologies that was used for data collection is the mobile application, WhatsApp. According to the categorization of the aforementioned, "WhatsApp messenger" can be classified as an internet technology that, "include techniques and infrastructure that enable interaction with the network more transparent and easier to use" (Ngambi & Bozalek, 2014:106).

Many participants had moved out of student accommodation and thus no longer had easy access to internet. Following on from this, student participants who now lived at home during the time of this data collection did not have access to the same privacy that they enjoyed while living at student accommodation. Moreover, given that this data collection was scheduled during the peak of COVID19 infections in South Africa, many participants had the added responsibility of care work in the home and having to look after family members. WhatsApp Messenger then proved to be the most effective form of communication for some participants as they all had access to a cell phone and if data was not readily available, I was able to supply participants with mobile data.

To this end, WhatsApp interviews were set up and the interviews took place by using the text function. Participants were informed that they could make use of the voice note or text function and they could use whichever method was convenient for them at the time. Before the interview session was conducted, participants were informed of the confidentiality policy and that their data would be saved to a drive once concluded and deleted from the researcher's phone. The data was also stored on a password protect drive that only the researcher had access to.

It is also important to note that before deciding to make use of WhatsApp messenger as a means of communication and interview, the advantages and disadvantages of this data collection method was observed. The literature on the use of WhatsApp messenger as means for data collection is limited to health science discipline and has shown to also be limited in number of publications (de Gruchy, Vearey, Opiti, Mlotshwa, Manji and Hanefeld, 2021). The concern that the literature calls the researcher to reflect on is that given the unpredictable nature of the online space, ethics relating to participants privacy are an important point for consideration (de Gruchy et al, 2021). Further, they caution against participants sharing their personal contact numbers with researchers which could result in undue risk, advocate that consent should be on going and problematise how the researcher might ensure anonymity during the research process. On the other side of the coin, WhatsApp messenger is accessible owing to the increased number of mobile phone users, the costs of running the application is affordable and it has dissolved the limitations that geography has on participants being able to be part of the research as a result on not being able to physically access the interviewing space (Manji, Hanefeld, Vearey, Walls & de Gruchy, 2021).

Having observed the above ethical considerations highlighted in the literature, and in conversation with the needs of the participants, WhatsApp messenger was included as a third method of data collection for this research project. This enabled participants who were eager to be part of the research to continue in this regard despite the COVID19 lockdown restrictions. To address the ethical considerations, consent was ongoing, participants' contact information was stored on a password protected mobile phone (and deleted once the interviews had been concluded and revert to email communication), and finally participants were reimbursed to accommodate for the data or internet costs that they had incurred in the interview process.

Data analysis

The data analysis section uses thematic analysis as its methodological approach (Reissman, 2005). This analytical method serves as a systematic means of unpacking and comprehending the data derived from both classroom observations and focus group data collection methodologies. By utilizing thematic analysis, the aim is to explore recurring themes present within the focus group discussions and the in-depth interviews. This analytical tool serves to further enrich the analysis process, enabling the organization of data into coherent themes that can be meticulously examined to provide insights into addressing the research question.

Thematic analysis serves a dual purpose: it facilitates the identification of themes within transcriptions while also intensifying the scrutiny of video recordings (Reissman, 2005). This deeper examination aims to highlight the embodied experiences associated with playing games, presenting the potential of these activities as a decolonial feminist tool for collaborative teaching and learning within an African Feminist Studies classroom at the University of Cape Town.

Reflexivity

As a feminist scholar, reflexivity is an important element of consideration throughout the research process. I am mindful that I have worked with students who generally are cast into roles of being without knowledge (that is, in the traditional pedagogic set up described at the beginning of this chapter), therefore this research project has been written to centre the students' experiences that truly reflect their value in academia and in the knowledge production process. Reflecting specifically on the African Feminist Studies department, I note that the space does encourage engagement with students and aims for collaboration. The department does seek to collaborate with students and activists in feminist communities and provided a foundation for the game 'Clue & A' to be used in the classroom. However, within the context of a university, departments are required to comply the institutional modes of teaching and learning.

The data collection portion of this research project comprises of many moving parts, and it is for this reason that I had organized and communicated effectively with the tutors who facilitated the playing of the 'Clue & A' game. Even when I was not physically in the room for all the 'Clue & A' game playing sessions, I have ensured ensure that the tutors also placed an emphasis on ethics, as outlined above in this chapter.

Throughout the research process, starting from the proposal stage through to data collection and analysis, I have kept a detailed research journal to reflect on the various processes that this project takes. This was to remain self-reflexive during the data collection as a means to improve my interviewing skills but also to reflect on my own power as the facilitator. In this vein, throughout the data collection process I have grappled with the fact that a portion of the sample group was students who tutored in the past and that familiarity could be both an advantage and a disadvantage when navigating power. I was also cognizant that I had not only implemented many game playing strategies during my tutorial session, but I am also the creator of 'Clue & A'. This presented a possible limitation as how would I be able to ensure that participants of

this study did not feel limited to reflect on their experiences given my role as tutor and game designer.

The development of the game, 'Clue & A,' originated during my experience as a tutor within the African Feminist Studies department (formerly recognized as the Gender Studies department). As I interacted with the students, a realization emerged that, while they exhibited proficiency in articulating their thoughts and comprehending the concepts presented in the curriculum, they encountered difficulties when it came to communicating and engaging with their peers. Despite possessing a firm grasp of the subject matter, students lacked the confidence to express their insights on various phenomena. This predicament presented a significant challenge, as I recognized the students' comprehension of the curriculum and the invaluable contributions they could make through their voices. I firmly believed that their perspectives were significant and deserved to be shared.

Motivated by this, I embarked on a journey to explore diverse methodologies that would foster a connection with the students, enabling them to feel at ease in participating actively within the tutorial environment. Consequently, I conceived a series of interactive activities that complemented the tutorial's lesson plan. These endeavors eventually culminated in the conception, design, and creation of the game, 'Clue & A.'

Limitations

It is crucial to acknowledge the limitations inherent in any study and to recognize the potential blind spots that may arise during the research process. Throughout the course of this study, numerous challenges were encountered and successfully navigated. A central component of the work that is done within the Women’s/ Gender/ Feminist Studies discipline is to observe, understand and unpack how power operates within a space. It was therefore important for me to grapple with the power that I hold within the space as I was a tutor for the ‘Theories, Politics and Action– AXL3100F’ course and through this research process recruited some of my students to be part of this research. The limitation here was that it can be inferred from this stance of power or hierarchy that students would not share the full truth of their experiences in the tutorial space with me. However, this was addressed by triangulating the data and that students who participated in the study volunteered and their participation was not forced. Moreover, their responses to the questions that I had asked would not negatively impact their progress in the tutorial.

In addition to this aspect, I am also the game designer behind "Clue & A," which served as a case study for this thesis project. Although the game was crafted with the goal of being student-centred, inclusive, and transformative, there exists a possibility that participants might have interpreted its objectives differently. Furthermore, participants were cognizant of the researcher's involvement in crafting the game, potentially raising concerns regarding their willingness to provide completely impartial critiques concerning its effectiveness in the classroom setting. Nevertheless, participants exhibited transparency by openly sharing their viewpoints and reflections regarding the utilization of gameplay as a decolonial tool for teaching and learning within the classroom.

In addition to this, it is important to note that data collection took place amidst the COVID-19 lockdown mandate imposed by the South African government. This presented a significant challenge, as the research project initially intended to bring together large groups of people, which was no longer possible. Consequently, the research strategy had to be adapted to accommodate this fundamental change in the research approach. The initial strategy included conducting multiple focus group sessions and in-depth one-on-one interviews. Fortunately, one focus group session could be hosted which was video recorded, but given the impossibility of further focus groups, the reliance on in-depth interviews became necessary. To this end, 14 online interviews were held to accommodate participants. These interviews were video recorded and stored on a password protected computer. During the COVID-19 pandemic, conducting interviews through online platforms became the new norm and proved to be most appropriate for both the participant and the researcher. Consequently, the recruitment process had to be restarted, as not all participants from the initial group were able to participate in online interviews. Whilst some participants agreed to continue with the research process many participants had to decline to participate in online interviews as they did not have digital access to engage in online interviews and at this time many of the participants had experienced great loss in their personal lives and naturally declined as they needed to have the time to mourn and care for family members.

Furthermore, even though participants agreed to online or WhatsApp interviews, internet connectivity issues frequently emerged, resulting in interruptions during the interview sessions. Despite these disruptions, both the researcher and the participants made efforts to resume the interviews as quickly as possible. To address some of the connectivity challenges, I offered to provide participants with airtime or data to alleviate the financial burden associated with

participating in the interviews. Moreover, some participants experienced unplanned load shedding, which necessitated the rescheduling of interviews. These challenges must be contextualized within the broader backdrop of a global pandemic, which further complicated the research process. Added to this, it is also important to consider the mental, emotional and physical strain that the COVID-19 pandemic had on myself as the research and the participants of this study as the work needed to continue whilst we had suffered and survived great losses.

Given the connectivity issues that arose, I needed to employ another data collection method as making use of online interviews was not universally accessible especially for participants who still wanted to be part of the research project but did not have internet access at their homes. Added to this, given that student participants were now no longer at university residences it meant that for many privacy and time was not always available to them. As these student participants still wanted to voice their opinions, I decided to include WhatsApp chat interviews as an option to ensure that the interviews were more inclusive and could accommodate the participants. As a result of financial constraints that data collection would possibly pose to the participants, I supplied participants with mobile data so that they could contribute to the study without having to take on a financial burden.

WhatsApp chat interviews proved to be very convenient for student participants as they could respond to the questions that had been asked in their own time and when they had a moment of privacy to provide an in-depth response. These interviews had a set starting time where questions would be answered, and the session was paused when participants needed to continue with chores in their respective homes as well as assignments. We would then resume again when the participants were ready. Whilst this was very convenient for the participant, this proved to be a bit more labour intensive for the researcher as I could not pre-determine when interviews would resume, and WhatsApp interviews took place over a longer period of time in contrast to real time interviews.

That being acknowledged, considering the mental, physical, and social strains experienced by all participants amidst the challenges posed by the Covid-19 pandemic, this approach was strongly oriented toward participant welfare. Within the context of these WhatsApp chat interviews, participants were provided the flexibility to communicate via text or voice notes. It is important to note here that of the participants that opted for using WhatsApp messenger, all of them preferred using the voice note feature, recognizing that expressing themselves vocally allowed for better articulation compared to composing lengthy textual messages. It is also

important to note that for two of the classroom observation sessions, there were volunteers who helped facilitate the game playing sessions because I could not facilitate 3 concurrent gameplaying sessions.

Whilst this research does advocate for translanguaging and did invite participants to express themselves using any language during gameplay, during the research process the interviews were only conducted in English and participants therefore responded in English, apart from a few participants using single words in different languages. During the gameplaying session however, participants made use of multiple different languages and registers that they felt comfortable in expressing themselves with. Added to this, some participants only played the game Clue & A once, while others had the opportunity to play the game multiple times. For future study in a post-COVID reality, it would be more beneficial to have all the participants play the game at least twice.

This study, conducted from a feminist research perspective, encountered various limitations and challenges. These encompassed the disruptions caused by the COVID-19 lockdown, the shift to online interviews, internet connectivity issues, unplanned load shedding, and the potential influence of the researcher's role as the creator of the game. Despite these limitations, the study aimed to gather valuable insights and perspectives on the use of gameplay for decolonial pedagogy.

In conclusion, this research endeavours to illuminate the collective shaping of knowledge and its production, with a particular focus on the intersection of decolonial feminist teaching and game playing. A comprehensive literature search revealed a discernible gap in scholarship concerning a game that facilitates a decolonial teaching method, prompting the recognition of the need for this research project. This endeavour holds the potential contribute significantly to transformative efforts in decolonial higher education—an aspiration championed not only by students at the University of Cape Town but also resonating beyond its borders. The methodology used for this dissertation was carefully thought-out and aligned to the aforementioned goals of understanding how knowledge production and power unfolds in the academy.

CHAPTER 4: FINDINGS and ANALYSIS

In this chapter I analyse the data using thematic data analysis. Thematic analysis tasks the researcher with categorizing or grouping the data according to the themes that arise from the data and speak to the central research question and sub-research questions (Braun & Clarke, 2006). Thematic analysis as espoused by Braun and Clarke (2006) can be done using their 6-step approach of understanding the data, creating codes, generating themes from the codes, reviewing themes, highlighting the themes and providing a report back on the patterns found in the findings (Braun & Clarke, 2006). I have chosen this strategy as it will highlight the important themes that are reflected in the data collected for this study, which will also allow the reader to see trends and track popular themes. This data analysis tools bring me closer to answering the research question: How does playing games function as a feminist pedagogic method for teaching and learning. Additionally, herein we can also draw closer to the sub-research questions of, 'what is the pedagogy of playing games?', 'what is feminist pedagogy in African Feminist Studies?' and 'how does the pedagogy of playing games function as a decolonial method for teaching and learning in African Feminist Studies?'.

The participants of this study were university students and academics enrolled in or teaching in the African Feminist Studies department at the University of Cape Town. The sample group also included 2 visiting academics, with backgrounds in social justice, who also attended the Honours African Feminist Studies seminar course as students, as part of their teaching and/or learning in the African Feminist Studies department. At the time of data collection, all participants had also engaged in other university lectures and tutorials and therefore understood how the university space operates, and the 'traditional' (i.e., individualist, and colonial/master-servant) forms of teaching and learning that inform the university space. The data presented and analysed is in the following three themes: (1) creating community; (2) space and language; and (3) play and pedagogy. Each of these themes also have sub-themes that will be detailed and explored in their respective over-arching theme. The main themes and subthemes together contribute to discussing the function of playing games as a feminist pedagogic method for teaching and learning.

The first theme, creating community shows how gameplaying creates an academic community among students and academic staff. These connections happen in various ways and are all facilitated by the collaboration, care and humour that gameplaying promotes in the classroom. The second theme, space and language, speaks to how space and language literally set the scene

as to how participants engage in the curriculum. In some instances, the physical and metaphysical space that was created allowed participants to engage freely in knowledge production process, it also helped participants better negotiate the power differentials as they were able to articulate themselves in languages that they spoke and think in. Space was also highlighted as having the 'power' to limit discussion in tutorials or encourage participation amongst students, lecturers, and tutors. Here we see how space and language can be used to better engagement between students and academics and students with each other. Additionally, this section invites us into thinking about how space and language can create a sense of belonging. Moreover, this research shows that play also encourages participants to be more relaxed and open to new things using fun. It also supports engaging and diverse types of teaching. Finally, playfulness inspires different types of languages, registers, and storytelling. The third theme, play and pedagogy, observes teaching and learning experiences can be enhanced when incorporating alternate ways of teaching other than traditional teaching methods. Therefore, illustrating that teaching can happen in different ways.

CREATING ACADEMIC COMMUNITY

The initial theme, the establishment of community, permeated the narratives of all participants as a crucial element. Within this theme, participants examined how engaging in game playing fostered a feminist, academic, and intellectual community. This sense of community proved instrumental in facilitating knowledge production, enhancing interaction among students, tutors, and academics, fostering a feeling of safety, and serving as a valuable tool to navigate the power dynamics inherent in the classroom.

Understanding the formation of this community involves considering the participants' positions within the academic setting. They conveyed how game playing not only enriched their sense of community but also facilitated bonding with peers, adding an element of enjoyment to the learning process. For students, this translated into a heightened ability to critically engage with academic content. For academics, building a feminist community enabled them to connect with students beyond the confines of traditional institutional structures. Participants identified the essence of feminist community in various aspects, including a sense of safety, the freedom to make mistakes without judgment, and the shared experience of laughter in response. This

fostered an environment of breaking boundaries and cultivating a healthy sense of competitiveness.

Safety through play

The significance of safety is evident in the expressions of students, academics, and tutors, as it allows them to freely participate in the space and feel a sense of belonging. All participants emphasize that the establishment of a sense of safety contributes to making teaching and learning more seamless. Furthermore, the subsequent section illustrates the diverse ways in which safety is experienced, underscoring its role as a fundamental element in the process of 'creating community.' Both student and academic participants elaborate on how the foundation of safety has positively impacted their learning experiences. They note that once this safety is established, class moments become infused with humour, tensions are alleviated in an otherwise daunting environment, collegiality is nurtured, peer engagement is bolstered, and overall, the classroom environment becomes less stressful. Importantly, it is evident that the various aspects highlighted in the sub-theme of safety are interconnected, influencing and reinforcing one another.

The idea of safety is important for Helenard *(a teaching assistant and tutor in the Gender/ African Feminist Studies department at the time of this research)* whose discussion indicates how safety is produced through humour in the moments that he gets the answers wrong whilst game playing. For Helenard, gameplaying enables two things, namely a sense of safety that is created through humour and as a result of this, the tension in the classroom is also eased. Comparing the regular tutorial space, he says,

> *"It's very different. In a game when you don't get the answer, right, it's more funny. ... you laugh it off, people laugh at you for thinking that that was the answer…this is almost like, you know, it's a team kind of work. It's teamwork…. my response to not answering a question correctly was always ... using humour to cover up for the fact that I got it wrong…. I think laughter also it breaks that tension… it feels as though we are all on the same level because we're all having fun. We are all laughing. We are all learning." (Helenard, page 9: line 432-443).*

Here the participant shows how the game made it safe to be wrong, the presence of humour allowed for a sense of fun and laughter, which removed tension and brought everyone to 'the

same level'. Participants can learn, laugh and be light-hearted in the process of producing knowledge.

By contrast, in the regular tutorial Helenard found that a wrong answer created awkwardness rather than fun which further supports his idea that gameplaying can change the dynamic in the classroom.

> *Whereas in a Tut, it's very different. The space itself is different. The approach is different…. No one laughs at you (there). You know, you just take it in and there's this awkward silence (Helenard, page 9: line 432-443).*

Gameplaying makes it safe to be wrong or not know the answers. It was important to see others not getting all the answers correct in such a public way. The awkward silence of the regular tutorial space, which a tutor would ordinarily have to manage with skill, is unseated by the light-hearted nature of gameplaying and the; the joyful/lively environment softens the blow of not knowing an answer in an academic space.

From the perspective of a student, Asanda, the humour fostered in game-playing creates collegiality and a sense of community. Participants engage and laugh with peers even when they are unable to 'get the answers right' or make a mistake, and further, the humour created in the gameplaying is carried over after the game creating a sense of collegiality that lasts beyond the moment and into other spaces where they continue to work or socialise together.

> *"I think after the cohort, it's a thing ... like, if you, if you were struggling giving clues or if you look like giving weird clues ...we're just gonna pull your leg so that we can carry that spirit of fun ... I'm going to bring it up [again]... And you can tell that it doesn't come from a malicious place. (Asanda, page 18: line 720-732).*

For Asanda it was important that the humour carried over outside the game because it fostered warm bonds of collegiality amongst her colleagues beyond just the single session of game playing.

Nandi's experience confirms what Asanda has said and adds that the effects of gameplaying also carry over outside of the initial game. She speaks about how the game playing in one space creates new dynamics in future tutorial spaces. Her experience of gameplaying in one tutorial, changed the ordinarily impersonal/estranged dynamic of the tutorials generally and

inspired a sense of collegiality amongst the group members and notes that,

> *"even after the game the tutorial space was…it was more chilled like we felt more connected to your people in your tut. You could talk and laugh because that's what you were doing in the game   So I feel like it made a more comfortable space and a more interactive space" (Nandi, page 3: line 119-122).*

Reflecting on the sense of community and collegiality within the Gender/ African Feminist Studies classroom, students feel that they want to engage with their peers and want to build a scholarly community that works as a unit instead of perpetuating the silos they work in. Amy mentions that during her time as an undergraduate student, there was not much opportunity to engage with her peers' work and comments that,

> *"I have never read an essay written by someone else in my year... you work in this really weird vacuum" (Amy, page 18: lines 595- 596).*

The student then continues to highlight the value she found in game playing mentioning that the safety that was fostered during the gameplaying session changed the dynamic of the classroom,

> *"I also liked that it [gameplaying] was just like a less tense environment. And environment where you weren't speaking because there was a stare down between the tutor and the people in the tut… you wanted to speak" (Amy, page 10: lines 345-347).*

Amy compares and contrasts game playing with the learning environment that does not introduce innovative teaching practices, in this case game-playing. Traditional methods used within the classroom that are generally hinged on a master-servant dynamic where the master is the all-knowing academic who imparts knowledge on the knowledge-less student; for Amy this easily descends into a 'stare-down' with the tutor. But through gameplaying, students in the classroom 'wanted to speak'.

The above commentary brings up two things, first that during her undergraduate studies, the student cannot recall having engaged with her peers' thoughts and ideas around phenomena and then added to that, when there was an opportunity to speak to peers within the classroom space it was as a result of being told to speak in the space by force. Instead, the students' grades for each course are posted on departmental noticeboards for students to see where they rank in

comparison to their peers by order of university management. It is also noteworthy to highlight rankings not only become important for the various courses offered by departments, but it is also extended to the university at large competing for top world rankings in comparison other universities (Hazelkorn, 2012). The student also adds here that gameplaying not only allowed for the learning environment to be less tense, but it allowed for her to grapple with the content in a less confrontational way.

With this said, students do comment that the only time that there is a sense of group engagement amongst peers on their ideas surrounding the curriculum is in the tutorial space. The aforementioned participation is linked to participation grades that are enforced by some courses which then creates forced participation in the attempt to maintain passing grades. This then results in a level of participation that is superficial, merely initiated to receive participation marks and not truly engage out of personal conviction and the need to want to build knowledge and collegiality.

Furthering the discussion on participation, the data indicates that incorporating gameplay not only fosters engagement but also encourages the involvement of students who typically refrain from active participation or vocalizing their thoughts in class. Particularly for self-identified introverts and those averse to speaking in large lectures or tutorials, gameplay mitigates the apprehension associated with class participation, especially during the gaming sessions. 'Clue & A,' for instance, empowers these students to use their voices in both lectures and tutorials, contributing to the content during gameplay. Even when students described how game-playing did not result in speaking during traditional tutorials, game-playing did create a more comfortable space that alleviated anxiety. Through this we see that once a safe environment had been established through gameplaying students were more open to engaging with one another, and with their lecturers.

The interviews by the student participants spoke about how gameplaying allowed them to relinquish anxieties of performativity that comes with presenting yourself in front of your peers in the course and academic staff. From the perspective of the tutors, the safety that humour creates assists the tutor when facilitating the tutorial sessions. Through the humorous nature of gameplaying, it is easier for tutors to navigate the discomfort or tenseness of their students getting the answers wrong. Both the students and tutors reflect on how gameplaying renders the space flexible and open to creativity. For academic staff, gameplaying provides the safety to be ‘ordinary’ and step out of the authoritative role of teacher, as a player they can laugh and

be laughed at. This once again underscores the idea that safety, in various forms, contributes to active participation, invites humour, and establishes an environment where participants feel at ease making mistakes as part of the learning process in the classroom.

Breaking Boundaries and Bonding

The exploration of academic and social boundaries within this research has emerged as a significant focal point. This theme is evident in the participants' accounts, emphasizing the breaking of boundaries and examining how this manifest in the context of gameplay within a department dedicated to promoting decolonial pedagogies. Conversely, we also see how others cling to the boundaries that they have been taught through the years of assimilating to normative university culture.

In breaking boundaries, game-playing also serves as a tool for community-building with academic staff by diffusing power differentials between students and academics, thus opening easier modes of intergenerational learning and learner-teacher collegiality. Asanda states that,

> *"At first, it [gameplaying with academics and students] felt weird because for example, i see [academics name] as somebody who's like, super strict ... [they] don't take no nonsense. And then when you play a game with them, and you see that they actually as childlike as you and you just like it definitely makes you see them in a slightly different way. I'm seeing multiple facets of you ... it definitely helps in building a relationship with your lecture or with your supervisor… … or just at least help you relate to them a little bit more so that you are not as intimidated by them" (Asanda, page 16-17: line 664-686-).*

Asanda found gameplaying addressed the hierarchy of the Masters-servant model of traditional learning spaces. The data has shown that while this hierarchical power dynamic obstructs relationship-building, game- playing fosters it. In response to the aforementioned power dynamic, Professor Nadar inserts her understanding of how she negotiates power within her capacity as a senior academic dedicated to decolonial and feminist ways of teaching, and learning.

The reflection below is within the context of the Cohort Supervision Method she employs at the University of the Western Cape.[2] The same cohort supervision style was also used for the Honours and Masters class at UCT which she was a part of. Having played the game in the context of the Cohort, she observed how the two spaces correlate in producing a safe learning space. Professor Nadar says,

> *"in the cohort ...[we] create a space where knowledge is shared ... in a way that's safe, but also in a way that's critical. ... I wouldn't say that the power dynamics are completely obliterated, but they recognised ... that the different people have different power in the room and that's engaged with constructively" (Professor Nadar, page 2: line 72-78).*

On the other side of the coin, Rhine, also a student, elaborates on the idea of relationship-building, specifically, creating new relationships by destroying the boundaries that ordinarily separate academic staff from students.

> "*...I remember my (academic) used to start referring to me as 'colleague'. Which is so weird right. We are not colleagues... Apart from playing games as a social activity and still I'm a bit uncomfortable to maybe have a drink with one of my supervisors because there is still that barrier, right. We've kinda been indoctrinated to think that the Master-servant kinda thing and it ends there and we can't escape those boundaries. Let alone a game." (Rhine, page 7: line 212-220).*

Rhine's testimony above, speaks to the invisible barriers that hold students and academics in hierarchies of authority that prevent familiarity or free communication. Even where possible, there is still tension and discomfit in disrupting these hierarchies through the game. Thus, as is

---

[2] The cohort model of dissertation writing which she employs in her supervision practice is a useful tool for community building and knowledge production which create a sense of safety. For clarity, cohort is a shorthand for a research methods seminar series that are facilitated by academics and senior students in the department to build on students' research ideas and assist through the research process with any questions that may arise. On paper this does come across as regular research seminars that are facilitated for postgraduate level students, but once you speak to the students who have enrolled for this course, it appears that it is much more than just a seminar class, but it is a holding space that seeks to develop future researchers and aims to strengthen the research that will be produced. A space where students and academic staff have rigours group engagement on student's research ideas and plans. These sessions are co-facilitated by students and staff. They include presentation on researchers' research ideas and plans upon which fellow peers and academic staff will provide feedback on during the session. In these sessions, academic staff also do present on their research ideas and plans and lecture on research methodologies.

clear from Rhine's extract above, some participants grappled with the power dynamic that shifts in/through the game.

For Helenard however, as a teaching assistant located in the middle of the hierarchy between teachers and students, disrupting the restrictive academic hierarchies and power dynamics through game-playing was a means of equalising everyone and a form of bonding:

> *"Well, it's essentially ... such a nice way of bonding. because in the traditional ...space or in any other day, ...my role is very, very specific... but when those entities come together a game, then it feels as though those roles aren't important anymore... it feels as though we are all on the same level because we're all having fun. So, we are all playmates. Um, you know, there's no hierarchy, ...your position that you occupy does not matter" (Helenard, page 7: line 328-338).*

Game-playing facilitates the formation of a sense of community by eradicating hierarchical master-servant dynamics which inhibits a dynamic classroom space. 13 out of the 15' people I spoke to say that after having played this game with their supervisors and the academic staff in the department, student participants feel less intimidated to talk to academic staff and finally academic staff also have an opportunity to bond with each other.

Reflecting on the academic and student dynamic, Aqeelah echoes Helenard's experience; game-playing allowed her to connect with her supervisor in a way that she has never done before. She notes:

> *"We all enjoyed it.. there was no ... stressful element like you know if you have to do a presentation and you're like "ohhh this is stressful, this person is watching me". Yeah it was nothing like that because everyone was loose and it was fun and trying to figure out, what is this answer. It felt basically equal to put it that way" (Aqeelah, page 5: line 154-159).*

Cultivating this sense of connection where students and academic staff can relate to one another, participants noted that the stress and anxiety that usually characterises their experiences when being forced to engage with peers or give presentations is no longer present. In contrast, there is a sense of empowerment and confidence. Students reflecting on their relationship prior to and after gameplaying highlighted the implicit boundaries that determine how to interact with academic staff. Here we also see a positive reaction to this boundary being challenged in that students feel that they can relate and communicate with academic staff better.

For Nandi, game-playing allowed this new sense of connection to be fostered among fellow students as well, something that was generally absent in her student experience:

> *"So ja, even after the game the tutorial space was…it was more chilled like we felt more connected to your people in your tut." (Nandi, page 3: line 120-122).*

The power dynamics of academic spaces are caused due to an array of intersecting systems of oppression and privilege and more specifically positioning of role players, namely that academic staff are placed at the apex and the student at the bottom of the teaching pyramid (Jaspers & Deutsch, 1959). Like teaching assistants and students who reflected on the shifting academic power dynamic as either welcoming or challenging, academic staff also spoke about how gameplaying impacted their connection to fellow staff and students.

The data presented in the previous theme shows that gameplaying is one way in which community can be fostered and nurtured among students themselves and between students and academics. It is also important to note here that the curriculum that is unpacked within the African Feminist Studies (AFS) is deeply personal and political (Bennett & Reddy 2007). The AFS curriculum strongly draws on lived reality as topic for understanding within the tutorial or lecture space, and the approach that lived reality needs to be explored with care and mindfulness which is outlined in the course outline. Added to this, the AFS classroom does provide a basis to think, imagine and learn beyond the predetermined boundaries of the university. Whilst the literature does show the potential of gameplaying to assist in engaging students during the teaching and learning process (Sanchez-Mena & Marti- Parreno, 2016), the data here shows that once a sense of community is created amongst students and staff, people feel more safe to engage meaningfully and rethink, unlearn and reimagine boundaries in a AFS classroom.

Building on this, when a classroom cultivates an environment marked by the openness fostered through gameplay, participants find it more comfortable to make mistakes or acknowledge that they don't need to possess all the answers. Instead, they are encouraged to contribute where they can, recognizing the value of their input to the academic endeavour. Participants are inclined to embrace vulnerability when they feel a sense of belonging, community and there is room to reimagine boundaries in the classroom that is productive for learning all elements that can be nurtured through the use of game-playing.

For Professor Nadar, who advocates for decolonial pedagogic praxis, gameplaying is a positive way to navigate and disrupt these hierarchical academic power differentials. It is a way in which boundaries can be broken, allowing academics to also become learners and breaking the binary of teaching and learning.

> *"[As an academic] You're very confident in your knowledge especially because you're a senior person, but when you get into the game, you realise you're just a pawn in that game, … you serve a function just like everybody else. And I think that's what's exciting about the possibilities of game playing, is that it takes away the hierarchy so that the teacher then also can become part of the learning experience" (Nadar, page 7: line 317-323).*

Through the above section we see the value of game playing as a modality for community building that enables less confrontational forms of teaching and diffuses the power differentials in the classroom. 'Bonding' and connecting happens in three ways, between students and their lecturers or supervisors, amongst academics who are colleagues and amongst students. With this said, the types of, bonding and boundary breaking and boundary making that happens for each grouping is not the same, but we do see that game playing also fulfils a desire amongst students and teachers to connect with each other. Engagement in gameplay offers participants a unique opportunity to reconceptualize the educational setting, specifically in terms of delineating and surpassing boundaries inherent in the power dynamics of academia. Furthermore, the incorporation of play establishes an atmosphere wherein students, staff, and tutors are acknowledged as multifaceted individuals with the capacity for reciprocal learning and knowledge dissemination. Consequently, the generation of knowledge diverges from the conventional top-down approach. This perspective is substantiated by a learning environment that fosters enjoyment, provides a safe space, and acknowledges the inherent nature of the educational journey, which includes periods of uncertainty and continuous learning. Ultimately, the analysis of data indicates that participation in gameplay encourages individuals to assume an active role in their learning process and to embody concepts introduced through both game-playing and the curriculum.

Competitiveness

Games, inherently characterized by their competitive nature, manifested this aspect in the reflections of the participants. While a majority perceived the competitive dimension of gameplay, particularly in the case of the game 'Clue & A,' as augmenting the learning experience, some participants expressed that it did not entirely foster a sense of comfort, albeit alleviating certain tensions. Nevertheless, the collected data validates existing literature, underscoring the multifaceted nature of competition, encompassing both positive and negative facets. The dataset further illuminates that, within the instructional setting of the 'Clue & A' game, competition contributed to a strengthened sense of camaraderie. Additionally, owing to the imposed time constraints during gameplay sessions, student participants observed that the 'competitive moments' facilitated the realization that not everyone possesses the answers, a realization that was met with acceptance. Below I tease out the different elements of competition and how they unfold within the classroom.

For Helenard, competitiveness was awkward to observe, and he dealt with it using humour, and interpreted it to mean that participants were individualistic, but also could work as a team.

> "*…competitiveness is very individual……and in some ways that can be very intimidating, …. But in other ways that can also be very funny. Seeing a competitive person just losing… confronting those feelings of losing… that anger. I find competitive people hilarious*" *(Helenard, page 8: lines 358-375).*

For students Asanda and Bianca too, competitiveness in game-playing is not necessarily bad. Asanda recalls her experience of how competitiveness created solidarity in her team, or 'that family' as she says,

> *"And you can tell that it [banter while gameplaying] doesn't come from a malicious place. It just come from a place the fun we're having in in the game, we want to bring it to the scoreboard so that it's less serious, and so that it's not so heavy on everybody else" (Asanda, page 18: line 725-728).*

Echoing Asanda, Bianca says that competition during gameplaying made her realize that she, like her peers, did not have to know all the answers and that would suffice,

> "*So I think in that sense it became better with the peers, but also with the concepts because I could see that not everybody was going to get these answers right, and so I*

felt a bit more like better within myself that okay, I'm not the only one who couldn't't maybe explain the one concept so I think in that way I felt like it was better." (Bianca, page 2: line 61-64).

Asanda is welcoming of competition as it allows for banter among participants that is not malicious but can be used as a tool to reinforce community and strengthening the bonds of the team. Similarly for Bianca, the competition during gameplaying enhanced the learning experience for her, and fostered a non-hierarchical kind of community as she felt at ease and felt that she was on the same 'level' as her peers. Whilst both the aforementioned experiences with competition are positive in tone, for Asanda competition is about the fun or light-hearted elements that gameplaying brings to the space. Bianca furthers the discourse on fun and learning and mentions that gameplaying made learning an enjoyable experience for her.

An important counternarrative about gameplaying also emerged, for both Asanda and Bianca. In contrast, Asanda and Bianca, who also did not enjoy public speaking, found that to have to play Clue & A in the context of a formal classroom initially was a daunting experience. However, once they noticed the value of game-playing and how much fun one could have whilst learning and playing, they said that they wanted to get involved in game-playing and to actively be a participant or gameplayer. To illustrate, Asanda said that,

"...maybe for some people, it made them more comfortable to speak [Infront of the class whilst playing the game], not for me, because like I said, my anxiety with speaking and my relationship with speaking runs deep. Yeah, it's like, it was definitely more comfortable, but not (enough for) me to say anything [or contribute to playing the game], not to speak" (Asanda, page 18: lines 728-732).

She later remarks that whilst she did not want to give answers to the questions of the game, she did want to contribute towards 'hyping' her teams mates up and encouraging those to speak up who felt comfortable to do so. This shows a significant shift to her initial refusal to wanting to speak up in class, but through this experience, while the student is not fully comfortable with speaking up, she finds a way to still contribute to the learnings found within the game.

For Dr. Clarke however, competition in gameplaying is inhibitive:

"I think we can learn without competition. In fact, I think that sometimes learning is less invasive, it's less stressful.... It's less likely to reinscribe equal power relations

when there's less competition" (Clarke, page 8: line 365-375).

For Dr Clarke, competition is not a useful pedagogical tool as it obstructs learning. More than that, competition through game-playing prevents the creation of a community built on power relations of equality as opposed to hierarchy.

While Dr. Clarke found that competition can result in a stressful environment and inhibit learning. Dr. Sharneck-Udemans found that competition in general terms can be negative, but through gameplaying we can negotiate our individuality through creative ways that are productive in the learning environment.

When examining the competitive element within the framework of 'Clue & A' gameplay and the tutorial environment, participants draw a distinction between playful competitiveness and malicious competitiveness, each carrying implications for community-building. The reflections of the students underscore the capacity of 'Clue & A' to introduce a competitive dynamic into the classroom that does not adversely affect the learning experience. Their testimonies emphasize that the sense of competition prompted them to overcome anxiety or reticence and offered an avenue to engage in the educational facets of the game without necessitating a presentation-style analysis of curriculum-discussed phenomena. Academic staff members assert their disapproval of destructive competition that hinders learning, while expressing support for the kind of competition that is constructive and encourages individuals to participate in learning in ways that are productive.

SPACE & LANGUAGE

'Space & language' was another second significant theme identified in the data. The extracts in this theme speak to how game-playing allowed student participants the space and language to articulate their ideas and ways of meaning-making. For the participants, game-playing allowed for teaching to happen outside the otherwise intimidating academic teaching structure. The alternative arrangement of space in game-playing, and the different ways of speaking and interacting allowed participants to feel that they can have a sense of ownership and belonging in the tutorial space.

In the context of this study, the spatial configuration was intentionally altered from the conventional arrangement wherein all desks are positioned to face a singular direction, typically towards the lecturer or tutor. Instead, a distinct arrangement was implemented whereby the tables were moved to the periphery of the room, while the chairs were arranged in a circular formation. As a result, this arrangement facilitated direct visual engagement among participants, as they faced one another, while the central focus of attention remained fixed upon the game or activity transpiring within the centre of the circle.

In my discussions with participants, they indicated why they feel included or excluded from the learning process and how gameplaying shifted the direction of the flow of knowledge from being a hierarchical process to shared moments of collaboration. Within the theme of space and language, the sub-themes I identified are 'voice', 'enjoyment and learning', and informality. Each of these were the outcomes of an alternative space and language that was created through game-playing. This not only allowed for a physical shift in the way the learning in environment was curated, but also facilitated emotional and participatory shifts which is seen through the reflections of the student and academic staff participants. In this section I clearly define how the different spaces are shaped by location namely, the lecture hall, tutorial classrooms and the cohort setting. These locations are central to understanding how teaching and learning unfolded during gameplaying.

Voice

In the extract below, Asanda notes that gameplaying changed the dynamics of the room in that the participants felt more relaxed and were thus able to express themselves better. She points to the idea that within the tutorial space, some students do not feel comfortable to speak and that gameplaying encouraged voice in a way that was not confrontational and safe and says the following,

> *"So it [gameplaying] allows your confidence to be built up a little bit and I think that in tutorials there's always gonna be people or somebody that doesn't want to speak, doesn't want to be heard, who doesn't want to always too scared to say anything, so that game allows them that sort of "safe space" where it's like we're just playing a game nobody's gonna judge you, you just playing a game…So I think that, in that sense as well it's really just building some sort of uh self-confidence at some level where you start to hear your own voice and you're, especially when you get the answer right*

you're like yo, that was me, I got that answer, and then you start to believe in yourself just a bit more" (Asanda, page 8: lines 325-336).

Asanda starts off by providing us with a general response towards game playing and learning and then makes her account more personal by drawing us into how she experienced her voice in the space and view of the tutorial space as a safe space for learning in contrast to the traditional tutorial formats that discouraged her from speaking as it appeared to be more intimidating for her. Using one's voice and finding confidence to speak are important themes that flow through the narrative of the participant and extends beyond just using the physical voice, but lends itself to self-confidence and the ability to take up space through the voice and assert it within an academic environment that clearly demarcates a binary of who are the speakers and who are the listeners, who needs to learn and who teaches. Through gameplaying participants show how this interactive and engaged style of teaching supports and encourages the use of voice within the feminist classroom.

Abigail affirms the idea that the environment that is created within a space of learning plays an important role in how individuals feel free to use their voice within the tutorial space. Here, Abigail highlights a central feature of game-playing that enables voice. Abigail relays that

> *"[It wasn't an] environment where you weren't speaking because there was a stare down between the tutor the people in the tut." (Abigail, page 10: lines 345-349).*

Fellow student Abigail not only confirms Asanda's view that the tutorial space became less intimidating through the insertion of game-playing, but that the "traditional" style of tutorial facilitation at times do not offer a space that encourages voice freely.

Beyond the finding that game-playing enables students' voices to be heard or amplified, Bianca goes on to saying that beyond being able to use her voice, the tutorial class that was created through gameplaying made her feel 'seen' in the institution as someone who is racialized as 'coloured' and gendered as 'woman'

> "*In some way I do think that it helped a lot because for me it wasn't just like about getting the answer right but actually getting the answer right helped me feel like you know what, I belong here; there was no mistake, I am being seen in this class... So the game helped me feel a bit more confident in myself and in my lived experience by*

actually answering this question and actually getting it right" *(Bianca, page 3: lines 113-118).*

In this instance there appears linkages between voice and being 'seen'. This is informed by the politics of representation (Baez, 2003) which shapes who can and should have a voice in the academic space. The reflections made by the students Abigail, Asanda and Bianca show that voice plays a central role in how students feel included or excluded in the university.

From a tutor's perspective, Andy then explores the idea of voice by adding that using game-playing allowed them to speak informally during class. This was significant for them as they mentioned that academia can be very performative in the ways that you present yourself as a student or even a scholar. Andy claims that as a student it is often felt that one needs to sound a particular way and use convoluted jargon that is not always accessible to people who exist outside of academia or even to people new to the academy. This speaks to exclusionary barriers found within the language of academic jargon that exclude diverse voices or silence them. Andy mentions that,

> "*I think that was the biggest thing that I felt that it was cool that I can speak informally about these things.. that's still acceptable and that people understand that and that I'm still contributing to academia in some way" (Andy, page 3: lines 91-94).*

The narratives of the students Nandi and Abigail reflect slightly different picture to the above commentary by Helenard a tutor and teaching assistant in the department. This highlights that what is intended for the tutorial space in terms of teaching and learning does not always play out in the intended manner. Having said this, Helenard's account speaks to the experiences of Nandi, Abigail and Bianca when he acknowledges a contributing factor in traditional tutorial settings to be the racialized elements determining who speaks and engages within the tutorial space and who does not. For people of colour speaking and being heard must work against a history of being silenced, made unimportant and believing our knowledge is not valid.

> *"So first, what happens is there is an internal kind of learning that students need to do about the voice, as especially people of colour, we really have a lot of unlearning to do with regards to the meanings of voice. What does it mean to speak up in a classroom? Because we have been conditioned or taught to believe that, you know, our perceptions, our understandings around the things we want to speak about is invalid is that we've*

always fought for years we've been silenced by white voices, by white supremacy within institutions. And we have been kind of like made to believe that our opinions does not matter. They're not important enough or that they're not smart enough. Yeah. So, there's a lot of there's a this internal condition that we need to first unlearn before we are able to confidently use our voice. So, once we have unlearned or overcome the sense of, of inferiority that we often experience in classrooms where that that sense of intimidation that we experience in classroom space, especially when they are white bodies in the space. Once we have overcome that, then then I think there's a.. a more comfortable sense of a voice that that students experience and ways of using voice that students experience" (Helenard, page 3: lines 118-134).

Helenard notes the race, class and gendered stratification that bears significant weight in the classroom and tries to address it with the resources at his disposal as a tutor. Furthermore, we see through the above commentary that the sometimes-awkward silence within tutorial spaces is not a comment on the style of teaching that happens in classroom but speaks to (various layers of oppression) that also shape the classroom that either inhibit or promote voice.

The testimonies by the students Asanda, Bianca, and Abigail highlight the ways in which academia is made inaccessible through space and language, among other things. They draw on the idea that the environment that is created through traditional pedagogical practices inhibits voice. Moreover, Helenard points to the racialized and classed dynamics that are also at play in the classroom setting. In response, game-playing challenges these exclusionary dynamics by giving students the opportunity to express their voice without the structures created by traditional pedagogy. Game-playing allows for the easing of tensions and fosters a sense of ownership and belonging in the space. As a result, student participants could articulate their voice using language that they understood, that felt comfortable for them, and that affirmed them. For the tutor, through the use of gameplaying they felt that they could also be more informal with their class whilst still contributing towards knowledge production and making the knowledge within the classroom more accessible and less performative for their students.

Enjoyment and learning

Enjoyment is an important concept here as it not only feeds into how the tensions within the space were eased, but also relates to the theme of creating academic community with peers. When tensions are lessened, student participants find it easier to engage in the classroom and share their experiences or lived realities. Lived experiences are very important in the Gender/ Feminist Studies space as it provides a lens through which to understand the world. With this said, the discussion within the classroom becomes richer. It also aims to encourage inclusion of diverse voices.

In a previous comment Nandi, a student participant, notes that through the enjoyment element that game playing derives, she finds it easier to engage in the classroom this showed to be organic as opposed to the traditional classroom setting that feels forced. In contrast to this, Helenard (who was also responsible for designing tutorial spaces in his capacity as a Teaching Assistant) paints a slightly different picture of how the intentions that Teaching Assistants /teachers have when they create a tutorial space. His tone is very positive and asserts the following when he speaks about the tutorial space in the Gender/ Feminist Studies department,

> *"So, in tutorial spaces, what we do is we encourage voice, and we encourage teaching and learning through voice or through that kind of engagement as opposed to teaching and learning to only the tutors speaking in front and presenting the tutorial." (Helenard, page 2: lines 86-92).*

Whilst the above is true, students have commented saying that the tutorial space is intimidating, and they often do not feel comfortable to share their opinions, thoughts and knowledge. However, in line with this, participants do acknowledge the work that the African Feminist Studies department is doing in forwarding the decolonial feminist agenda within the constraints of a university within a neo-liberal capitalist society whilst aiming to critically engage students, their acknowledge lived realities and amplify their voices.

Further looking into the idea of inviting enjoyment into the classroom, Asanda takes this idea further and then mentions that she was astounded once she realized that she was having fun and learning at the same time and that the space proved to be more open to co-creating knowledge with peers.

> *"I think it's just, it's not a sort of, it's not a sort of a traditional way of learning, right?*

So, a lot of times people will assume that you're playing a, so you're wasting time. You're not, you're teaching. …. So, a classroom in a classroom situation where people cannot imagine playing a game in a class made just like you actually teach concepts is just mind ... "Wait, hang on, how you making me play a game, but you also teaching at the same time?" Because those are usually separate like, teaching time, play time is play time" (Asanda, page 13: lines 551-562).

Asanda's comments show that she has been socialized to understand the procedures or the way in which learning happens to unfold in a very particular way. She mentions that in the 'traditional way of teaching', enjoyment or gameplaying is removed from the equation and that learning, and enjoyment cannot co-exist. In a latter reflection Asanda also mentions that growing up, it was instilled in her that gameplaying and learning cannot happen simultaneously, that there are clear demarcations of what it means to learn and how teaching and learning ought to unfold. The use of gameplay, specifically in the case of Clue & A used for learning through gameplay, there is a deliberate disruption of the ideas that Asanda mentions. Thus showing how 'Clue & A' is subversive of the colonial norms and centres a decolonial feminist approach to pedagogy.

Dr. Yaliwe Clarke talks about the nature of formal learning spaces, highlighting their 'foreign' nature and the conditioning that makes people uncomfortable in it. Those that are comfortable do not see the need to change the learning processes or what counts as knowledge. And goes on to relay that,

"The people want change (are)… the people who are not at ease, who are excluded, who are invisible, who are deprived in some way who are whatever it is, you know. So, I can't rely on the normative teaching practices, to hear what they're saying. Because the normative teaching practices historically, in formal education institutions… that came on the continent, with the process of colonisation, the purpose of (those) institutions was to indoctrinate you, change (you), to impose... I'm mistrustful of the typical teaching style, because I know that very teaching style is what continues to limit possibility. It's what made it that my great grandmother, mother, my mother's knowledge, is nowhere in the literature" (Yaliwe, page 16: lines 716-730).

Through Dr. Clarke's explanation we see that her teaching style is responsive towards

comments made by students such as Nandi who suggest that there is value in changing the way learning happens to be more accommodative and dynamic. By creating a space of enjoyment through games and enjoyment, students and academic staff are provided with an opportunity to destabilise the power relations of the traditional learning format.

> *"I think fun and laugh and game playing destabilise power relations with the room. And I do that so that we can actually, honestly speak from where we're at here, rather than from where the lecturer power directs the classroom. And if, if everybody has an inch into framing the conversation, then I think, all conversations and therefore our learning, the new knowledge will be more authentic. There'll be a co creation of knowledge, you know, and I'm always against the idea that the teacher knows everything" (Yaliwe, page 15: lines 659-664).*

By zooming into the theme of space and language, the data extracts presented above show another important element of how laughter and humour can be used as a tool for learning (to mediate the learning experience). In so doing, the data set shows that using fun as a tool enabled the learning environment to enhance the learning experience, include different language styles and registers and ease tensions in the classroom brought about by power dynamics of race, class, gender, ability and religion. It set participants at ease and allowed for engagement to form organically.

The psychosocial learning environment

When considering how the voice is amplified and how fun and enjoyment shapes the space, it is then also useful to explore the sub-theme of the psychosocial environment within the academic setting as it also influences the way pedagogy unfolds. The psychosocial environment is influenced by the psychological and social factors that converge an impact on the individual (Hurst, 2016). Here we look at the psychosocial learning environment which places an emphasis on how the environment is curated to support mental well-being in the class. By introducing gameplaying into the classroom, be that tutorial, lecture hall and postgraduate cohort seminars, this also invited informality into the space which drove the conversation on the psychosocial environment that gameplaying creates. For student participants, informality meant less tension and was offset by the sense of mental well-being that came when tension of the formal space was no longer present. In the same vein, academic staff participants felt that they could feel more at ease.

Joel says that the insertion of gameplaying allowed for informality to enter a space that is usually very structured. He then relays that purposefully creating a sense of informality eases the tension that is created by the formal structure of the tutorial:

> *"I think it took out the whole tension that normally exists within a normal tutorial space" (Joel, page 4: lines 112-113).*

Asanda also speaks to the tensions that arise in the classroom and reflects on how game playing has not completely obliterated it for her, but how it provided her with a better experience to start engaging with her peers and be more relaxed by saying,

> "*they [students and academics] still intimidate you a little bit…yes they might be more relaxed now but this is ….. now we're going to play a game it felt like it was a moment of pressure release of some sort because then I felt like 'oh my gosh, I don't have to be as tense as I am'…" (Asanda, page 7: lines 252-260).*

For Asanda the act of game playing opens the possibility of being less tense, but then also makes her vulnerable to her supervisor's judgement – they may think she pretends at being tense. But her concern does not hold her back – she's clear about her place in the game, she's into the game and she's the hypist, the hype-man.

That position also offers Asanda a form of mental well-being as it releases or shifts the pressure,

> "*Fun has a place in learning definitely does, I think like a lot of us would be so much less stressed out. Your mental health would be so much better. I feel like the whole learning environment would be so much better if we allow for fun to sort of creep in at some point, because it also allows some release some pressure. Yeah. And I don't know how much on like the supervisor of the lectures point of view. But I know from a student point of view, it would make me feel so much better. It would relieve so much pressure and so much anxiety off of me. We allowed them to just be in that space as well*" *(Asanda, page 17: lines 702- 709).*

It fostered, and demonstrated the value of, creating a community of practice such contributions did add to the benefit of the overall facilitation of the gameplaying session. Furthermore, the 'hyping' helped support an informal environment that resulted in peers or teammates feeling

comfortable in the space and benefitted the psychosocial environment. The idea of 'hyping' here speaks to the informal way the participant encouraged her teammates. This encouragement was in the form of banter and light-heartedness which she would not ordinarily do in a traditional tutorial setting.

The informality of the space as Asanda highlights, eliminated the performative nature of academic work. Gameplaying within the learning environment eliminated the need to be performative within the space. She could be authentically herself in the ways she spoke and played while learning. Added to this, the comments made by Asanda shows how when there is an informal environment, students feel more comfortable to speak or use their voice. Asanda's commentary speaks to how the psychosocial space that is created can influence how students feel free to (or not to) use their voice and how formal academic voice impacts on enjoyment, autonomy and identity in the space.

> *"It was less intimidating... Also, when describing the word or the theory or the concept… normally you are so focused on using that proper wording or theory or you know you have to use a certain language or speak academically to get it across so then you basically overthink it. But now you only have 30 seconds so you can't think of all those other frills that comes with it. So, you're basically describing the word or the theory or whatever with the simplest English that comes to mind. That was what was also nice.* If *I'm using the wrong wording, or vowel, or tense or verb…. It is what it is, you just need to figure out the answer. You are actually explaining that you do know. …they have the motivation or the data to support their study, but they it doesn't come across that well because they want to be so 'academic' about it. So, with the game, whether I'm explaining it correctly or not, you know what I'm talking about so it is what it is" (Ashleigh, page 5: lines 165-180).*

The establishment of an effective learning environment entails a more comprehensive approach beyond the development of a detailed course outline, assignment structure, and knowledge dissemination, as previously emphasized. Another critical aspect demanding attention involves the instructional methods employed and the creation of a supportive space that acknowledges the psychosocial dynamics inherent in the learning process. Participants highlight the importance of an ethics of care framework (hooks, 1994), wherein both students and staff manifest mutual concern and support within the academic community. The research findings

illustrate how gameplaying introduces opportunities to express such mutual concern by alleviating tensions, fostering a sense of community, and disrupting power differentials.

This section elucidates that the learning experience extends beyond the confines of the curriculum, emphasizing the significance of how the learning space is crafted and managed, along with the tools employed to render the environment conducive to learning within a feminist framework. Consequently, it becomes evident that informality and voice are shaped by the established space and language, recognized and permitted in the classroom. It is suggested that informality facilitates the expression of voice, creating a more comfortable environment for students to engage verbally in the classroom. Furthermore, the curation of the classroom influences the dynamics of power and knowledge transmission, shaping the teaching and learning experiences of participants in the educational setting and potentially diffusing the power differentials.

PLAY AS PEDAGOGY

Pedagogy encompasses the methods through which teaching and learning unfold within an educational institution (Shah, 2021). This segment delves into the transformative impact of play on the conceptualization of a humanizing pedagogy, the role of play as a pedagogical tool, and the processes involved in decolonizing knowledge within the classroom. Participants mention the profound influence of pedagogical approaches on the creation, dissemination, and transmission of knowledge. Central to pedagogy is the notion of power and its operative functions in shaping the production, evaluation, and circulation of what is deemed as knowledge (Shah, 2021). Power, in this context, not only facilitates certain types of knowledge and privileges specific students but also disenables others from active participation in the curriculum. Understanding pedagogy as a locus of power elucidates its pivotal role in influencing the dynamics of knowledge formation and dissemination within the classroom context (Freire, 1970).

Play as humanizing pedagogy

In many ways in the data, gameplaying as a tool that enables a humanizing pedagogy, allowing all participants humanity to be part of the learning experience and making allowances for

human emotions or ways of being to be part of the pedagogical experience. According to the data, academic and student participants emphasize that gameplaying was an avenue through which their humanity and lived reality as students of colour was appreciated and 'seen'.

For most student participants being 'seen' through the pedagogical practices found within the African Feminist Studies classroom was not something that they were used to when in other courses that relied primarily on traditional methods of engagement. To this end, participants of this study talk about the research cohort series that was facilitated in ways to develop and support their research ideas and self-confidence in the academic space, and a 3rd year conference which showcased the work of students. Whilst the aforementioned show two different methods, the unifying elements lies in the pedagogic approach that seeks to draw out the voice of the student, provide support in a nurturing and academically rigorous environment and cultivating an academic community. This environment encourages collaborative critique and constructive expansion upon each other's scholarly endeavours.

The ways in which game-playing visabilised student and academic participants, and allowed for the recognition of their humanity, is a significant thread that runs through the testimonies of all the participants. This thread was also a commonality for student participants who were initially apprehensive when it came to gameplaying in the classroom.

Below, Dr. Scharneck- Udemans expresses how game-plying engenders a humanizing pedagogy and says,

> "*I thought that [gameplaying] was fun. Like it's really, really fun. Especially because of that because it forces you to just humanise… to be more human, right and who did you see your colleague as well. You're human'. (Scharneck-Udemans, page 6: lines 292-294).*

In this instance the humanising portion arises when there is a sense of social engagement, collaboration, empathy, humour, self-expression, and individuality as opposed to seeing a one-dimensional view of their colleague which revolves around their position or title in the university.

The student participant Abigail agrees with the above as she notes that for her, academic staff "become human" during game-playing. Later in her reflection of her experiences of academics as a student, Ashleigh also adds that "the roles have been reversed", hinting how the power structure is destabilized; like students, academics can also feel a sense of being overwhelmed within the classroom space. Ashleigh notes that,

> *"They [academic staff] become human and you're able to see that part of life… oh you can also say things like, "I don't know" because their answers are always calculated, and you know they always have the right things to say and that academic words and now the 30 seconds is overwhelming for them as well. So, it's almost like roles have reversed basically" (Ashleigh, page 7: lines 220-224).*

'Humanness' is very important for the participants Ashleigh and Dr. Scharneck because it enables both student and academic staff member to show their vulnerabilities, to laugh, let their guard down and being more relaxed. This is emphasized by the participants as the discourse on what it means to be a student and an academic staff member suggests that the engagement with one another should be very mechanical and not make room for the aforementioned qualities that humans possess.

Ashleigh's' above recollection of game-playing with academic staff is a noteworthy observation in that we see the academic staff desiring to be seen as a human, but there appears to be an institutional block which then positions the academic into a role of being other-humanly or super-humanly. This is predicated on the idea of viewing academic staff as one-dimensional beings and not looking beyond their title of 'doctor' or 'professor'. Moreover, with the title comes the awareness that the individual is an expert in their field.

Resisting the notion that academics are, super-humanly, Dr. Scharneck-Udemans, reflects on her pedagogic approach to teaching which is grounded in bringing her humanity into the classroom and reinforcing this by entering the classroom with 'vulnerability' and transparency'. Underpinning this is the principle that she does not 'know' everything, and a dedication to continuously learning and un-learning, teaching and being taught. She states that:

> *"Yeah, I reject that completely [the idea that academics know absolutely everything]. I make it very clear to my students what my limitations are. And I think that's part that is part of my pedagogy is to be open and to be vulnerable and to be transparent and I*

can't do everything, and I don't know everything. And sometimes I know things…. Yeah, I'm also a human being. And I think something that I reinforce my own humanity to my students constantly, yes, because I want to be a person. You know, I want to person first, you know" (Scharneck-Udemans, page 9: lines 406-145).

Dr. Scharneck-Udemans establishes a connection between the concept of humanizing and gameplaying as she articulates in a prior comment (Scharneck-Udemans, page 9: lines 406-415) that engaging in gameplay enables individuals to witness multifaceted aspects of the participants involved. Firstly, she highlights that within the classroom that she facilitates, she also affirms her humanness by making it clear to students what her limitations are and in turn where her expertise lies.

For student Joel, below, gameplaying does more than just humanizing the academic or student. It also fosters- a sense of community, that is, the idea of being human *with other humans*.

"Uhmm for me I think it did [form networks or foster community]. It's not like I would stop somebody and have a long conversation, but I did feel that it did bring us a bit together … I think it was welcomed and I did foster a sense of networking and community" (Joel, page 5: lines 159-166).

Adding to the idea of 'being human with other humans', Bianca speaks to how, through gameplaying in the tutorial class, she felt that she could rely on her fellow gameplayers, or teammates. She says:

"*But I do think that the more we played the game it became easier, and it became better for us as a class because we could kind of just rely on one another – that we were all in the same boat and we all felt the same way, so I think that was like refreshing" (Bianca, page 2:49-53).*

The above statements made by students Bianca and Joel underscore how gameplaying evokes multiple features. Not only do we see the recurring theme of community building, but the above further accentuates how engagement in gameplaying affords students, tutors and academic staff the opportunity to be perceived through multiple dimensions, highlighting the capacity to showcase diverse facets of their humanity.

Noncedo builds on the humanizing idea, mentioning that after having played the game with her tutor and there was that 'humanizing moment', she was able to engage with her tutor with greater ease, even communicating beyond just the taught curriculum. She says,

> *"So, you feel very comfortable like messaging your tutor… even if it's not issues relating to the course and you're speaking to them because they just make you feel comfortable and that they're there for you... I feel like it's a very inclusive and comfortable space, especially more in tutorials*" (Noncedo, page 3: line 92-95).

The above demonstrates how being seen as human, and the ways in which game-playing facilitated that, was discussed by participants. Not only does Noncedo highlight this humanising moment, but she also shows how gameplaying reaches beyond the academic interaction but cultivates community among tutors and students. Not only did academics desire for their humanness to be recognized through the pedagogic process, but students alike desired to seen as human, and to have themselves reflected in the curriculum as active agents in the learning process.

Possibilities of play

The one-on-one interviews with the participants reveal that using play within the classroom was an effective teaching strategy. When looking at the benefits for students in particular, it is clear that there is a benefit for mental health as students repeatedly suggest that playing while learning took away the stress that comes from being in a classroom and having to engage with others. Moreover, play also relinquished the veil of performativity that is often found in the classroom.

Danica, a student who rarely speaks out in tutorials because it makes her anxious, describes below how the game-playing session changed her perception towards contributing within the tutorial space. This explains how drawing on play as a pedagogy made the space more conducive for her to become an active participant. Here, I make use of the words, 'active participant' to distinguish from the kinds of learning that still takes place when students are quiet or not as loudly engaged in the playing of the game.

> *"I mean, yeah, I was I was basically the silent observer and sussing out to see if anyone would go before me. Uhmm and then, yeah, as… as you got used to the vibe of the game*

and everything, obviously I wanted to, like, participate more in it. So, yeah, I want to be more active" (Danica, page 3: lines 84-87).

As Danica's testimony above shows, the way she contributed to the space changed as the element of fun inspired her to become an active participant.

From the perspective of the academics the possibilities of gameplaying for teaching and learning was two-fold in that it allowed for lightness' to enter into the classroom and secondly, it allowed for an embodied pedagogical experience that makes allowances for the importance of the body and feelings in the curriculum.

Dr. Sharneck-Udemans, mentions that pedagogy brought a 'lightness' into the space and made her feel affirmed as she enjoys being playful and bringing humour into a space and says,

> *"Like you know, and that was my experience of it, that's what I felt was so affirming is that I'm somebody who enjoys being playful. I'm somebody who enjoys being funny, and being around humour and when you bring a game you bring play in the classroom you're actually making a deliberate commitment to doing that. To bring with lightness of being into a space that might not otherwise feel like any good to be in" (Sharneck-Udemans, page 6: line 275-280).*

The above quote again ties in with play being a humanizing pedagogy. Through the 'lightness' of play she can bring her humanity into the space, but also use it as a tool to make others in the space feel comfortable and excited to be in.

Another way in which play as a pedagogy is seen to be useful is that gameplayers are able to understand concepts and theories through an embodied experience. Professor Nadar notes that,

> *"The concepts I think were deeply embedded, but .... I think what the game did for me is it highlighted how if you make people feel it physically for themselves, so even if you took a white person, and you put them and they, they they roll the dice or, …move two steps back, ... to be penalised for who they are in the game means for that moment, they experienced the pain. (AA: yeah) ...in terms of embodied pedagogy, for me, that was the benefit of the game is that it, it forces you to experience loss, it forces you to experience pain, yes in the context of a game. But let's face it, that's why games are so exciting. It's because we become so passionate about it because we want to be ahead we want to… so when we feel like we are being discriminated against or whatever it*

forces you to be in that moment in that… it gives it currency, I think to explain concepts better" (Nadar, pages 6-7: lines 291-310).

Through this we see that gameplaying invited students to contribute during learning in a non-invasive way and for academic staff it reinforced their decolonial approach to teaching and learning.

DECOLONIAL TEACHING & LEARNING

Advocating for a decolonial agenda in the realm of teaching and learning constitutes a central focus of this research. This overarching theme emerges throughout the previously delineated themes, which delve into the manifestation of decolonial teaching and learning in the realms of community building, the cultivation of voice and language, and the utilization of play as a pedagogical tool. The efficacy of gameplaying in comprehending critical pedagogies is evident, and it is imperative to underscore that the success of this approach was facilitated by the African Feminist Studies department. The department explicitly affirms its commitment to exploring the power dynamics of gender within various socially relevant domains, emphasizing that research and scholarship in gender studies are often interwoven with considerations of class, race, and history (African Feminist Studies, 2023). The utilization of a gender lens is posited as a means to illuminate knowledge (African Feminist Studies, 2023). The subsequent section expounds on the practical manifestations of the department's commitment to employing decolonial feminist approaches in the realms of teaching and learning.

Knowledge production

The generation of knowledge stands as a central theme in this research. It is noteworthy that within the African Feminist Studies department at the University of Cape Town, deliberate efforts are undertaken to establish a decolonial educational environment (African Feminist Studies, 2023). Academic faculty members strive to foster meaningful dialogue with students, promote the expression of diverse voices, create opportunities for student engagement, and critically analyse power dynamics within the classroom. This is expressed through the various dialogue events that is hosted and seminar series to name a few. The participants articulate the department's pedagogical approach, highlighting the conducive nature of the Gender/African Feminist Studies space for encouraging various forms of student expression. This is particularly evident in discussions about the teaching strategies implemented by the department. The

subsequent section delineates, through the reflections of both students and academic staff, the department's commitment to inclusivity, intersectionality, and critical pedagogies. Building upon the foundational work of decolonial feminism within the Gender/African Feminist Studies department, the incorporation of gameplaying is examined as an extension of this pedagogical approach. In this section, the reflections of students and staff comment on the existing teaching methodologies and the integration of play as a decolonial tool for teaching and learning. It is also important to mention that gameplaying in the context of African Feminist Studies is possible through the aforementioned existing commitment of the department to forward a decolonial teaching agenda and in turn, gameplaying enhances the decolonial teaching agenda by bolstering a teaching environment that is collaborative, responsive to social justice and interesting in exploring power dynamics.

Throughout Dr. Clarkes explanation of how they teach, they are always orientated towards creating a collaborative space that invites diverse conversation and that is constantly evolving with change, noting that:

> "*So the way I teach therefore requires that me to be flexible and interested in current social justice issues that ... I have some expertise in that ... I can relate to myself, you know " (Clarke, page 5: lines 216- 291).*

Dr. Clarke further explores teaching and learning and comments on the usefulness of gameplaying destabilizing power relations in the room saying that,

> *"And if everybody has an inch into framing the conversation, then I think, all conversations and therefore our learning, the new knowledge will be more authentic. There'll be a co creation of knowledge and I'm always against the idea that the teacher knows everything… I'm very nervous about walking into a room, and, and reinforcing the idea that I know everything. I want to walk into the room and, and draw on everybody's knowledge" (Clarke, page 15: line 658-666).*

Both comments by Dr. Clarke show how through her teaching she is responsive to social justice and a decolonial pedagogy that seeks to bolster co-creating of knowledge within the academy.

In conversation with the above statements, Prof. Nadar also touches on the power within the classroom and how gameplaying can mitigate and destabilize the hierarchy. She says,

"I think that's what's exciting about the possibilities of game playing, is that it takes away the hierarchy so that the teacher then also can become part of the learning experience" (Nadar, page 6: lines 320- 323).

From the reflections of both Dr. Clarke and Prof. Nadar we see that there is a conversation happening that suggests that the academic facilitates learning by imparting their expertise on to students, but at the same time being opening to learning and unlearning from those in the room.

Another way in which teaching and learning is approached from a feminist lens is through the introduction of a 3rd year students' conference (*also referred to as SWIP by the participants*) by Professor Fatima Seedat, an Associate Professor and Head of Department of the African Feminist Studies at the University of Cape Town. From the student's perspective, Danica comments saying that changing the format of the classroom space allowed her to feel more at ease even while presenting her work at the 3rd year students' conference. Danica mentions that:

I feel like… if there were no limitations it would probably follow a less than traditional sense.. I wouldn't be so stiff and people sitting and just, like a lot of people not engaging only just being for kicks.. to get DP. Like, I feel like… because I know that Gender Studies department is doing the things like when they introduced the SWIP.. maybe we could add more stuff like that that is more engaging in terms of tuts because I mean like… people get bored of the normal tutorials" (Danica, page 10: lines 338-344).

It is noteworthy that Danica mentions in a previous comment that she does not enjoy public speaking in traditional tutorial or class settings, but here the student mentions that when the form of the class is altered, she is able to engage with her fellow students which is something that she usually struggles with.

The tutors Rhine and Helenard responded with an appreciation for the multiple ways in which learning can unfold. In these reflections they mention what he acknowledges decoloniality to be within the game in the gameplaying sessions potential to immerse oneself in the learning experience. The student participant notes that,

"I would say that what it did surface is that there is not only one way of learning, and which of course coincides with the decolonization and decoloniality and one starts to

question as to what are proper channels of learning and what are not? Or methods of learning and the effectiveness thereof. I think that one gets caught up with the game that you don't immediately realize that you are subconsciously learning. A typical lecture one is consciously trying to learn and sometimes might become difficult" (Rhine page 5-6: line 163-173).

Helenard goes beyond the enjoyment rhetoric and asserts that gameplaying as a method for teaching and learning proves to be a radical and decolonial approach to learning and says that,

"But this idea of game playing or using games as a methodology to learn of learning, teaching and learning actually, is somewhat of a very radical and decolonial approach or methodology of learning. Because it kind of introduces us to different ways of learning. And it kind of eradicates our own preconceived perception, of colonial ideas, of learning and of teaching" (Helenard, page 7: line 308- 313).

Professor Nadar contributes to the on-going discussion on learning, power and the possibilities of play in the below text. Nadar points to the ways in which the use of gameplaying can open multiple ways of learning that can enhance the content by relying on co-production, academic community building, intergenerational learning, and a space that is welcoming to learning and unlearning. Prof. Nadar says that,

"I think it's a great way of learning. Traditional teaching places more emphasis on content and form is just a by the way form is, is a vehicle that's supposed to get you to the goal, which is content acquisition. Whereas in this you put 'form' before content and I think the value of it is that the form not only delivers content, but it shapes content. It can embellish and enhance content. So even things that you didn't intend to be part of a module, for example, people can add to it. Whereas if you choose traditional delivery, traditional forms, then you are you're stuck within ticking boxes of was this achieved was that an outcome achieved here, and the benefit of game playing is that it enables you to enhance content. And so, you get so much more than you bargained for. I think it's great. And as a community building, I think it's the same as the cohort. You know, this when there's a space of trust established between people. Learning is just so much better. People are open more. And people are willing to engage. But also, like people are not selfish with their knowledge. Like, when you because your part of a team,

you recognise my success is your success…. you're all sharing that idea" (Nadar, page 9, lines 406- 426).

Throughout the remarks made by the teaching staff there is a clear commitment towards decolonial feminist pedagogy. The game 'Clue & A' proves to be successful within the context of the African Feminist Studies classroom as the pedagogy employed by the department welcomes a decolonial feminist praxis. This is revealed with Helenard's considerations of how he brings an ethic of care into the space also ties in with how he tries to encourage students' voice and lived realities. In a previous remark he notes (Helenard, page 3: lines 118-134) that he is particularly aware of his position as a tutor, teaching assistant and lecturer when it comes to the comments he makes on the assignments of students of colour. There is a concerted effort made to validate the experiences of marginalized communities in his classroom. Helenard says that,

> *"So, for example, one of the ways in which I do that is, …. as part of my feedback, comments, I would always say something along the lines of 'this was an incredible essay, and you have such valid points that you have made and I just wish that you would engage in these points in the classroom space'... And that, to me, I find is a subtle way of building up confidence. ... the tutor says, actually you have a voice, and your voice is important, and I would like for you to use your voice in the space. It's almost like granting permission for them to speak" (Helenard, page 4: lines 159-172).*

In the above extract Helenard's acknowledges the power that he holds within the classroom in his designation as a tutor. Here we see how he attempts to subvert the hegemonic power dynamics by using his power to empower students through using their voice. This is echoed by Dr. Clarke who says that she cannot rely on normative teaching styles as they reinforce colonial tropes that seek to invisiblize and silence the voices of marginalized peoples.

Below, Helenard, reflects on his childhood and the effectiveness of gameplaying by saying that,

> *"And so, when you play a game, it reminds you of like, being a kid, right? It sort of you don't take yourself so seriously, because (you're not) proving yourself and proving that you belong in a serious business" (Helenard, page 8: lines 376- 378).*

Herein bringing out the humanity that can surface during the learning process. Showing that learning can also be done in less combative ways. This then relates to earlier commentary made by Dr. Clarke on the combative nature of competition. The childhood element is important to reflect on as it speaks to how learning becomes easy or care-free like childhood and also links back to the humanity and humanhood discussed earlier. Participants become more comfortable in themselves and their ability and with other gameplayers (academic staff and students). With this said, it is important to think beyond the traditional forms of teaching and learning to attend to an ever-changing higher education landscape.

In closing, the success of the game 'Clue & A' within the African Feminist Studies classroom is attributed to the alignment of gameplaying with the department's decolonial feminist pedagogy. The reflections of participants collectively reveal a commitment to fostering inclusive, collaborative, and socially just learning spaces that extend beyond traditional teaching methods, demonstrating adaptability to an ever-changing higher education landscape. The above also highlights that the journey towards curating a decolonial teaching environment is multi-faceted and requires different kinds of innovative approaches towards the goal. This sentiment is encapsulated by the Richards (2020: PN) where she mentions that "And when education is forced and standardized, it stifles natural learning and the things to which learning inevitably lead, kills creativity, chokes out confident autonomy—it is an act of colonization. Decolonial feminist approaches to education then break free from oppressive structures that hinder creativity and expression and calls students and academic staff to actively engage in authentic ways.

CHAPTER 5: DISCUSSION

Following on from the findings chapter, here I present the Discussion and unpack what surfaced in the research and connect the literature that supports this study. This is achieved by discussing the themes of creating community, space and language and pedagogy closely. At the bedrock of this research is the study of decolonial feminist pedagogies for the ways in which they enable alternative learning methods; more broadly. While the broad aim is to understand how epistemic power, namely the power to produce and share knowledge, functions though decolonial feminist pedagogies within the academy, the specific aim is to focus on gameplaying as a function of decolonial feminist pedagogy in African Feminist Studies.. This aim has been by addressed the following research question, and its sub-questions, in a meaningful way: (1)*How does playing games function as a feminist pedagogic method for teaching and learning Women's/ Gender/ Feminist Studies?,* (a) *what is the pedagogy of playing games?*, (b) *what is a feminist pedagogy?*, and (c) *how does the pedagogy of playing games function as a decolonial method for teaching and learning in Women's/ Gender/ Feminist Studies?*

As a person of colour, entering the academy results in a complex range of emotions that include having to navigate the (often) predominately white space coupled with the academic challenges that university life bring (Bhana, 2014). Within the South African context, this is complicated by notions of race, language, class, gender, sexuality, and religion among others that all have a bearing on student experience (Boonzaier & Mkhize, 2018). The South African education system has been moulded by exclusionary race and linguistic practices, thus influencing the way students interact with the system. The inception of the Bantu Education Act (1953) sought to 'train' Black learners for menial jobs in service of white citizens. Moreover, this racialized stratification in education had been exemplified by policies such as the Extension of University Education Act (1959) that excluded Black people or people of colour out of certain universities or through the creation of tertiary institutions for racialised designation groups (Pattman & Carollisen, 2018).

Against this backdrop, South African students and academics regularly inhabit racialised identities, whether voluntarily or through impositions of the race-based systems of that are used to provide redress for historically disadvantaged people. Participants of this study predominately identified as Black or a person of colour (POC), and even though the initial scope of this research did not exclusively sample for participants of colour or Black participants. Racialised identity therefore stands as a significant identity marker to consider

within this research and has in some ways shaped the academic experience for both students and academic staff in various ways. Moreover, this is an important defining characteristic in an institution that was initiated for white patrons (Phillips, 2001) and continues to be grounded in euro-centric white values.

As reflected in the above literature review section, Women's/ Gender/ African Feminist Studies departments on the African continent is largely underfunded and limited in the ways in which staff can teach curriculum, due to restrictive neoliberal laws that govern African states (Lewis, 2009). This restricts the ways in which departments can function and limits the possibilities for teaching and learning.

Despite the value of the 'Clue & A' game utilised by UCT's African Feminist Studies Department, it is important to note that game-playing alone is limited in the disruptions it can achieve. For decolonial work to be sustainable and thoroughly transformative, it needs to happen in all levels within the academy and in various ways. Moreover, a move towards a decolonial feminist classroom cannot be achieved through a blanket approach, but rather requires several different means to create the imagined decolonial classroom. Significantly, this study has shown that because the African Feminist Studies department does attempt to provide decolonial and feminist curriculum outside, game-playing as a decolonial and feminist pedagogical tool is possible. The literature on critical pedagogy identifies a number of characteristics that may be distilled amongst the features of a decolonial feminist pedagogy, four of which have emerged here, namely, the amplification of marginalised voices, promotion of diversity and inclusivity, and the advocacy for transformative learning methods (hooks, 1994; Freire, 1970; Behari-Leak, 2019). The latter offers the most salient entry point for the ways in which gameplaying functions as a decolonial feminist pedagogy in African Feminist studies.

Below, we examine the three themes that emerged during the research as illustrations of these characteristics of feminist pedagogy.

Creating Community

Creating community finds expressions in various ways throughout the testimonies of the participants. For this research, we zoom in on to the sub-themes of safety through play, boundary making and bonding, and competition to further discuss how fostering feminist academic communities have unfolded during the gameplaying experience.

Student participants claim that they feel at ease and more willing to be responsive in the classroom when they feel that the environment is safe and nurturing of their identities and learning capabilities. Moreover, once there is an established sense of safety among students and their peers and academic staff, all participants agree that the space is more conducive to learning and opens up the classroom for new possibilities for engagement. Not only did safety through gameplaying assist with navigating uncomfortable moments in the classroom, but it also provided a platform to break boundaries, forge new bonds and show how competition can be used as positive reinforcement in the classroom.

According to Li, Grimshaw, Nielsen, Judd, Coyte and Graham (2009:3), "Social learning theorists suggest that communities provide a foundation for sharing knowledge. It is believed that individuals can learn by observing and modelling other people". The aforementioned has been corroborated by the data in that all participants indicated that the foundation of safety and community was forged during the gameplaying sessions as it enabled an easier flow of knowledge sharing. Added to this, students and staff participants were able to do multi-generational learning through moments of trial and error and observing one another. Like the experiences of the participants of this study, community of practice theory also espouses that "communities provide a safe environment for individuals to engage in learning through observation and interaction with experts and through discussion with colleagues" (Li et. al, 2009:3).

Whilst the earliest iterations of Community of Practice theory by Lave and Wenger (1991) focused on the engagements between 'novice and expert' (Li et. al, 2009), however this research rejects the language of 'expert' and 'novice' within a decolonial classroom that supports the flow of learning in an African Feminist Studies classroom to be multidirectional. The value of gameplaying is expressed through its ability to advance an academic community which is further affirmed by Li et. al, (2009:4) who suggest that the social structure of community also assist members to understand "new ways to apply new knowledge in practice". This has shown to go hand in hand with gameplaying and the conditions that it creates for new possibilities of teaching and learning in the classroom.

Whilst the literature does showcase gameplaying to be an innovative and entertaining way of teaching and learning (Martí-Centelles & Rubio-Magnieto, 2014), one also needs to address the negative components that may arise during gameplaying and in this case we refer to the element of competition. The data has shown a distinction can be made between 'competition that is destructive' and competition that fosters collegiality and is not abrasive. Although most

of the participants mention that they do not enjoy destructive competition, the type of competition that was unearthed during the gameplaying sessions was positive and added to the entertainment of gameplaying. The literature on competition has indicated that competition has a negative impact on the psychosocial learning environment. According to (Orosz, Farkas & Roland- Lévy, 2013:1) “competition has an overall negative outcome on performance, problem solving, and personal relationships as compared to cooperation”. Thus, showing how detrimental competition can be for learning.; however, on the other side of the coin, Tjosvol et al in Orosz, Farkas & Roland- Lévy, 2013) also point to the use of competition in the classroom being useful for building interpersonal relationships, motivating students to succeed and provides an enjoyable learning environment. Fulop (2004) specifically draws on the Japanese case study to show that if the competition is fair, it can be positive. This is corroborated in the context of ‘Clue & A’ the results prove to be on the contrary. This was also noted by one of the academic participants who mention their discontent for competition in the classroom but singles out ‘Clue & A’ to be void of destructive competition.

Language & Space

Alienation and belonging are threads that runs through the participants’ reflections through the retelling of students’ experiences of being a university student. For Abigail belonging is about worth and about feeling a space is yours to claim. This sentiment was echoed by participants who feel a disconnect in the classroom. The aforementioned is corroborated by Jansen (2015) who mentions that “Black students not only feel alienated within the dominant white culture and authority of the English liberal universities, but they also feel they are not recognised in their full humanity in these stage environments” (Jansen, 2019:5). The ability to feel ‘at home’ or a sense of belonging within the university space is almost always overshadowed by vestige of Apartheid which classify the University of Cape Town as a previously white institution of higher learning. This underscores the energy that the institution is built for the edification of a white citizenry, particularly white men, that continues to be present in the democratic regime (Phillips, 2001). To foreground this section on space and language, the following excerpt encapsulates the marginal status of Black or student participants of colour within the university. Bradbury & Clark (2018: 224) says, “Despite legitimate student status, students in many respects continue to experience their rights within universities as conditional, contingent, marginal, circumscribed by the terms of the other, overshadowed by foreign fossilised products

of knowledge and petrified statues celebrating their conquest, and alienated by the languages of instruction, the languages of knowledge and power". Through the reflections of Asanda, Bianca, Danica and Abigal this is expressed. Moreover, this discussion with the academic staff also point out that the experiences of people of colour within a previous white institution continues to play a role in how participants are to perform in the university.

Language is an important way in which participants express and articulate themselves as individuals and as a collective. Language not only is used as a means for communication, but also affirms their socio-economic and political identities. According to hooks (1994) the value and impact of the importance of language is not discussed in terms of diversity and multiculturalism. hooks (1994: 173) furthers this argument by saying that "critical feminist writings focused on issues of difference and voice have made important theoretical interventions, calling for a recognition of the primacy of voices that often silenced, censored, or marginalized". For many participants, game-playing allowed students the opportunity to divert from academic jargon, and to instead express themselves authentically. This also meant that, outside the game-playing session, they felt more at ease and comfortable to speak during the tutorial sessions. Game-playing thus helped to partially transform the tutorial sessions into a more inclusive space. Moreover, it allowed participants to grapple with the sense of alienation and belonging within the (previously white) University. The research has indicated that once students become comfortable in a space that is inviting and open to engaging with different types, and different uses of language, there is a shift in the ebb and flow of the power distribution. There is also a positive influence on engagement between peers and academic staff when there is room for boundary making and boundary breaking.

This confirms the above, Abdulatief, Guzula and McKinney (2022:136) point the reader to the idea that, "the multiple and entangled power relations of superiority and inferiority established under colonialism – the colonial matrix of power – thus continue to produce unequal relations of power globally and locally". This is significant within UCT as it was built on Eurocentric ideologies that value whiteness. This finds expression within the classroom that feeds into a colonial matrix of power and thus English as a medium of communication and rules of engagement within the classroom is based on the Eurocentric standard. Abdulatief, Guzula and McKinney (2022:63) reinforce this by mentioning that "the way in which language values circulate in society is shaped by the colonial matrix of power". For the University of Cape Town this is no different as English is the language in which the University teaches and

examines in and so this sets the stage for how students and academics should participate in the curricula. Adding to this, another element that arises from the data is that once students are comfortable in a space that is inviting and open repetition The value of inclusive language practices fostered through game-playing, and game-playing as a decolonial pedagogical tool, cannot be underscored enough. Inviting participants into an environment, of gameplaying, that 'invites' them to lay aside academic jargon and use multiple languages (i.e., translanguaging) allowed them a sense of belonging in a space that is usually foreign.

Mamdani (2019:15), explains that "in a context where colonial languages were given official status, developing into dynamic languages of popular culture and higher learning and scientific reasoning, the tendency was to freeze language of the colonised into folkloric condition due to lack of recognition and resources". The significance of language pours into every aspect of the lived experience and as such wa Thiong'o (1986) suggest that the first point of call in the decolonial mission should be to decolonise language. For Parker (2019) regardless of the South African 11-offical language policy, the English language continues to be the 'lingua franca' within the university. This brings us back to the statement made by Mamdani (2019:17) that the "African university began as a colonial project- a top-down modernist project whose ambition was to conquer society". This colonial mission sought to create, and sediment Eurocentric norms and universalities of which language was a key factor.

Abdulatief, Guzula and McKinney (2022:137) encourage their audience to recognize "the power of coloniality in shaping what counts as legitimate language practices in South African education is central to our goal of valuing multilingual repertoires and disrupting monoglossic norms in teacher education". Indeed, there is much in the literature on the need to promote an alternative to a monolingual teaching and learning practices by creating a 'third space' of translanguaging (Hurst-Haroash and Mona, 2017) as it provides an opportunity to bring into the classroom 'previously marginalized languages' and socio-economic and political identities that are tied to it (Abdulatief, Guzula and McKinney, 2022; Blackledge and Creese, 2017; Carolissen, 2018). Through using the game *Clue & A* as a tool for teaching and learning, participants were able to draw from different linguistic cosmologies. Makelela's (2015:21) work on translanguaing claims that "using a large linguistic repertoire at the students' disposal is important for identity formation, that is, the choice on who one is and who one becomes. Instead of separating the self and the other, translanguaging gives room for both and legitimises their interrelationship to advancing acquisition of new knowledge."

The value of translanguaging which is fostered by game-playing, is further affirmed by the data when participants discussed how using language in creative ways allowed them to draw on the identities that they represent to engage with the curriculum. Moreover, participants described how once they were able to make use of languages that they understand and use on a regular basis, they felt that they could enjoy a sense of belonging within the classroom. Game-playing also allowed participants to feel as though their stories mattered in the ways that they could describe it, in their own language(s), registers and performances, and thus were 'seen' and felt some kind of legitimacy (Hurst-Haroash and Mona, 2017). The abovementioned sentiment is echoed by Bianca and Asanda when they mentioned that through the experience of gameplaying they were able to draw from their lived realities through making use of different registers and types of languages to contribute towards the learning process. Andy also speaks to the language used within the gameplaying session and relays that this allowed them an opportunity to lay aside the jargon and thus the performativity that academia often requests of students and just engage with their peers authentically.

Echoing the literature (Hurst-Haroash and Mona, 2017; Madiba, 2014. Makalela, 2013; Makalela, 2015), the data has shown how language is as an avenue to delink (Mingolo, 2007) from Eurocentric ways to teaching and learning, can be used as a learning device, and can facilitate moving towards a decolonial classroom that acknowledges the multiple identities, languages and lived realities within the classroom. Furthermore, when creating a space that invites a celebration of multiple identities through language, participants feel more inclined to participate in the classroom without being forced to do so, thus subverting colonial master-servant power relations. This is showcased on multiple instances in this research. In accordance with this, making use of gameplaying in this way also cancels out the need to encourage participation in the classroom with participation grades as a space is created that allows participants to feel safe enough to speak freely and be vulnerable with their peers.

According to the responses from the data, it is apparent that the learning environment that is created plays an important role in the ways in which the flow of communication and learning happens. Participants highlighted a marked difference between the traditional classroom' setting that usually can be described as a top-down learning environment where the tutor further elaborates on or explains the week of lectures, and fields questions. There is room for engagement in this setting, but most of the time the tutor has to force students to speak and engage with their peers. In contrast, the space that is created once gameplaying is introduced

into the method of teaching and learning boasts a very different experience. Here, students are excited about learning and having fun and want to critically engage with their peers using different languages, informal registers, and the use of their bodies to speak to the various topics explored in the tutorial. Participants are more actively engaged when innovative ways of teaching are used to interest and invite students into learning and at the same time empower teachers (hooks, 1994).

Another aspect of the learning environment worth exploring is the physical space. During the gameplay sessions, adjustments were made to the classroom layout. Initially, the tables and chairs were arranged to face a central point, typically where the teacher or lecturer would be situated. However, for these sessions, the arrangement was altered. Tables and chairs were pushed aside, and chairs were arranged in a circle to encourage participants to face each other and engage as a collective group, rather than directing their dialogue solely towards the instructor at the front of the room. This intentional restructuring eliminated a central focal point, shifting the focus to interpersonal interaction among participants. It aimed to depart from the conventional hierarchical setup, where the front of the classroom symbolizes authority and knowledge emanates solely from the instructor or academic. Instead, this reconfiguration challenged the centrality of the academic, which often aligns with Eurocentric perspectives on teaching and the Master-Servant dynamic (Jodamus, Robertson & Nadar, 2022). It underscored the idea that knowledge is co-constructed through collaboration among participants, rather than being disseminated unilaterally from an authoritative figure. Moreover, this physical setup also affirms that the lecturer becomes a facilitator of knowledge instead of being the instructor of knowledge. Participants mention that this new configuration allowed them to feel more comfortable in the space allowing them to engage in the classroom.

The data also illustrates how gameplaying can be used to creatively draw out the voices of students, particularly marginalized voices who have been silenced through systems of power. This was highlighted in the accounts of many of the student participants who previously felt that their voices were not necessary or had enough value in the classroom. Bianca, in her account emphasizes this racialized aspect that is linked to voice, and expression thereof, in her experience of learning within a previously white University that was initiated to be tailored to bodies that did not look or sound like her.

When transposing this experience on to the literature, Lange (2019: 85) comments on the "institutional curriculum, pedagogy and decolonisation in the South African university" and

notes that whilst there have been political shifts in the post-apartheid South African university with regards to governance and student and staff participation, "at many universities there have been attempts at democratising the composition of the senates to give voice to senior black academic staff who were not full professors, and have a greater representation of students. However, not a lot has changed in institutional cultures to accommodate black students and staff in terms other than assimilation". The changes in European-centric graduation ceremonies and renaming of building has not translated to the culture and experiences for students of colour for whom the university was not initially created for. This then puts into context the reflection made by Bianca. This also then showcases the grasp that coloniality still has on personhood and belonging within the university in a post-colonial and post-apartheid era. The above then emphasizes that whilst there has been a formal end to colonisation, the hands of coloniality reach far into the post-colonial, still impacting the lives and lived experiences of the participants. Further to the point of belonging, or the lack thereof, and voice within the university, drawing on the Rhodes Must Fall (#RMF) manifesto we also see the expression of students of colour on universities campuses, particularly the University of Cape Town, feeling a sense of not belonging in the space and not having their experiences or voices heard. According to the RMF manifesto the group affirmed that,

> *"this movement (RMF) is not just concerned with the removal of a statue. The structure has great symbolic power… its presence erases black history and us an act of violence against black students, workers and staff. Its removal will not mark the end but the beginning of the long overdue process of decolonising the university (RMF, 2015).*

Students' concerns about the institutional culture that silences the voices of black students, staff and workers is well documented through the work of Nyamnjoh, 2016; Kessi and Cornell, 2015). Bianca's experience of not feeling "seen" within the university space is therefore also corroborated and it is important to note that through gameplaying she felt seen through the ways the curriculum was facilitated and the space that was curated to enable her voice and experiences to move from the periphery to the centre.

The above excerpt in conversation with the data set show then that students feel eager to participate when they feel "seen" and set at ease through the learning environment that is created. In contrast to this, students then feel discouraged to use their voice within the classroom space when they are forced to contribute. The above then illustrates how gameplaying can be used creatively to ensure that students feel self-motivated to participate in

the classroom. Moreover, students are encouraged to contribute when translanguaing is one of the tools in the learning toolkit. This is significant as language is not only a means for communication, but it also embodies identity, culture, and histories of its speakers. In this way participants are able to engage in teaching and learning with their full identities and the histories that they represent.

Added to the ways in which students in the classroom make use of language, one can then also explore how students 'behave' or perform in the learning environment in relation to formality and informality. This is done within the context of the South African university was built on a European model and therefore hold fast to the European model of what it means to exist within the university setting. The literature illustrates in many ways how the South African university has been modelled on the Eurocentric and German models. From this structure flows the ways in which participants/ students ought to carry themselves within the context. This includes language communication and learning, how language is spoken and how body language is used within the space. For the University of Cape Town, it has been already mentioned that the institution examines and teaches in English. Zweir's (2008:20) conceptualization of academic language is described as, "the set of words, grammar, organizational strategies used to describe complex ideas, higher-order thinking processes and abstract concepts. Furthermore, the type of English that is used is academic jargon that is often inaccessible for students which is evident in the reflections of participants who mention that academic jargon is not always accessible and alienating in that their intelligence is rated on their ability to speak academic English well when the language is sometimes their third or fourth language and cannot be used to evaluate proficiency or intelligence. Not only does academic jargon limit students' ability to access the knowledge in the space and contribute to the production of teaching and learning, but it also creates boundaries and solidifies hierarchies among students and academic staff (Hurst-Harosh, 2018).

Whilst the admission rates of Black students have increased (Kapp & Bangeni, 2009), the University continues to be perceived as a 'white university' (Morreira, 2017). "These perceptions are made and re-made through institutional cultures that hold tightly to Eurocentric norms. Morreira (2017:290) then suggests that "such failures should also be read as a deficiency on the part of higher education institutions, in that they have not succeeded in adapting their teaching and learning to the cultural resources that such students *do* bring. In other words, many spaces within the university do not recognize the knowledge and cultural capital that first-generation students bring with them to the university as valid forms of knowledge and as valid

forms of cultural capital". Kapp and Bangeni (2009: 588) "many of the dominant institutional academic and cultural practices are still "white", English, middle class and male in character".

Sayed, de Kock & Motala (2019:170) mention that, "Language policy continues to be one of the most contested areas, featuring extensively in the [Rhodes Must Fall/Fess Must Fall] protests in 2015 and 2016. Examining language and its purpose is just one of the ways in decolonisation of knowledge is taking place in South African universities". With this said, the literature acknowledges the barriers that is created through enforcing monolingual language policies. Moreover, language policy is a site of decolonisation that should be reflected on. Through the reflections of the participants, there is also a note that academic jargon makes learning inaccessible. This idea is also found in Hurst (2015:86) when their findings suggest that "students often referred to vocabulary limitations which impinged on their ability to understand and communicate both orally and in writing". This further illustrates how jargon and academic English during teaching and learning in the space creates more distance instead of bridging gaps and enhancing teaching and learning.

The dataset shows that space and language is an important basis from which to understand how power operates within the academy. Through the reflections of the participants, we see how the colonial continues to impact on the post-colonial and democratic era. This is seen through monolingual language policies that favour formal English and academic jargon and in turn marginalize 'other' languages within an African context of 11 official languages, as well as informal English. Moreover, the way the classroom is curated also either enables or disables students to participate freely in discussions and engage with fellow students.

The data highlights that the learning experience is not only comprised of the curriculum, but also extends into the power dynamics that is inherent in the knower and the student model. Through the reflections of the participant, the ideas surrounding voice, language and space is the overarching theme for which we see how power operates in the space. For many decolonial scholars such as Wa Thingo' (1986), the work of decoloniality begins with decolonising language practices and policies. This proves to be true for this research as many of the participants indicated the alienation or 'not belonging' was based off of language that created a distance between students and academic staff and students among themselves. Additionally, this curriculum and teaching methods that included too much academic jargon posed to be a barrier for students, even if English was their 'home' language. Through the introduction of gameplaying like Clue & A, there is a clear demonstration that seeks to counteract Eurocentric

norms within this African university by deliberately calling on gameplayers to make use of various languages and registers to learn, and to disrupt neo-liberal expectations of what it means to be a student and an academic in a university that seeks to create an institution that prides itself of 'excellence, transformation and sustainability' that advocates for an innovative and socially engaged curriculum that is reflective of the South African demographic profile (UCT Vision 2023).

Pedagogy

Humanizing pedagogy

The theme humanizing pedagogy surfaced important points of consideration when looking at the experiences of teaching and learning and how it relates to individuals' personhood whilst in the academy. This is contributed to the idea that within a system of higher learning including academic and administrative staff and students become numbers. For students in particular they are quite literally identifiable by the student number they receive once they enrol into the university. Flowing from this, the number of students enrolled for a course to make it financially viable, the number of publications that academic staff are expected to publish per year, the grade (or number) that students receive on assignments, and the number of students who pass or fail in a course are points of evaluation and consideration for the University management to ensure that the university is profitable and produces market worthy graduates. This is also shown in the literature review when Lewis, (2018) makes a similar commentary on the neo-liberal university. Jansen adds to this discussion positing that the problem lay in the fact that, "decolonial curriculum was being offered [at an African institution of higher education] in the context of a corporate university whose leaders would come to define the new mission in business terms – scale and impact mattered; making donors feel comfortable was more important than disruptive knowledge; and aligning the leadership" (Jansen, 2019: 7). Much of the university experience is based on quantitative factors that have a negative bearing on students' sense of belonging and capacity to learn and engage within the university setting. The above, in conversation with the data, then calls us to consider a humanizing pedagogy and to highlight the humanity and the elements that make students and staff human before they are identified as numbers. Geduld & Sathorar (2016:46) also emphasizes that "a humanizing pedagogy ought to be student focused, committed to constant dialogue and meaning making, emphasizing cycles of learning, diversity of knowledge and experience, and cognizant of power". In the same vein, Freire (2005) posits that a humanising pedagogy as an approach where the teacher is a revolutionary leader in establishing a permanent relationship of dialogue

with [their] students in an effort to build confidence in students who may be alienated or feel alienated from teaching and learning. For Christensen, their perspective of a humanising approach in education is grounded in critical theory, which is about coming to a critical understanding of oneself and understanding the self in relation to society (Christensen, 2000). Then when exploring foundational elements of feminist education, the 5 principles include: the promotion of diversity and inclusion, amplification of marginalized voices, scrutiny of power, cultivating critical thinking, advocating for transformative methods of learning and the recognition of activism as being fundamental to a transformative curriculum. The above principles shape feminist curriculum and unfolds in the section that follows.

The data that emerged from this study then emphasized the ways in which participants want to be seen as human and this brings us to critical pedagogy which is a bedrock of this research. For Geduld & Sathorar (2016:34), "the emerging humanness becomes realised through and in relation to historical, cultural, and social dynamics at play in the experiences of individuals, groups and institutions. We envisage the growth of the whole person (not a facet of a person) in relations with others". In the South African context, the notion of humanness or humanity is a vital point to consider when understanding higher education in relation to colonial and apartheid rule that sought to keep people of colour out of the university and then in turn how that influences the democratic experiences of people of colour in the university (Phillips, 2003). Added to this, when reflecting on the principle of amplifying marginalized voices we see how this is an important element that should be considered. The following section thus unpacks how students and academic staff participants experienced 'game-playing as pedagogy' in its relations to 'humanness'. Here we also see how 'humanness' is linked to bolstering and supporting marginalised voices in the classroom and in turn how that engagement flows into cultivating a space of diversity and inclusion.

For this research, the ethics of care relating to humanness shows itself in many ways through which the participants have highlighted that not only was the use of gameplaying a means to humanize teaching and learning and go beyond the limitations of (bureaucratic power), but it also showed how when care is infused into the pedagogy, the classroom becomes a productive space sensitive to the needs of various learning styles therefore also going back to the principle of being 'student focused' and acknowledging 'diversity of knowledge and experience' as earlier mentioned by Gelduld & Sathorar (2016). The data shows that student participants were more receptive to the curriculum and learning from others when an ethics of care was employed

or when the curriculum recognized students and academic staff as human, not merely as numbers. Participants who are academics highlight that when an ethics of care is present, it humanizes them in a space that ordinarily alienates their humanity or positions them as being an all-knowing expert. Instead, they become a more dynamic character that is an expert in their academic field whilst being a human and not all-knowing in all subjects. Academic staff are then also seen as human within institutions that view them as cogs in a machine that need to produce multiple outputs for performance reviews and promotion.

At various instances participants in this study mentioned how game playing enabled them to be seen as human which is something to note. For example, Dr. Sharneck-Udemans, a member of academic staff, explained that through gameplaying she can bring humour into the teaching and learning space and also be seen as human. She further commented that the gameplaying session also enabled her to see the humanness of her colleagues. In the same vein, student participants mentioned that the hierarchies within the academy put academics on pedestals of being super-human and all-knowing which often create a distance between students and staff, and that game playing diffused this hierarchy in a creative way that honours all participants' humanness. This sentiment is echoed by a number of students who described how they felt able to approach their tutor or lecturer after having been part of the game playing session that sought to disrupt power differentials.

While the literature often focuses on the hierarchies between students and staff, the data presented in the previous chapter showcased the hierarchies and power at play amongst students themselves as well (Jansen, 2019). The hierarchies are often accentuated through race, class and gender when reflecting on students who are well resourced and those who rely on the university and government for funding and learning tools. The data also point to another hierarchy among students themselves, students 'who know' and students 'who don't know'. The aforementioned can be read through an intersectional analysis (Crenshaw, 1989) that considers why these students, 'know', what they 'know' and why they are comfortable to speak up in class to share what they 'know' without prompts. The data set has shown that after gameplaying, students who did not 'know' felt more comfortable speaking to students who 'knew more than they did'. The gameplaying experience also shows the ways in which all game players where 'knowers' in some way and can contribute to the teaching and learning experience. Jansen (2019:2) contributes to the discussion of knowledge production by anchoring it in the position that "knowledge is never neutral". He adds to that knowledge and

power are therefore linked and this is highlighted in the ways in which people are divided into 'those who know' and 'those who need to be taught' (Jansen, 2019). This then also affirms the cycles of learning that Gelduld & Sathorar (2016) speak to for a humanizing pedagogy to be enabled. In this study, the ways in which the gameplaying session unfolds has therefore created a foundation for dialogue and strives to emphasize humanness throughout the process of community building, enabling students and academics to trans language during game play and have fun and be light-hearted. Therefore, also practically enacting the constant dialogue and the engagement of power that Gelduld & Sathorar (2016) mention. This then also links to the feminist education principle that promotes the scrutiny of power and destabilization of power differentials that unfolds during gameplaying.

The literature shows that a humanizing pedagogy creates a culture of reflection and inquiry (Rodgers, 2002; Geduld, 2016). The use of gameplaying has therefore showcased what has been espoused by Geduld (2016), Rodgers (2002), hooks (1994) and Freire (1970) regarding a critical education that is transformative. This is echoed through the re-telling of the experiences of the participants who all hint at ways in which gameplaying render them into being human participants, active within the learning process and not only mere numbers on student cards and class registers.

Decolonial (knowledge) pedagogy

When looking at the context in which the present research study is taking place, namely the department of African Feminist Studies, it should be acknowledged that whilst there are limitations set of departments to perform, teach and examine within the structure of the neo-liberal university, the African Feminist Studies department does aim to 'work around' limiting structures to curate a space that encourages decoloniality and uses intersectional approaches to understand social phenomena (African Feminist Studies, 2023, Lewis, 2009). Within this section, a concise brief survey of the decolonial feminist pedagogical methods used within the African Feminist Studies (AFS) department is presented as emphasized by the participants during the interview process Moreover, as a decolonial feminist researcher, it is important for me to highlight the decolonial feminist work that is being done and to celebrate the milestones that the department has achieved in this agenda. Following on from this, the remainder of the chapter will focus on game-playing as a tool for decolonial feminist knowledge.

During the interviewing process, participants have highlighted these attempts of teaching and learning through a decolonial praxis, namely what is referred to as cohort which was unpacked earlier. Another method that was highlighted was the 3rd year students' conference where students chose a research topic that they explored and presented to the class in a conference style presentation that was facilitated by academic staff and senior students. Students who were part of this conference event and have been through the 'cohort' process all underline how these events have sought to allow students to engage with their peers' work, foster collegiality and build feminist community and highlight that all knowledge repositories are valid regardless of a university qualification that certifies that they are a 'knower'. With this said, the research shows how power always finds expression in the classroom along lines of race, class, gender, sexuality, ability, language, and religion and cannot simply be obliterated entirely.

Furthermore, exploring the use of gameplaying in the classroom, the data shows that through gameplaying as a tool for teaching and learning, there is a concerted effort made to shift the power in the room. Yet, there is still an element that cannot be planned for or removed within the space of game play, namely the element of competition that arises whilst playing games. Nevertheless, the space is curated in a way the creatively facilitates the human experience of competition. Whilst the African Feminist Studies department makes a conscious effort to destabilize the seats of power, this can be challenging within the context of the neo-liberal university that encourages various hierarchies in academia. In the same vein, Jansen (2017:53) goes to say that "in the classroom situation, therefore, the exchange of knowledge happens inside a power relationship between the knower and the known.

While gameplaying does seek to destabilize the power dynamics and distributions of power, power dynamics cannot be completely 'obliterated' It can however 'be acknowledged'. Gameplaying thus seeks to address the aforementioned power distributions in a creative way to build a sense of academic community where people can exist with their student status and supervisor status. The data presented in the previous chapter, demonstrate how gameplaying was used as a useful tool to enable students to begin to understand how power operates within the classroom setting. This further aligns with the feminist education principle of scrutinizing power.

According to Jansen (2017:62), "The heart of the decolonisation argument is the notion of Europe at the centre and Africa the periphery on the margins. It is worth retelling the terms of

the centre-periphery argument in relation to knowledge production. The basic thesis is that the knowledge transaction between the centre and the periphery corresponds to the economic transactions between those at the centre and those at the margins of production". Through this research the aforementioned idea takes shape in the ways knowledge is shared in the classroom.

In line with the feminist education principle that promotes transformative learning methods, when commenting on how they understand a decolonial pedagogy, Morreira notes that (2017:292), "Attempts to shift the curriculum need to do more than deal with the supposed deficiencies of the knower: rather, they need to unearth the power dynamics at play in the curriculum itself, and in the pedagogy". Understanding the interplay of power is vital in beginning to re-imagine a decolonised curriculum, pedagogy and space. This was illustrated in the gameplaying sessions when participants felt more inclined to contribute to the learning environment once the power in the room was creatively addressed. Morreira (2017: 292) concludes by adding that, "we need to recognize the entanglements at play in the present, and the ways in which knowledge is organized such that some things count as legitimate whilst others do not".

Given the structural challenges that universities are met with, the insertion of the 'Clue & A' game into the classroom at UCT's African Feminist Department allowed for students and academics within the department to do critical work within the confines of capitalism and neoliberalist university administration. The research has shown a positive response to the use of gameplaying within a classroom setting. Moreover, developing this community of practice through innovative ways such as gameplaying has allowed for students to feel validated and 'seen' within the classroom, and the university. The deliberate use of humour, fun and enjoyment not only created a learning environment that was appealing for the student and staff participants, but it amplified the call for the need to highlight the humanity of students and staff participants whilst also acknowledging the capacity for both students and academic staff to contribute towards knowledge production in the classroom.

Playing with Possibility

The scholarly discourse illustrates the foundational elements of feminist education encompassing six critical principles: the scrutiny of power dynamics, the amplification of marginalized voices, the promotion of diversity and inclusivity, the cultivation of critical thinking pertaining to societal structures, the advocacy for transformative learning methods, and the recognition that activism is fundamental to the transformative underpinning of the

curriculum (Shah, 2021). Upon closer examination within the realm of African Feminist Studies, the inquiry into "What is feminist pedagogy in African Feminist Studies?" revealed insights from participant responses within the African Feminist Studies or Gender Studies classroom.

Participants uniformly articulated their understanding of feminist studies pedagogy within African Feminist Studies as an educational approach inherently engaged in the critical examination of power dynamics and critical thinking. This was notably evidenced by the utilization of gameplaying as a disruptive tool against entrenched power differentials that perpetuate exclusion and marginalization of individuals situated at society's periphery. Furthermore, the educational approach in question purposefully fostered an environment conducive to fostering diverse voices, notably employing dynamic modes of expression such as translanguaging within gameplaying sessions. Additionally, the transformative nature intrinsic to Gender Studies/African Feminist Studies pedagogy was corroborated by its resonance with the transformative learning ethos embodied within the 'Clue & A' game format, indicating an alignment between the pedagogical approach and the transformative learning methodologies espoused within the discipline.

Within the framework of the community-building sub-themes—encompassing safety through play, delineating boundaries, fostering bonds, and exploring competition—a deeper validation of the characteristics defining a feminist pedagogy emerges. This analysis also unveils additional dimensions beyond the previously discussed six principles, illustrating that a feminist pedagogy not only cultivates safety to fortify collegial relationships but also facilitates intergenerational learning among students and academic faculty by embracing diverse forms of knowledge and acknowledging learning from errors. Moreover, it challenges the conventional notion associating competition solely with negative emotional connotations. Instead, the competitive aspect integrated into gameplaying, notably exemplified in the 'Clue & A' experience, endeavours to foster community through innovative and captivating means.

The educational approach centred on game-based learning deliberately employs gameplay to facilitate educational processes. What sets this instructional methodology apart from traditional approaches is its reliance on games, enjoyment, informality, and collaboration as fundamental elements of the teaching and learning process. This concept is underscored in academic literature and substantiated by research wherein participants emphasize the significance of game-based pedagogy. One notable aspect emerging as we delve deeper into understanding game-based pedagogy revolves around the themes of 'Space & Language.' Research indicates

that the environment cultivated by employing game-based pedagogy provides participants with a heightened sense of belonging, facilitated by the informality it encourages. Consequently, students shed the performative facade that typically constrains their speech and actions. This approach allows students to authentically engage in the learning process, providing a platform for them to express their identities and experiences comfortably and genuinely.

Returning to the sub-research query of, “How does the pedagogy of playing games function as a decolonial method for teaching and learning in African Feminist Studies?”, this study has demonstrated that employing gaming pedagogy serves as a decolonizing tool within an African Feminist Studies educational setting through multifaceted means. This observation holds significance in recognizing that the envisioned decolonial classroom is not uniform and necessitates diverse methodologies to attain its ideal form. It is evident from this research that the aforementioned objective is accomplished by the inventive utilization of gameplay, which effectively addresses power dynamics within the classroom. Furthermore, gaming activities acknowledge both students and faculty as individuals with inherent humanity rather than mere numerical entities such as student or staff numbers thereby contributing to the expansion of the knowledge repository. Additionally, the integration of gameplay facilitates the transformation of the classroom into an environment that encourages student involvement with the curriculum across diverse linguistic registers and identities. Finally, the incorporation of gameplay techniques has shown instrumental in reshaping the classroom space, allowing for the reimagining of boundaries, positioning, the use of translanguaing, and the utilization of everyday emotions, such as humour, to foster an environment where both students and faculty feel recognized, secure, and enthusiastic about the processes of learning and unlearning.

Through the rigorous research processes and careful examination of participant reflections, it becomes evident that incorporating gameplaying within a feminist and decolonial classroom setting holds considerable benefits for multiple reasons. Firstly, the analysis of the collected data reveals that gameplaying facilitates the cultivation of a community, particularly one that embraces feminist values within the specific context under investigation. Given the core tenets advocated by feminism, the introduction of gameplaying as an instructional method within the Women’s/ Gender/ Feminist Studies classroom demonstrates its potential for fostering positive outcomes. Moreover, the discipline focuses on comprehending the functioning of power structures in society through an intersectional lens. Consequently, this game provides an avenue for practical application, enabling students to actively engage with the subject matter in the classroom setting.

Furthermore, an essential principle within Women's/ Gender/ Feminist Studies is the amplification of marginalized voices, granting a platform to students who often find themselves silenced. In this regard, gameplaying offers students an opportunity to express themselves through creative and non-confrontational means, thereby validating their voices and encouraging their active participation. Moreover, the utilization of this game allows students to explore different language registers, make use of translanguaging and diverse forms of expression, eliciting a positive response from the participants. This, in turn, further nurtures a culture of voice within the classroom, leading to more vibrant and dynamic discussions.

In addition to the psychosocial impacts, it is worth noting that students tend to engage more effectively and achieve better performance when they are encouraged to interact with the curriculum in a non-confrontational manner. While gameplaying does possess a competitive element, the implementation of 'Clue & A' within the classroom environment has demonstrated a propensity for motivating students rather than accentuating their knowledge gaps. A recommendation here would be to introduce a gameplaying strategy such as 'Clue & A' to assist in facilitating teaching and learning of the curriculum. Moreover, in society, power manifests itself through various intricate mechanisms, operating in diverse ways and traversing multiple dimensions. These dimensions encompass significant aspects such as race, class, gender, ability, religion, age, and nationality, among others. Consequently, this complex power dynamic permeates the classroom environment through the lived experiences of both students and academic staff. Through the research process it has been highlighted that grappling with power and oppression through gameplaying has made the difficult conversations easier to manage in the classroom for both academic and student.

In light of this reality, the game 'Clue & A' emerges as an innovative approach that does not seek to eradicate the existing power differentials within the classroom. Rather, it provides a creative platform for acknowledging and engaging with power, privilege, and oppression. This is achieved by encouraging critical examination and discussion of sensitive subject matter. By doing so, the game facilitates an environment where students are empowered to express themselves using their own unique languages and registers and through humour.

Furthermore, Clue & A embraces the notion of acknowledging the limits of knowledge and the presence of uncertainty. It creates space for both knowing and not knowing, fostering a humble and open-minded atmosphere that encourages exploration and learning. In this context, academic staff are portrayed not as omniscient masters, but rather as facilitators of knowledge production. Positioning academic staff in this way emphasizes the importance of collaborative

engagement and the shared responsibility of all participants in the pursuit of knowledge within the classroom.

Whilst using multiple different data collection strategies proved to be very laborious for the researcher, this strategy was very well received by the participants who had an option to decide how they would engage in the research. This was very useful as it made the research process participant-focused and speaks to the theoretical framework of this study that aims to employ decolonial feminist ways of engaging in research, teaching, and learning.

In summary, gameplaying in the context of 'Clue & A' presents an invaluable opportunity to address power dynamics, privilege, and oppression within the educational setting. By unpacking sensitive content, promoting self-expression, and redefining the role of academic staff, the game contributes to a more inclusive and equitable learning environment. With this said, the research has shown that the implementation of gameplaying is possible in a context already open to decolonial feminist pedagogies. Further, gameplaying in this context proves to be a decolonial and feminist way of engaging the curriculum and that translanguaging, fun or humour and gameplaying creates a learning environment that is transformative, open to learning and relearning, inter-generational and equitable.

CHAPTER 6: CONCLUSION

The principal aim of this dissertation was to explore gameplaying as a method for teaching and learning in the context of the AFS/GS curriculum and commitments to a decolonial feminist pedagogy. With this in mind, this study revealed how power operates within the teaching environment with academic staff and students and among students themselves in the classroom. In turn, this study then showed how power differentials could be negotiated and navigated within the academic and student relationship, amongst students and amongst academics within their department. Moreover, this study sought to understand the experiences of students and academic staff at the University of Cape Town within the African Feminist Studies department and the discipline at large. The aforementioned aims were done through the use of qualitative research methods that are explored in detail in the methodology section of this dissertation. Added to this, this project made use of a decolonial feminist framework that supported the work through the methodological strategies that were curated for carrying out this research that has been presented in this dissertation.

The literature has shown that whilst the call for a decolonised university exists from various stakeholders including such as students and academic staff, having this goal realised proves to be difficult within a neoliberal university. The data has confirmed that the within the African Feminist whilst there has been a consistent agenda of curating a decolonial classroom, there efforts still do require university support which is often limited. Additionally, the literature has shown that gameplaying as a method for teaching and learning is not commonplace within the Social Sciences but can often been seen within the Health Science faculty when students practice on how they will deal with patients and how to perform their daily tasks as medical professionals.

The findings presented in this dissertation have highlighted many learnings regarding the usefulness of making use of gameplaying for teaching and learning. Through the themes of creating community, language and space, and pedagogy, it is apparent that gameplaying does enable and maintain a decolonial feminist classroom in the ways that it allows for intergeneration learning, it positions both student and academic staff as knowledgeable and contributors to the archive. Using gameplaying, participants report that this creates a greater sense of collegiality among students and academic staff. In turn this supports intergenerational learning as students and academic staff members are seen as bearers of knowledge. Under the theme of creating community, the data has also shown that once there is an environment of

collegiality, students feel that the learning environment is safe to share their lived experiences in.

Creating community and opening possibilities for language and space impacts the learning environment and the psychosocial environment of the student. When a space encourages translanguaging and is inviting of the idea that fun and humour has a seat in the classroom, students can share their voices more freely. Added to this, a humanizing pedagogy understands and recognizes the humanness of students and staff in a learning environment further supports intergenerational learning, understanding critiquing power and allows the classroom to be a dynamic space. This research has further shown that the use of gameplaying for teaching and learning opens new possibilities as to how we engage with the curriculum. It creates an environment where students and staff can be nurtured and constantly learning and unlearning in muti-generational ways. With this said, the research has shown that this type of transformative way of learning proved to be successful in the context of the African Feminist Studies classroom as the discipline calls for students and staff to be transformative and open to new ideas. This basis then supported the introduction of gameplaying in the classroom.

Through gameplaying we can maintain a decolonial feminist classroom that will enable community, empower students and staff within their own languages and move from the idea that knowledge production and learning can happen in a 'top-down approach'. Rather that both students and academic staff are repositories of knowledges. Furthermore, through this research I argue that the use of gameplaying can be used as a tool for teaching and learning in a decolonial feminist classroom. Whilst the call for decolonial education is not unique to the South African higher education realm, the route towards a decolonised curriculum should not be a 'cut and paste' approach applied to all universities, rather the approaches should be unique to each institution to address the challenges that they face. Within the African context, Behari-Leak (2019) calls us to look towards an African-centred curriculum that would be context specific. Added to this, this research also affirms that the decolonial work should extend beyond the classrooms and should also be present in other spaces of the university.

REFERENCE LIST

Abdulatief, S., Guzula, X. & McKinney, C.2021. Delinking from Colonial Language Ideologies: Creating Third Spaces in Teacher Education. In *Language and Decoloniality in Higher Education: Reclaiming Voices from the South*. Z. Bock & C. Stroud, Eds. London: Bloomsbury Publishing Plc. 135-158.

Alcoff, L & Potter, E. 1993. Feminist Epistemologies. New York: Routledge.

Alexander, L. 2007. Invading pure space: disrupting black and white racially homogenised spaces. *South African Journal of Psychology*. 37(4): 738–754.

Arend, M., Humna, A., Hutchings, C & Nomdo, G. 2017. The messiness of meaning making: Examining the affordances of the digital space as a mentoring and tutoring space for acquisition of academic literacy. *Journal of Student Affairs in Africa*. 5(2): 89-111.

Aronowitz, S. 1998. Introduction to Paulo Freire, Pedagogy of Freedom. Lanham: Rowman and Littlefield.

Asher, N. 2017. Engaging identities and cultures in a globalized, postcolonial India: Implications for decolonizing curriculum and pedagogy. In *Second international handbook of urban education*. W. T. Pink & G. W. Noblit, Eds. Cham, Switzerland: Springer International Publishing. 97-112.

Baderoon, G. 2011. 'This is our speech': Voice, body and poetic form in recent South African writing. *Social Dynamics*. 37(2):213-227.

Baillie, G., Duker, M., & Nsele, Z. 2019. Grasping the regimes of language, space and identity in the visual of post-apartheid higher education in South Africa. *Journal of Student Affairs in Africa.* 7(1): 123–143

Baker, S., Bongi, B., Burke, R. & Humna, A. 2019. The invisibility of academic reading as social practice and its implications for equity in higher education: a scoping study. *Higher Education Research & Development*. 38(1):142-156.

Bayeck, R. Y. 2018. A review of five African board games: is there any educational potential? *Cambridge Journal of Education*. 48(5):533-552.

Behari-Leak, K & McKenna, S. 2017. Generic gold standard or contextualised public good? Teaching excellence awards in post-colonial South Africa. *Teaching in Higher Education*. 22(4):408-422.

Behari-Leak, K. & Mokou, G. 2019. Disrupting metaphors of coloniality to mediate social inclusion in the global South. *International Journal for Academic Development.* 24(2):135-147.

Behari-Leak, K. 2019. Decolonial Turns, Postcolonial Shifts, and Cultural Connections: Are We There Yet? *English Academy Review* 36(1):58-68.

Behari-Leak, Kasturi. 2017. New academics, new higher education contexts: A critical perspective on professional development. *Teaching in Higher Education* 22(5): 485–500.

Benjamin, B. 2003. Affirmative Action, Diversity, and the Politics of Representation in Higher Education. *The Journal of higher education (Columbus)* 74. (1): 96–107.

Bennett, J & Reddy, V. 2007. Feeling the disconnect: Teaching sexualities and gender in South African higher education. *Feminist Africa*.

Bennett, J. 2002. Exploration of a "gap": Strategising Gender Equity in African Universities. Feminist Africa. 1:

Berland, M & Lee, V. 2011. Collaborative strategic board games as a site for distributed computational thinking. *International Journal of Game-Based Learnin*g. 1(2): 65-81.

Bhabha, H. 1994. The location of culture. London: Routledge

Bhana, D. 2014. Race matters and the emergence of class: Views from selected South African university students. *South African Journal of Higher Education*, 28(2): 355– 367.

Bhavnani, K., Foran, J & Kurian, P. 2003. Feminist futures: re-imagining women, culture and development. London: Zed Books.

Bhavnani, K., Foran, J. & Kurian, P. A. Feminist Futures: Re-imagining Women, Culture and Development. New York: Zed Books.

Bitzer, E. M. 2010. Some myths on equity and access in higher education. *South African Journal of Higher Education*. 24(2), 298–312.

Black, R. W., & Reich, S. M. 2011. Affordances and constraints of scaffolded learning in a virtual world for young children. *International Journal of Game-Based Learning*, 1(2):, 52–64.

Bock, Z. & Stroud, C. (2021). Loving and Languaging in Higher Education: A Decolonial Horizon. In *Language and Decoloniality in Higher Education: Reclaiming Voices from the South*. Z. Bock & C. Stroud, Eds. London: Bloomsbury Publishing Plc. 1-18.

Boonzaier, F., & Mhkize, L. 2018. Bodies out of place: Black queer students negotiating identity at the University of Cape Town. *South African Journal of Higher Education*. 32(3):81–100.

Boyd, D. J. 2018. Early Childhood Education for Sustainability and the legacies of two pioneering giants. *Early Years: an international research journal*. 38 (2): 227-239.

Bozalek, D. Ng'ambi, D. Wood, J. Herringting, J. Hardman & A. Amory, Eds. London: Routeledge. 234-241.

Bozalek, V., Ng'ambi, D., Wood, D., Herrington, J., Hardman, J. & Amory, A. Conclusion: towards a transformative higher education pedagogy. In *Activity Theory, Authentic Learning and Emerging Technologies: Towards a transformative higher education pedagogy*. V.

Brooks, D. C. 2011. Space matters: The impact of formal learning environments on student learning. *British Journal of Educational Technology.* 42(5): 719–726.

Bragg, Leicha A. 2012. The effect of mathematical games on on-task behaviours in the primary classroom. *Mathematics Education Research Journal* 24, (4): 385-401.

Bubikova-Moan, J., Næss Hjetland, H., & Wollscheid, S. 2019. ECE teachers' views on play-based learning: a systematic review. *European Early Childhood Education Research Journal*, *27*(6): 776–800.

Burke, P. J. (2018). Trans/Forming Pedagogical Spaces: Race, Belonging and Recognition in Higher Education. In *Dismantling Race in Higher Education.* J. Arday & H. S. Mirza, Eds. Cham: Springer International Publishing. 365–382.

Byrne, D. 2017. Teaching and Researching Women's and Gender Studies in Post-apartheid South Africa. *Gender and Research*. 18 (1): 113-129.

Carolissen, R. 2018. Negotiating Belonging through Language, Place and Education: An auto-ethnography. In *Transforming Transformation in Research and Teaching at South African Universities*. R. Pattman & R. Carolissen, Eds. Stellenbosch: African Sun Media. 467-483.
Carolissen, R., Canham, H., Fourie, E., Graham, T., Segalo, P. & Bowman, B. 2017. Epistemological resistance towards diversity: teaching community psychology as decolonial project. *South African Journal of Psychology*. 47(4):495-505.

Carreiro, J. L & Kapitulik, B. P. 2010. Budgets, board games, and make believe: The challenge of teaching social class inequality with non-traditional students. *Am Soc*. 41(3):232-248.

Chiumento, A., Machin, L., Rahman, A., & Frith, L. 2018. Online interviewing with interpreters in humanitarian contexts. *International Journal of Qualitative Studies on Health and Well-Being*. 13(1): 1–10.

Christensen, L.M. 2000. Critical literacy: Teaching reading, writing, and outrage English Journal. 11(2): 234-245.

Coghlan, C. L., & Huggins, D. H. (2004). That's not fair? A simulation exercise in social stratification and structural inequality. *Teaching Sociology*, 32(2): 177–187.

Cohen, N., & Arieli, T. 2011. Field Research in Conflict Environments: Methodological Challenges and Snowball Sampling. *Journal of Peace Research*. 48: 423-435.

Connell, R. 2013. The neoliberal cascade and education: An essay on the market agenda and its consequences. *Critical Studies in Education*. 54(2):99-112.

Cook-Sather, A. 2007. Resisting the impositional potential of student voice work: Lessons for liberatory educational research from poststructuralist feminist critiques of critical pedagogy. *Discourse: Studies In the Cultural Politics of Education*. 28(3):389-403.

Cosser, M. 2018. Differential pathways of South African students through higher education. *International Journal of Educational Development*. 59: 100–109.

Crenshaw, K. 1989. Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics. *University of Chicago Legal Forum*. 1: 139-167.

Creswell, J. W. 2008. *Educational research: planning, conducting, and evaluating quantitative and qualitative research* (3rd ed). Pearson/Merrill Prentice Hall.

Darder, A. 2002. Reinventing Paulo Freire, A Pedagogy of Love. Cambridge, MA: Weestview.

de Gruchy, T., Vearey, J., Opiti, C., Mlotshwa, L., Manji, K., & Hanefeld, J. (2021). Research on the move: exploring WhatsApp as a tool for understanding the intersections between migration, mobility, health and gender in South Africa. *Globalization and Health*, 17(1): 1-13.

De Guimarães, R. S. 2018. Gender and sexualities on interdisciplinary courses: An autobiographic experience. *Policy futures in Education*. 16(5): 553-564.

De Lissovoy, N. 2010. Decolonial pedagogy and ethics of the global. *Discourse: Studies in the Cultural Politics of Education.* 31(3): 279-293.

De Montigny, G. A. J. 2019. Conversational analysis for Social Work: Talking with youth in care. New York: Routledge.

Deakin, H. & Wakefield, K. 2014. Skype interviewing: reflections of two PhD researchers. *Qualitative Research: QR.* 14(5): 603–616.

Debs, M. C & Brown, K. E. 2017. Students of Color and Public Montessori Schools: A Review of the Literature. *Journal of Montessori Research*. 3(1):1-15.

Dixon, K & Janks, H. 2018. Location and Dislocation: Spatiality and transformation in higher education. In *Transforming Transformation in Research and Teaching at South African Universities*. R. Pattman & R. Carolissen, Eds. Stellenbosch: African Sun Media. 89-107.

Doucet, A. & Mauthner, N. S. 2019. Knowing Responsibility: Ethics, feminist epistemologies and methodologies. In *Ethics in Qualitative Research*. T. Miller, M. Birch, M. Mauthner & J. Jessop, Eds. London: SAGE Publications Ltd. 122-139.

Dube, B. Hobane. 2011. Transition to university: perceptions of first year Humanities students from impoverished backgrounds at the University of Cape Town. MSocSci dissertation (Clinical Social Work). University of Cape Town.

Dundes, L., & Harlow, R. 2004. Illustrating the nature of social inequality with the simulation Star Power. *Teaching Sociology*, 33(1):32–43.

Edwards, R. & Mauthner, M. 2019. Ethics and feminist research: Theory and practice. In *Ethics in Qualitative Research*. T. Miller, M. Birch, M. Mauthner & J. Jessop, Eds. London: SAGE Publications Ltd. 14-28.

English, L. 2008. Revisiting voice, subjectivity and circles: Feminist pedagogy in the twenty-first century. *Journal of Adult Theological Education*, 5(2):112-125.

English, L.M. 2008. Revisiting voice, subjectivity and circles: Feminist pedagogy in the twenty-first century. *Journal of Adult Theological Education*. 5(2):112-125.

Esterberg, K. G. 2002. Qualitative Methods in Social Research. Boston: McGraw-Hill.

Fanon, F. 1967. Black skin, white masks. New York: Grove Press.

Freire, P. 1970. Pedagogy of the oppressed. London, England: Penguin Books.

Freire, P. 2004. Pedagogy of Indignation. Boulder: Paradigm

Fülöp, M. 2004. Competition as a culturally constructed concept. In Travelling Facts: The Social Construction, Distribution, and Accumulation of Knowledge. C. Baillie, E. Dunn, & Y. Zheng, Eds. Frankfurt: Campus Verlag, 124–148.

Garuba, H. 2011. Thinking Africa + the diaspora differently: theories, practices, imaginaries. *Social Dynamics*. 37(3):427-429.

Geduld, D. & Sathorar, H. 2016. Humanising pedagogy: An alternative approach to curriculum design that enhances rigour in a B.Ed. programme. *Perspectives in Education*. 34(1): 40-52.

Gee, J. P. 2008. Learning and games. In *The ecology of game: Connecting youth, games and learning*. K. Salen, Ed. Cambridge: The MIT Press. 21-40.

Gibson, V & Douglas, M. 2013. Critically: The experience of developing an interactive educational tool based on board games. *Nurse Education Today*. 33:1612-1616.

Gibson, V. & Douglas, M. 2013. Criticality: The experience of developing an interactive educational tool based on board games. *Nurse Education Today*, *33*(12): 1612–1616.

Gillies, V. & Alldred, P. 2019. The ethics of intention: Research as a political tool. In *Ethics in Qualitative Research*. T. Miller, M. Birch, M. Mauthner & J. Jessop, Eds. London: SAGE Publications Ltd. 43-60.

Gore, J.M. 1993. The struggle for pedagogies: Critical and feminist discourses as regimes of

Gqola, P.D. 2004. Language and power: A black woman's journey through three South African universities. In *Hear our voices: Race, gender and the status of black South African women in the academy.* R. Mabokela & Z. Magubane. (Eds). Pretoria: University of South Africa Press. 25-40.

Griffee, D. T. 2005. Research Tips: Classroom Observation Data Collection, Part II. *Journal of developmental education*. 29 (2):36–39.

Grosfoguel, R. 2013. The structure of knowledge in Westernized universities: Epistemic racism/ sexism and the Four Genocides/Epistemicides of the long 16th Century. *Human Architecture: Journal of the Sociology of Self-Knowledge.*11 (1): 73–90.

Guha, R., & Spivak, G. Chakravorty. 1988. *Selected Subaltern studies*. Can the subaltern speak? Oxford: Oxford University Press.

Hames, M. 2016. Black feminist intellectual activism: A transformative pedagogy at a South African university. Ph.D. Thesis. University of Cape Town. Available.

Harding, S. 2017. Latin American Decolonial Studies: Feminist Issues. *Feminist Studies, 43*(3): 624-636.

Hendricks, C & Lewis, D. 1994. Voices from the Margins. Agenda: Empowering Women for Gender Equity. 20:61-75.

Hennink, M., Bailey, A., & Hutter, I. 2011. Qualitative research methods. London: SAGE.

Herrick, T. 2019. The student guide to Freire's pedagogy of the oppressed. *Pedagogy, Culture & Society*. 27(3):419-421.

Holland, J., Blair, M & Sheldon, S. 1995. Debates and Issues in Feminist Research and Pedagogy: a Reader. Clevedon: Multilingual Matters.

hooks, b. 1994. Teaching to transgress: Education as the practice of freedom. New York: Routledge.

Hurst, E & Mona, M. 2017. ‘Translanguaging’ as socially just pedagogy. *Education as Change*. 21(2):126-148.

Hurst, E. 2010. The identity reflected in the assessment criteria for a professional Honours degree thesis. *African Journal of Research in Mathematics, Science and Technology Education*. 14(2):71-84.

Hurst, E. 2015. ‘The thing that kill us’: student perspective on language support in a South African University. *Teaching in Higher Education*. 20(1): 78-91.

Hurst, E. 2016. Navigating language: strategies, transitions, and the ‘colonial wound’ in South African education. *Language and Education*. 30(3): 219-234.

Hurst-Harosh, E. 2018. ‘They even speak Tsotsitaal with their teachers at school’: The use (and abuse) of African Urban Youth Languages in Educational Contexts. *Africa Education Review*. DOI: 10.1080/1146627.2018.14467736

Hurst-Harosh, E. 2019. Tsotsitaal and decoloniality. *African Studies*. 78(1):112-125.

Jansen, J. 2019. On the Politics of Decolonisation: Knowledge, Authority and the Settled Curriculum. In *Decolonisation in universities: the politics of knowledge*. J. Jansen, Ed. Johannesburg: Wits University Press. 50-78.

Jansen, J. 2019a. Introduction and Overview: Making Sense of Decolonisation in Universities. In *Decolonisation in universities: the politics of knowledge*. J. Jansen, Ed. Johannesburg: Wits University Press. 1-12.

Jantjies, M. 2020. How South Africa can address digital inequalities in e-learning. Available: https://theconversation.com/how-south-africa-can-address-digital-inequalities-in-e-learning-137086 [2024, January 29].

Jaspers, K & Deutsch, K. W.1959. The Idea of the University. London: Owen.

Jessup, M. M. 2001. Sociopoly: life on the boardwalk. Teaching Sociology, 29(1): 102–109.

Jodamus, J., Roberston, M. & Nadar, S. 2022. Transdisciplinary, transgressive and transformative: Pedagogical reflections on sexual ethics, religion, and gender. *Critical African Studies*. 1-16.

Kallaway, P. 1986. Education and the state: From mass education to Bantu education to people's education: Some preliminary notes. In *Education at the crossroads*. D. Young and R. Burns, Eds. Cape Town: University of Cape Town. 9-10.

Kandaswamy, P. 2018. Reflections on class: Intersectional, anticapitalist pedagogies for our times. *Feminist Formations*. 30(3):16-24.

Kapp, R. & Bangeni, B. 2009. Positioning (in) the discipline: Undergraduate students' negotiations of disciplinary discourses. *Teaching in Higher Education*. 14(6): 587–596.

Kara, H. & Khoo, S.-M. 2020. *Researching in the Age of COVID-19: Volume I Response and Reassessment*. Bristol: The Policy Press.

Kasente,H. D. 1996. Gender studies and gender training in Africa. *Development in Practice*. 6(1):50-69.

Kessi, S & Boonzaier, F. 2018. Centre/ing decolonial feminist psychology in Africa. South African Journal of Psychology. 48(3): 299-309.

Kessi, S. & Cornell, J. 2015. Coming to UCT: Black students, transformation and discourses of race. *Journal of Student Affairs in Africa*. 3(2): 1–16.

Kiguwa, P. 2019. Feminist approaches: An exploration of women's gendered experiences. In *Transforming Research Methods in the Social Sciences*. S. Laher, A. Flynn & S. Kramer. Johannesburg: Wits University Press. 220-235.

King, J., Hill, K. & Gleason, A. 2015.All the world's a stage: evaluating psychiatry role-play-based learning for medical students. *Australasian Psychiatry*.23(1): 76–79.

Kistner, U. 2011. Under new management; the ambiguities of 'transformation' in higher education. *Transformation: Critical perspectives on Southern Africa*. 77(1):136-151.

Ladur, A., van Teijlingen, E & Holloway, I. 2018. 'Whose Shoes?' Can an educational board game engage men in pregnancy and childbirth? *BMC Pregnancy and Childbirth*. 81(18):1-8.

Lambert, C. & Parker, A. 2006. Imagination, hope and the positive face of feminism: pro/feminist pedagogy in post-feminist times? *Studies in Higher Education*. 31(4):469-482.

Lange, L. 2019. The curriculum case for decolonisation. In *Decolonisation in universities: the politics of knowledge*. J. Jansen, Ed. Johannesberg: Wits University Press. 29-48.

Lave, J., & Wenger, E. 1991. Situated learning: legitimate peripheral participation. Cambridge University Press.

Le Grange, Lesley. 2016. Decolonising the University Curriculum. *South African Journal of Higher Education.* 30 (2): 1–12.

Leacock, C., Warrican, S & Rose, G. 2009. Research methods for inexperienced researchers: guidelines for investigating the social world. Kingston, Jamaica: Ian Randle.

Lewin, J-L., Mabogwane, K., Smit, A., Alexander, A., Mokoena, A & Nyaruwata, C. 2019. What is Blackw?nhood: An intersectional dialogue with the Young Wom?n's Leadership Project. *Agenda*. DOI: 10.1080/10130950.2019.1603424.

Lewis, D. 2018. Neoliberalism and Feminism in the South African Academy. In *Women's/ Gender/ Feminist Studies and the New Academic Governance.* H. Kahlert, ed.Germany: Springer VS, Wiesbaden.

Li, L. C., Grimshaw, J. M., Nielsen, C., Judd, M., Coyte, P. C., & Graham, I. D. (2009). Evolution of Wenger's concept of community of practice. *Implementation Science: IS*. 4(1): 1-8.

Lorde, Audre. 2007. *Sister outsider.* London: Penguin Books

Lugones, M. 2010. Towards a Decolonial Feminism. *Hypatia*. 25(4): 742-759.

Lunga, P., Esterhuizen, S. & Koen, M. 2022. Play-based pedagogy: An approach to advance young children's holistic development*.* *South African Journal of Childhood Education*. 12(1): 1-12.

Madden, M. 2014. Pedagogical encounters, graduate teaching assistants, and decolonial feminist commitments. Feminist Teacher. 25(1): 55-74.

Mahmooh, M. 2019. Decolonising Universities. In *Decolonisation in Universities: The politics of knowledge.* J. Jansen, (Ed). Johannesburg: Wits University Press. 15-29.

Makalela, L. 2015. Translanguaging as a vehicle for epistemic access: cases for reading comprehension and multilingual interactions. *Per Linguam: A Journal of Language Learning*. 31(1):15–29.

Maldonado-Torres, N. (2007). On the coloniality of being: Contributions to the development of a concept. *Cultural Studies.* 21(2): 240–270.
Maldonado-Torres, N. 2011. Thinking through the Decolonial Turn: Post-continental Interventions in Theory, Philosophy, and Critique—An Introduction*. Journal of Peripheral Cultural Production of the Luso-Hispanic World.* 12:1-15.

Malone, T. W. 1981. Toward a theory of intrinsically motivating instruction. *Cognitive Science.* 5(4): 333–369.

Malone, T. W., & Lepper, M. R. 1987. Making learning fun: A taxonomy of intrinsic motivation for learning. In *Aptitude, leaning, and instruction, Volume 3: Conative and affective process analyses*. R. E. Snow & M. J. Farr, Eds. Hillsdale: Erlbaum.223-253.

Mama, A. 2004. Demythologising Gender in Development: Feminist Studies in African Contexts. *IDS Bulletin*. 35(4):121 – 124.

Mamdani, M. 2019. The Arguments for Decolonisation. In *Decolonisation in universities: the politics of knowledge*. J. Jansen, Ed. Johannesburg: Wits University Press. 15-28.

Mangcu, X. 2017. *Biko: a biography.* Cape Town: Tafelberg.

Manning, J. 2021. Decolonial feminist theory: Embracing the gendered colonial difference in management and organisation studies. *Gender, work, and organization*. 28 (4): 1203–121.
Manicom, L & Walters, S. 2012. Feminist Popular Education in Transnational Debates : Building Pedagogies of Possibility. New York, NY: Palgrave Macmillan.

Martí-Centelles, V. & Rubio-Magnieto, J. 2014. ChemMend: A Card Game to Introduce and Explore the Periodic Table While Engaging Students' Interest. *Journal of Chemical Education*. 91(6): 868-871.

Matandela, M. 2017. Redefining Black Consciousness and resistance: The intersection of Black Consciousness and Black Feminist thought. *Agenda*. 31(3-4):10-28.
Mbembe, A. 2019. Future Knowledges and Their Implications for the Decolonisation Project. In *Decolonisation in universities: the politics of knowledge*. J. Jansen, Ed. Johannesburg: Wits University Press. 239-254.

Mbembe, A. 2019. Future Knowledges and Their Implications for the Decolonisation Project. In *Decolonisation in universities: the politics of knowledge*. J. Jansen, Ed. Johannesburg:

Wits University Press. 239-254.

McArthur, J. 2010. Achieving social justice within and through higher education: The challenge for critical pedagogy. *Teaching in Higher Education*. 15(5): 493-504.

McFadden, P. 2001. Cultural practice as gender exclusion: Experiences from Southern Africa, In *Discussion of women empowerment: Theory and practice*. Stockholm: SIDA.

McGettigan, T. 1992. What is radical pedagogy? *Radical Pedagogy*, 1(1): n.p. [Online].
McKenna, B. 2013. Paulo Freire's blunt challenge to anthropology: Create a Pedagogy of the Oppressed for your times. *Critique of Anthropology*. 33(4):447-475.

Meena,R. 1992. Gender in Southern Africa: Conceptual and Theoretical issues. Harare: SAPES Books.

Mertens, D. 2010. Philosophy in mixed methods teaching: The transformative paradigm as illustration. *International Journal of Multiple Research Approaches*. 4 (1) :9-18.

Mignolo, W. & Walsh, C. On Decoloniality: Concepts, Analytics and Praxis. Durham and London: Duke University Press.

Mignolo, W. D. (2009). Epistemic disobedience, independent thought and decolonial freedom. *Theory, Culture & Society*. 26(7-8): 159–181.
Mignolo, W. D. 2007. Delinking. *Cultural Studies*, 21: (2):449 – 514.

Mignolo, W. D. 2007. Introduction: Coloniality of Power and De-colonial Thinking. *Cultural Studies.* 21 (2–3): 155–167.

Miller, T. & Bell, L. 2019. Consenting to What? Issues of access, gatekeeping and 'informed' consent. In *Ethics in Qualitative Research*. T. Miller, M. Birch, M. Mauthner & J. Jessop, Eds. London: SAGE Publications Ltd. 61-75.

Miller, T. 2019. Reconfiguration, Research Relationships: Regulations, new technologies and doing ethical research. In *Ethics in Qualitative Research*. T. Miller, M. Birch, M. Mauthner & J. Jessop, Eds. London: SAGE Publications Ltd. 29-42.

Mirza, H & and Joseph, C. 2010. *Black and Postcolonial Feminisms in New Times : Researching Educational Inequalities.* London: Routledge.

Moletsane, R., Haysom, L. & Reddy, V. 2015. Knowledge production, critique and peer review in feminist publishing: reflections from Agenda. *Critical Arts*. 29(6):766-784.

Morreira, S. 2017. Steps towards decolonial higher education in Southern Africa? Epistemic disobedience in the humanities. *Journal of Asian and African studies*. 52 (3): 287-301.

Msila, V. 2007. From apartheid education to the revised national curriculum statement: Pedagogy for identity formation and nation building in South Africa. *Nordic Journal of African Studies*. 16(2):146-160.

Mwaniki, M. 2018. South African higher education language politics post #RhodesMustFall: The terrain of advanced language politics. *Southern African Linguistics and Applied Language Studies*. 30(1): 25-36.

Ndelu, S., Dlakavu, S & Boswell, B. 2017. Womxn's and nonbinary activist' contribution to the RhodesMustFall and the FeesMustFall student movements: 2015 and 2016. *Agenda*. 31(3-4):1-4.

Ndlovu-Gatsheni, W & Chambati, W. 2013. Coloniality of power in postcolonial Africa. Kenya: African Books Collective.

Neville, B., Elizabeth Wood, E., & Rogers,S . 1997. Teaching Through Play: Teachers' Thinking and Classroom Practice. Buckingham: Open University Press. *American Journal of Education*, *106*(2): 345–348. (bennet)

Noy, C. 2008. Sampling knowledge: the hermeneutics of snowball sampling in qualitative research. *International Journal of Social Research Methodology*. 11(4): 327-344.

O' Shaughnessy, S. & Krogman, N. 2011. A revolution reconsidered? Examining the practice of qualitative research in feminist scholarship. *Journal of Women in Culture and Society.* 37(2):494- 520.

Oakley, A. (2016). Interviewing Women Again: Power, Time and the Gift. *Sociology (Oxford).*50(1): 195–213.

Oloka-Onyango J and Tamale S (1995) 'The personal is political': why women's rights are indeed human rights: An African perspective on international feminism'. *Human Rights Quarterly.* 17(4): 691-731.

Oren, A. 2008. The use of board games in child psychotherapy. *Journal of Child Psychotherapy*. 34(3):364-383.

Orosz, G., Farkas, D., & Roland-Lévy, C. 2013. Are competition and extrinsic motivation reliable predictors of academic cheating? *Frontiers in Psychology*. 4 (87): 1-16.

Paramaditha, I. 2022. Radicalising 'Learning From Other Resisters' in Decolonial Feminism. *Feminist review*. 131 (1): 33–49.

Parker, G. 2019. Decolonising Minds via Curricula? In *Decolonisation in Universities: The politics of knowledge*. J. Jansen, (Ed). Johannesburg: Wits University Press. 255-265.

Parker, G. 2019. Decolonising Minds via Curricula? In *Decolonisation in Universities: The Politics of Knowledge* . J. Jansen, (Ed). Johannesburg: Wits University Press. 255-265.

Pereira, C. 2002. Between Knowing and Imagining: What Space for Feminism in Scholarship on Africa? *Feminist Africa*. 1:

Phillips, H. 2003. A Caledonian college in Cape Town and beyond: an investigation into the foundation(s) of the South African university system. *SAJHE/SATHO.* 17(3):122-128.

Phillips, H. 2004. 100 years old and still making history: The centenary of the Department of Historical Studies at the University of Cape Town. *South African Historical Journal*. 50(1):199-209.

Punch, K. 2014. Introduction to social research: qualitative and quantitative approaches. Los Angeles, California: SAGE publications

Quijano, A. 2000. Coloniality of Power, Eurocentrism, and Latin America. *Nepantla: Views from South*. 1 (3):533-580.

Quinn, V., Behari-Leak, K., Ganas, R., Olsen, A-M. & Vorster, J-A. 2019. Reflecting on feedback processes for new ways of knowing, being and acting. *International Journal for Academic Development*. DOI: 10.1080/1360144X.2019.1593174.

Ramazanoğlu, C & Holland, J. 2002. Choices and decisions: doing feminist research. In *Feminist Methodology: Challenges and Choices*. C. Ramazanoğlu & J. Holland, Eds. London: SAGE Publications. 145-149.

Ramdas, K. 2016. Feminist care ethics, becoming area. *Society & Space*. 34(5): 843–849.

Rayaprol, A. 2011.Teaching Gender in Indian universities: Reflections on Feminist pedagogy. *Sociological Bulletin*. 60(1): 65-78. Rodríguez Castro, L. 2020. 'Introduction: Colonial Feminisms and the Colonial Matrix of Power. In *Decolonial Feminisms, Power and Place*. Cham: Springer International Publishing. 1–31.

Reissman, C. 2005. Narrative Analysis. In *Narrative, Memory & Everyday life*. Huddersfield: University of Huddersfield. 1-17.

Rhodes University. 2024. CSSR staff. Available: https://www.ru.ac.za/criticalstudies/people/staff/ [2024, January 24].

Rodríguez Castro, L. 2020. Decolonial Feminisms: Place, Territory and the Body-Land'. In *Decolonial Feminisms, Power and Place*. Cham: Springer International Publishing. 33-58.

Rossatto, C. A. 2005. Engaging Paolo Freire's pedagogy of possibility: From blind to transformative optimism. United States of America: Rowman & Littlefield publishers.

Satterthwaite,J., Piper, H & Sikes, P. J.2009. Power in the Academy. Stoke-on-Trent: Trentham Books.

Sayed, Y., de Kock, T. & Motala, S. 2019. Between Higher and Basic Education in South Africa: What does Decolonisation mean for teacher education? In *Decolonisation in Universities: The politics of knowledge*. J. Jansen, (Ed). Johannesburg: Wits University Press. 155-180.

Sayed, Y., de Kock, T. & Motala, S. 2019. Between Higher and Basic Education in South Africa: What does Decolonisation mean for teacher education? In *Decolonisation in Universities: The Politics of Knowledge*. J. Jansen, (Ed). Johannesburg: Wits University Press. 155-180.

Schoeman, S. 2015. Feminist pedagogy as a new initiative in the education of South African teachers. *Koers:* 80 (4), 1–9.

Shah, R. 2021. Conceptualizing and Defining Pedagogy. *IOSR Journal of Research & Method in Education.* 11 (1): 6-29.

Silverman, D. 2013. Doing qualitative research. Los Angeles, California: SAGE Publications

Skirton, H & Blakely, G. 2009. Learning through play. *Nursing standard*. 24(8): 61.

Smith, H. 2006. Playing to learn: A qualitative analysis of bilingual pupil-pupil talk during board game play. *Language and Education*. 20(5): 415-437.

Smythe, W. E., & Murray, M. J. 2000. Owning the Story: Ethical Considerations in Narrative Research. *Ethics & Behavior.* 10(4): 311–336.

Spivak, Gayatri Chakravorty. 2012. *An Aesthetic Education in the Era of Globalization*. Cambridge: Harvard University Press.

Stake, J.E. 2006. Pedagogy and student change in the women's and Women's/ Gender/ Feminist Studies classroom. *Gender and Education*. 18(2):199-212.

Steensen, S. 2014. Conversing the audience: A methodological exploration of how analysis can contribute to the analysis of interactive journalism. *New Media & Society*. 16(8):1197-1213.

Stroud, C. & Kerfoot, C. 2021. Decolonizing Higher Education: Multilingualism, Linguistic Citizenship and Epistemic Justice. In *Language and Decoloniality in Higher Education: Reclaiming Voices from the South*. Z. Bock & C. Stroud, Eds. London: Bloomsbury Publishing Plc. 19-46.

Sullivan, J. 2012. Skype: An Appropriate Method of Data Collection for Qualitative Interviews? J *The Hilltop Review*. 6(1): 53-60.

Sumsion, J., Grieshaber, S., McArdle, F., & Shield, P. 2014. The "state of play" in Australia: Early childhood educators and play-based learning. *Australasian Journal of Early Childhood*, *39*(3): 4–13.

Sykes, H. 2006. Postfoundational thoughts about learning in different registers: Decolonial, cross-cultural, and Montessorian. *Curriculum Inquiry*. 36(1):5-13.

Tamale, S. 2020. *Decolonization and Afro-feminism*. Ottawa: Daraja Press.

Traditions? In *Transforming Transformation in Research and Teaching at South African Universities*. R. Pattman & R. Carolissen, Eds. Stellenbosch: African Sun Media. 51-71.

Troutmann, S. & Jimenez, I. 2016. Lessons in transgression: #BlackGirlsMatter and the feminist classroom. *Meridians: feminism, race, transnationalism*. 15(1): 7-39.

truth. New York: Routledge

Tsikata, D. 1997. Gender equity and the state in Ghana. *In Engendering African Social Science*. A. Imam, A. Mama & F. Sow, Eds. Dakar: CODESRIA.

Tuck, E & Yang, W. 2012. Decolonization is not a metaphor. Decolonization: Indigeneity. *Education & Society*. 1 (1): 1–40.

Universities: An introduction. In *Transforming Transformation in Research and Teaching at South African Universities*. R. Pattman & R. Carolissen, Eds. Stellenbosch: African Sun Media. 1-30.

University of Cape Town. 2018. Transformation Report -2018. *Report*. https://www.news.uct.ac.za/downloads/media/2018-UCT-Transformation-Report.pdf [2019, September 29].

University of Cape Town. 2024. *About African Feminist Studies*. Available: https://humanities.uct.ac.za/agi/about/about-african-feminist-studies [2024, January 24].

University of KwaZulu Natal. 2024. *Gender Studies*. Available: https://genderstudies.ukzn.ac.za/ [2024, January 24].

University of Pretoria. 2024. Explore our programmes. Available: https://www.up.ac.za/programmes [2024, January 24].

University of the Free State. 2024. *Centre for Gender and Africa Studies*. Available: https://www.ufs.ac.za/humanities/departments-and-divisions/centre-for-gender-and-africa-studies-home/general/staff [2024, January 24].

University of the Western Cape. 2024. *Women and Gender Studies about us*. Available: https://www.uwc.ac.za/study/all-areas-of-study/departments/department-of-women-and-gender-studies/about-us [2024, January 24].

wa Thiong'o, N. 1986. *Decolonising the mind: The politics of language in African literature*. London: J. Currey.

Weber, B. R. 2010. Teaching popular culture through Women's/ Gender/ Feminist Studies: Feminist pedagogy in a Postfeminist and Neoliberal academy? *Feminist teacher*. 20(2):124-138.

Wetcher-Hendricks, D., & Luquet, W. 2003. Teaching stratification with crayons. *Teaching Sociology*. 31(3):345–351.

Williams, J. J. 2001. Human rights and citizenship in post-apartheid South Africa. *Critical Arts*, *15*: 24–49.

Xaba, W. 2017. Challenging Fanon: A Black radical feminist perspective on violence and the Fees Must Fall movement. *Agenda*. 31(3-4):94-107.

Yavuz, S. 2008. The effects of interactive learning environments on cooperative learning achievement and student anxiety in environmental education. *The Turkish online journal of distance education TOJDE*. 9 (1): 193–204.

Yuval-Davis, N. 2006. Belonging and the politics of belonging. *Patterns of Prejudice*, 40:3, 197-214.

Zeleza, P. 2002. African Universities and Globalisation. *Feminist Africa*. 1:

Zembylas, M. & and Bozalek, V. 2017. Re-imagining Socially Just Pedagogies in Higher Education: The Contribution of Contemporary Theoretical Perspectives. *Education as Change.* 21 (2): 1–5.

Zembylas, M. 2015. Pedagogy of discomfort and its ethical implications: the tensions of ethical violence in social justice education. *Ethics and Education*. 10(2): 163-174.

Zembylas, M.. 2018. Decolonial Possibilities in South African Higher Education: Reconfiguring Humanising Pedagogies as/with Decolonising Pedagogies. *South African Journal of Education.* 38 (4): 1–11.

Zhang, F. & Kaufman, D. 2016. A review of intergenerational play for facilitating interactions and learning. *Gerontechnology*, 14(3), 127–138.

Zhang, F., Kaufman, D., Schell, R., Salgado, G., Seah, E. T. W. & Jeremic, J. 2017. Situated learning through intergenerational play between older adults and undergraduates. *International Journal of Educational Technology in Higher Education*. 14:1-16.

Zwiers, J. 2008. *Building academic language: Essential practices for content classrooms*. San Francisco, CA: Jossey-Bass.

APPENDIX 1: INFORMATION SHEET

UNIVERSITY OF CAPE TOWN
IYUNIVESITHI YASEKAPA • UNIVERSITEIT VAN KAAPSTAD

Faculty of Humanities
Department of Gender Studies
Information Sheet

Title of research project:

Re-imagining the Gender Studies classroom: Exploring boardgame playing as a (feminist) tool for teaching and learning

Nature of the research:

The purpose of my research is to explore the ways in which **boardgame playing** functions as a feminist **pedagogic** method for teaching and learning in **Gender Studies.**

Name of researcher:

Andrea Alexander			
Telephone	076 114 5440	**Email**	**Alxand007@myuct.ac.za**

Name of researcher's thesis supervisor / course lecturer:

Dr. Fatima Seedat & Prof. Ellen Hurst			
Telephone	021 650 4201	**Email**	Fatima.seedat@uct.ac.za

Department address details:

Gender Studies Department	
Telephone	021 650 2970

What are the implications of your involvement in this interview / project?
The researcher may explain these to you verbally in more detail, if needed.

Participation in this study is for the purposes of completing a full dissertation research paper for a Master's degree in Gender Studies at the University of Cape Town This research may be published and pseudonyms will be used to ensure anonymity

APPENDIX 2: CONSENT FORM

UNIVERSITY OF CAPE TOWN
IYUNIVESITHI YASEKAPA • UNIVERSITEIT VAN KAAPSTAD

Faculty of Humanities
Department of Gender Studies
Consent Sheet

Name of researcher:

Andrea Alexander

Title of research project:

Re-imagining the Gender Studies classroom: Exploring boardgame playing as a (feminist) tool for teaching and learning

By filling out this questionnaire / answering the questions put to me:

- I agree to participate in this research project.
- I have read this consent form and the information it contains and had the opportunity to ask questions about them.
- I agree to my responses being used for education and research on condition my privacy is respected, subject to the following:
- I agree for my interview to be video recorded on a Zoom call for transcription purposes
- I understand that I am under no obligation to take part in this project.
- I understand I have the right to withdraw from this project at any stage.
- I understand that this research might be published in a research journal or book. In the case of dissertation research, the document will be available to readers in a university library in printed form, and possibly in electronic form as well.

	Yes	No
My name may be used in the published research		
My personal details (e.g. age, occupation, position) may be included in the published research		
My responses can only be used in a way that I cannot be personally identifiable		

Name of Participant : ______________________

Signature of Participant : ______________________

Date : ______________________

The researcher must supply you with an ***Information sheet*** which provides his / her contact details, outlines the nature of the research and how the information will be used and explains what your participation in the research involves (e.g. how long it will take, participants' roles and rights (including the right to skip questions or withdraw without penalty at any time), any anticipated risks/benefits which may arise as a result of participating, any costs or payment involved (even if none, these should be stated))				
Has this been provided?	**Yes**		**No**	
Have your received verbal confirmation/explanations where needed?	**Yes**		**No**	

APPENDIX 3: INTERVIEW SCHEDULE (STUDENTS)

Interview schedule

1. *Introduction the study*

A Thank you for taking time out of your day to join this interview session. You have been selected to be part of this research because you have played the game 'clue & A' in our tuts. In this session I would just like to get your feedback on your experience of the game as it relates to teaching and learning within the academy, specifically Gender Studies. Our discussion today will be guided by a set of questions but feel free to speak to things that are not listed in this interview schedule. Please note that this session with be recorded for transcription purposes and if at any time you feel that you would like to discontinue participation then you are welcome to do so.

2. *Consent*

Before we get into the discussion, it's important for us to go through the consent form that I have sent to you together. Once again if you do want to discontinue participation you are welcome to do so.

3. *Brief overview of 'Clue & A'*

CLUE & A BOARDGAME INSTRUCTIONS

Clue & A is a board game that can be played by 8 or more people. Clue & A is invested in forwarding feminist and social justice agendas that seeks to encourage conversations around diversity and transformation.

OBJECTIVE:
The board has 4 different question marks that signify the different teams. Players should get into teams that compete against each other to reach the 'FINISH' circle. The first team to advance to this circle wins.

HOW TO PLAY:
Each team begins on the segment labelled 'START'. To advance to the next segment, a team member is required to describe the words/ terms/ concepts, or the people listed on the **PLAYING CARDS** within 30 seconds. In turn the remaining team members need to decipher these clues by proving an answer. For every correct answer, the team moves a segment forward. If you land on the scale icon, draw the **SCALE CARD** and follow the instructions on it.

SCALE:
The **SCALE CARDS** are modelled on real world phenomena that seek to highlight how access to social, economic and political capital allow people different levels of power and in turn render people privileged or disenfranchised. If a team draws a **SCALE CARD** that asks everyone to move one space backwards. Following on from this, if any team lands on a scale card after the first scale card had been drawn, they have to pick up a scale card again and follow the instruction

4. *Introduction of researcher*

-Name
-Year of study

Interview questions

1. Can you introduce yourself…Your name, year of study and preferred pronouns?

2. Reflecting on the game playing experiences that we had during tutorials, can you describe your experience playing the game 'Clue & A'. What was your role in the game?

   Probe: Where you a silent observer, did you get actively involved

5. Could you describe a typical tutorial/lecture in the Gender studies department?

   Probe: How does the lecture venue look like? How is doing the teaching? Who usually responds to questions in class?

   Follow up: Why do you think this happens

3. Was this different in the game or the same?

   Difficult to engage in a traditional tut.

   If they think it was different: Can you comment on the fact that the venue stayed the same but did, they game change the atmosphere of learning?

   Competitive - Get answers wrong

4. During the game playing session, can you comment on what you liked or disliked about the session?

   Probe: Could you like it to the curriculum, or did you find this type of learning too intimidating?

5. Were you engaged with the game, with your peers, and with the concepts learnt in lectures and tutorials?

6. Did you learn anything through this experience about yourself, the way learning happens in university, your peers or the curriculum?

7. What did you bring to the space?

   Probe: Your energy? Concepts from articles that you have read. Your own lived realities? Different languages? Teamwork… group work

8. What was your strategy when playing the game? Did you draw specifically on the readings or did you simply play to win?

9. Do you think you also learned from each other's experiences, rather than just academic knowledge?

10. Did the game give you a better understanding of the essay and the concepts discussed in Gender Studies?

11. Was this experience fun and do you think 'fun' needs to be part of learning?

    Follow up if 'yes': If so, do you think enjoyment should be part of the curriculum?

    Follow up if 'no': What was unappealing/ boring about it?

12. What was different about this experience of game playing for you versus a normal GS lecture/ tutorial?

    Probe: Did it encourage you to speak up or not and why?

    Follow up if yes: Why did it do this

    Follow up if no: Why didn't it encourage you to speak up?

    Gives the answers

13. How would you describe the value of game playing for your learning experience? Do you think it is valuable?

14. Do you feel like you could insert yourself into the curriculum and draw on your experiences?

15. How do you imagine a future Gender tut to look like? The space? The content? The lecturing staffs. The room? (or even the humanities facility classrooms)

APPENDIX 4: INTERVIEW SCHEDULE (ACADEMIC STAFF)

Interview schedule

1. Introduction the study

A Thank you for taking time out of your day to join this interview session. You have been selected to be part of this research because you have played the game 'clue & A' in our tuts. In this session I would just like to get your feedback on your experience of the game as it relates to teaching and learning within the academy, specifically Gender Studies. Our discussion today will be guided by a set of questions but feel free to speak to things that are not listed in this interview schedule. Please note that this session with be recorded for transcription purposes and if at any time you feel that you would like to discontinue participation then you are welcome to do so.

2. Consent

Before we get into a the discussion, it's important for us to go through the consent form that I have sent to you together. Once again if you do want to discontinue participation you are welcome to do so.

3. Brief overview of 'Clue & A'

CLUE & A BOARDGAME INSTRUCTIONS

Clue & A is a board game that can be played by 8 or more people. Clue & A is invested in forwarding feminist and social justice agendas that seeks to encourage conversations around diversity and transformation.

OBJECTIVE:

The board has 4 different question marks that signify the different teams. Players should get into teams that compete against each other to reach the 'FINISH' circle. The first team to advance to this circle wins.

HOW TO PLAY:

Each team begins on the segment labelled 'START'. To advance to the next segment, a team member is required to describe the words/ terms/ concepts, or the people listed on the **PLAYING CARDS** within 30 seconds. In turn the remaining team members need to decipher these clues by proving an answer. For every correct answer, the team moves a segment forward. If you land on the scale icon, draw the **SCALE CARD** and follow the instructions on it.

SCALE:

The **SCALE CARDS** are modelled on real world phenomena that seek to highlight how access to social, economic and political capital allow people different levels of power and in turn render people privileged or disenfranchised. If a team draws a **SCALE CARD** that asks everyone to move one space backwards. Following on from this, if any team lands on a scale card after the first scale card had been drawn, they have to pick up a scale card again and follow the instruction

Interview questions

1) Could you please introduce yourself…Your name, preferred pronouns, position in the university?

2) Reflecting on the game playing experiences that we had during cohort, can you describe your experience playing the game 'Clue & A'. What was your role in the game?
    a. Probe: Where you a silent observer, did you get actively involved

3) During this session, supervisors and students played a game of 'Clue & A'. Before this session had you experienced learning through play in the university as a student and maybe as a lecturer?

4) Could you describe how it felt playing this game with your students and fellow colleagues?
    a. Probe: were you confident going in given your engagement with gender and social justice through your lived reality and experiences as a senior academic?

5) Was there an element of competition and would you describe it as being confrontational and intimidating?

6) Could you describe what cohort is?

7) The cohort experience is an alternative to the traditional way that learning happens in a university, what inspired this form of teaching/ supervision/ engagement with students and staff?

8) What is the universities response to this form of teaching and learning?

9) Going back to the game playing session, can you comment on what you liked or disliked about the session?
    a. Probe: Could you link it to the curriculum, or did you find this type of learning too intimidating?

10) What was your strategy when playing the game? Did you draw specifically on the articles you have read or even written, or did you simply play to win?

11) The hierarchical way that the university is set up suggests that the academic is the master and the student is the novice. Did this game allow you to learn from the students and dispel the myth that academics know everything?

12) Was there a moment during game playing session where you didn't get the answer right? If so, how was that?

13) What did you bring to the space?
    a. Probe: Your energy? Concepts from articles that you have read? Your own lived realities? Different languages?

14) How would you describe the value of game playing and fun for the learning experience and community building amongst students and staff?

15) How do you imagine the future of teaching and learning to look like in Higher Education, specifically the university or even in your discipline? Imagining beyond the current limitations of funding and neoliberal approaches to education?

APPENDIX 5: TRANSCRIPT EXAMPLE

Transcription 3
AX: Participant 3 (wanted to remain anonymous- pseudonym given)
AA: Researcher

[greeting not recorded. Recording starts when interview sessions start]

AA: So firstly, could you please introduce yourself when came with your study preferred pronouns.

AX: OK. So I'm AX. I am in my second year of Masters and you can you use 'her' for my pronouns.

AA: Thank you. OK. So reflecting on game playing experiences that we had during the cohort, can you describe your experience playing the game Clue & A. So like, what was your role in the game? Were you, for example, a silent observer? Did you get actively involved or did this lack roles change throughout the game? So just how was your experience?

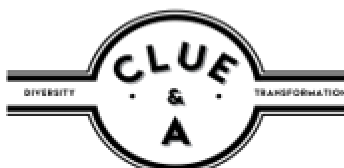
AX: OK. I think I've played the game quite a few times. I feel like I've been in a lot of different positions. I actually can't remember when was the very first time that I played it. I mean, I know that I was like participating in. Yeah. Then the most recent time that I played it, I was facilitating the game for the 30th students. So do I mean it to talk about like what it was like on the side?

AA: Yeah, you can, because that's your experiences of playing the game so, yes please do.

AX: Okay. From the perspective of a participant. I remember the first time I played it, I was really nervous. (AA: Yeah?) Because I was like, I don't know. Like, I. I think the idea of like, what if I don't know (laughs) Some big feminist thing. Like, I remember when I was helping you, like, make the cords and stuff like that. And I was looking at all the different things. Uhmm…I saw things like "Amina Mama" my mind I was like, oh, shit. Like my gonna explain this? Like, you know what if across like a scholar who I know, but I don't really know… (AA: yeah) and also kind of worried because how would I explain certain concepts really fast. (AA:

APPENDIX 6: CLUE AND A GAME RULES

CLUE & A BOARDGAME INSTRUCTIONS



Clue & A is a board game that can be played by 8 or more people. Clue & A is invested in forwarding feminist and social justice agendas that seeks to encourage conversations around diversity and transformation.

OBJECTIVE:
The board has 4 different question marks that signify the different teams. Players should get into teams that compete against each other to reach the 'FINISH' circle. The first team to advance to this circle wins.

HOW TO PLAY:
Each team begins on the segment labelled 'START'. To advance to the next segment, a team member is required to describe the words/ terms/ concepts, or the people listed on the **PLAYING CARDS** within 30 seconds. In turn the remaining team members need to decipher these clues by proving an answer. For every correct answer, the team moves a segment forward. If you land on the scale icon, draw the **SCALE CARD** and follow the instructions on it.

SCALE:
The **SCALE CARDS** are modelled on real world phenomena that seek to highlight how access to social, economic and political capital allow people different levels of power and in turn render people privileged or disenfranchised. If a team draws a **SCALE CARD** that asks everyone to move one space backwards. Following on from this, if any team lands on a scale card after the first scale card had been drawn, they have to pick up a scale card again and follow the instruction

APPENDIX 7: 'CLUE & A' BOARD GAME

(not for redistribution)

APPENDIX 8: 'CLUE & A' LOGO'S