



## Our uniforms

As it has been explained in the documents on the project and the call for proposals, our initiative attempts to take under strong consideration the General Law on Physical Culture and Sport (LGCFD for its initials in Spanish), as well as the Sustainable Development Goals (SDG).

As for the former, the LGCFD, Article 88 is worth taking into account when thinking about the design of the sporting activity, but also when considering how the uniforms for the participantes could look like:

Article 88 of the LGCFD was modified on January 19, 2018 and reads:

Traditional and autochthonous games as well as Charrerría will be considered as part of the cultural heritage of the country. The Federation, the federal entities, the municipalities and the territorial demarcations of Mexico City within the realm of their competence shall preserve, support, promote, foster, and stimulate them, celebrating agreements and collaboration practices between them and the National Sport Associations and the states'. Municipal and Mexico City Sport Associations (Cámara de Diputados, 2013: 34).

In Mexico, Zurita et al (2008) published an impressive compilation of nearly 100 Pre-Columbian games and sports. This evinces that Mesoamerican sport's activity extended well beyond the famous Mayan Ball Game (Juego de Pelota); therefore, the preservation, the support, the promotion, and the fostering of autochthonous games or in our case autochthonous-based sporting activities are far from being a nostalgic outcry trying to revive distant epochs or cultures. The variety of games/sports includes ball, running, throwing, and equilibrium games. The call to include indigenous games within Sportland (Giulianotti et al., 2019) moves beyond an academic demand. It becomes a call for the functional implementation of the global partnership at the national level. In this respect, the 2030 Agenda states:

79. We also encourage Member States to conduct regular and inclusive reviews of progress at the national and subnational levels, which are country



led and country driven. Such reviews should draw on contributions from indigenous peoples, civil society, the private sector and other stakeholders, in line with national circumstances, policies and priorities. National parliaments as well as other institutions can also support these processes (Dudfield and Dingwall-Smith, 2015).

The 2030 Agenda continues to set goals relevant to the SDG and specific targets (Dudfield and Dingwall-Smith, 2015):

4.7. By 2030 ensure that all learners acquire the knowledge and skills to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture's contribution to sustainable development (Dudfield and Dingwall-Smith, 2015).

Based on Article 88 of the LGCD, the spirit of the 2030 Agenda, and specific SDGs, we as a team, during the second face-to-face session of the online seminar, came to the conclusion that maybe a way to generate practical and meaningful economic activity among the various indigenous groups, from which we are borrowing their cultural heritage, is to ask them to use their knitting traditions to knit the Polo-style jerseys of the participants. Once we learned about the winning proposal and the need of playing with handkerchiefs to blindfold the participants, the same indigenous skill could be used to make the blindfolds. This has a double purpose: to recover, promote, and preserve the cultural heritage of the country, plus activating in a meaningful way the economic activities of the indigenous populations.

On April and May 2020, there were significant negotiations that led to an agreement with different knitters from the community of San Juan Chamula in the Chiapas Heights Region (Los Altos de Chiapas)



to produce 70 polo-style jerseys and 70 handkerchiefs. 10 sets were knitted for 7 different teams. All uniforms (jerseys and handkerchiefs) would use as the background colors the three color of Universidad de Guanajuato –blue, yellow, and white.





Each design has a history and a meaning that we would like to share with our readership.

## References

Dudfield, O and Dingwall-Smith, M. (2015). *Sport for development and peace and the 2030 agenda for sustainable development*. London: The Commonwelath.

Giulianotti, R., Coalter, F., Collison, H., et al. (2019). "Rethinking Sportland: A New Research Agenda for the Sport for Development and Peace Sector". *Journal of Sport and Social Issues*, Vol. 43, No. 6, pp. 1–27.

Zurita, A., Padilla, A, et al. (2008). *Juegos y deportes autóctonos y tradicionales de México*. México, D.F: Federación Mexicana de Juegos y Deportes Autóctonos y Tradicionales.



### **Mushroom with thyme embroidery**

The circles are a traditional trait of the San Juan Chamula embroidery. They represent the abundant mushrooms known as "Checheb" in Tzotzil language.





### **Mushroom embroidery**

The half-like circles are a traditional trait of the San Juan Chamula embroidery. These circles represent the abundant mushrooms,





### **Cornfield embroidery**

This embroidery represents the economic "gravity center" of San Juan Chamula, that is the cornfields that provide the basis of the culinary of the region (and to a great extent of Mexico as a country). Corn production in

## Peacock embroidery

This embroidery represents the peacock's fluffy tail. The peacock is a domestic bird of uttermost relevance for the subsistence of the community. The fluffy embroidery represents the pride and dignity of the people from San Juan Chamula.





## Flower embroidery

This embroidery represents the daisies that endlessly sprout during economic "gravity center" of San Juan Chamula, that is the cornfields that provide the rain season. The rain season is a blessing in a region that lacks important rivers and that neither has relevant irrigation infrastructure.





### **Fern embroidery**

This embroidery represents the ferns that grow both in the mountains and the numerous forests that characterize the Chiapas Heights region.