



Values that strengthen the relationship of sports and citizenship in the colombian post-conflict

Valores que fortalecen la relación del deporte y la ciudadanía en el posconflicto colombiano

Valores que fortalecem a relação entre esporte e cidadania no pós-conflito colombiano

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citizenship, post-conflict, respect, solidarity, tolerance.

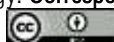
ABSTRACT. The objective of this article was to relate the exercise of citizenship with the practice of sports in the Colombian post-conflict context. The methodology used was documentary research. The result was that it is possible from such a combination to promote values that help improve coexistence, based on the principles of respect for others, tolerance, and the exercise of solidarity. It is concluded that such a combination is a way of contributing to peace in Colombia, during the post-conflict period that the country is currently experiencing. This article addresses how sport can contribute to the consolidation of a new exercise of citizenship, understanding that the teacher, regardless of their specific knowledge, is called to promote the exercise of citizenship in a democratic and free way among their students, to knowing that the values that each sport demands go hand in hand with those that are required for the democratic exercise

PALABRAS CLAVE

ciudadanía, posconflicto, respeto, solidaridad, tolerancia.

RESUMEN. El objetivo de este artículo fue relacionar el ejercicio de la ciudadanía con la práctica deportiva en el contexto posconflicto colombiano. La metodología empleada fue la investigación documental. Se obtuvo como resultado que es posible a partir de tal combinación promover valores que ayuden a mejorar la convivencia, a partir de los principios de respeto por el otro, la tolerancia y el ejercicio de la solidaridad. Se concluye que tal combinación es una forma de contribuir a la paz en Colombia, durante el periodo del posconflicto que se está viviendo actualmente en el país. En este artículo se aborda cómo el deporte puede contribuir a la consolidación de un nuevo ejercicio de la ciudadanía entendiendo que el docente, independientemente de su saber específico, está llamado a promover el ejercicio de la ciudadanía de manera democrática y libre entre sus estudiantes, a sabiendas que los valores que cada deporte exige van de la mano de los que se requieren para el ejercicio democrático.

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PALAVRAS-CHAVE

cidadania, pós-conflito, respeito, solidariedade, tolerância.

RESUMO. O objetivo deste artigo foi relacionar o exercício da cidadania com a prática esportiva no contexto pós-conflito colombiano. A metodologia utilizada foi a pesquisa documental. O resultado foi que dessa combinação é possível promover valores que ajudem a melhorar a convivência, baseados nos princípios do respeito ao outro, da tolerância e do exercício da solidariedade. Conclui-se que tal combinação é uma forma de contribuir para a paz na Colômbia, no período pós-conflito que atualmente vive o país. Este artigo aborda como o esporte pode contribuir para a consolidação de um novo exercício de cidadania, entendendo que o professor, independente de seus saberes específicos, é chamado a promover o exercício da cidadania de forma democrática e livre entre seus alunos, ao saber que os valores que cada esporte exige vão de mãos dadas com aqueles que são exigidos para o exercício democrático.

1. INTRODUCTION

In the teaching and training of sports, through physical exercise, movement as a learning instrument develops attitudes and values that transcend sports practice and are manifested in the behavior of the players in their relational life, not only effective but also social (López, 2003). Thus, the teacher can become a promoter of the construction of a new exercise of citizenship, which allows consolidating the peace process and reducing violence in the post-conflict Colombia is experiencing. As indicated by Montero (2008) the teacher can plan their classes so that while developing the physical exercises that correspond to the specific Physical Education program, they can “carry out a series of activities and strategies that favor the development of the values” (p. 5).

This article is the result of documentary research whose general objective is to relate the exercise of citizenship with sports practice, to show that it is possible, based on this combination, to promote some values that help improve coexistence and contribute to peace in the post-conflict that is being lived in Colombia, which has been characterized by a stage of violence and social protest without reference in the historical past of the country.

However, the educational function of sport, for it to contribute to the strengthening of the necessary values in the construction of a new, more inclusive, and democratic society, requires that the sports teacher and coach promote a critical reflection of reality, in which the capacity for astonishment and permanent respect for the rights of both others and one's own prevail, in the sense that it proposes (Fromm, 2007 como se citó en Colín, 2009).

For Fromm above all, there is the proposal to approach reality from contemplation, to see, to learn to see, becoming fully aware of the inner and outer reality of oneself. Thus, when approaching the object in an integral and unprepared way, a capacity for wonder is developed, similar to that of young children, which is one of the main engines of creation in the human being at an artistic, social or cultural level. The third creative activity is the ability to concentrate, understanding that man is used to doing at least two activities at the same time, which in the case of sports practice implies the physical and mental exercise necessary to carry out sports activity. which leads him to fully concentrate. To focus on today, which is nothing other than concentrating on what he does in each moment and making it the most important thing in life at that moment. (Colín, 2009)

Another aspect is the sense of self or the sense of identity, from which various values such as respect and responsibility are developed, since, as Colín points out (2009) Only when I perceive myself as the true architect of my actions am I able to take responsibility for my actions. And from that ability to identify is that their recognition as an original being arises, the basis for having the ability to accept conflict and the development of



strength, indispensable requirements in sports practice, and that at a cognitive level make conflict the origin of the conflict. the feeling of wonder and strength development.

By problematizing reality creatively, the human being can feel himself the architect of his actions on the part of the human being, so that both his capacity for astonishment and the strength of his being are accompanied by an attitude of criticism that can not only be reflected in the recreation of their individual, but also community and social living conditions. That is why Colín (2009) raises two questions: "a) Why does man live in a constant reification process and why does he unconsciously objectify his being in all the events of his life? and b) why does he distance himself more and more from the essence of his being and distance himself from his authenticity?" (p. 317).

To answer them, Colín (2009) relies on the book *Authentic Life* by Erich Fromm and points out that such questions can be answered by affirming that human beings are constantly changing, even if they are not aware of the fact. And such change is not only individual-biological but above it, individual-group and group-individual. Dynamics of great importance in sports practice, in which not only individual potential must be developed, but also the group one, ensuring that this interaction with others strengthens each one and is governed by values of democratic life and that respond to the urgency of the athlete as a social subject, who is framed in a group with other human beings in which through cooperation he manages to overcome himself, in a way that individually he could never achieve. This will generate the human being the consciousness of otherness, which is nothing but man's need for others and for society itself to develop, which will generate the awareness of otherness and, therefore, its ability to be different.

Only by identifying with a different being can the individual develop critical thinking, understanding it as the ability to identify, analyze, evaluate, classify and interpret what surrounds the human being. Being the development of critical thinking is the first objective of any educational activity, regardless of the branch of knowledge in which it is developed. Thus, in our environment, regardless of the high number of news and information that people are receiving from the mainstream media and other mass media for the distribution of information and research through different people, channels, and devices, it is necessary to learn to select that information, analyze it and choose the most useful one, which implies the development of critical thinking (Mackay et al., 2019). And the development of this critical thinking is the first task that the teacher must face, regardless of the specific knowledge that he develops.

Thus, critical thinking, because it is a way of thinking that requires self-regulation and creativity, becomes an indispensable capacity for all people, to the extent that it gives students the ability to identify viable solutions. to your academic, personal and professional problems. This requires critical thinking to develop certain skills such as creativity, conflict resolution, empathy, autonomy, self-criticism, and adaptation (Mackay et al., 2019).

For Colín (2009) the critical thinking that Fromm proposes is closely linked to the concept of authentic life, the latter being understood as the task of humanizing man, his actions, his conscience; being able to go beyond consumption, fear, which is the result of his critical thinking that manifests itself in an authentic, freer, reflective and creative life.

According to Fromm (Citado por Colín, 2009), there is the possibility that man can regain his creative capacity through some activities that allow him to modify the way he sees reality. And bring it to true reality, in which



man feels free and can express his essence without fear, finally distinguishing the difference between what is authentic and what is apparent.

From this position it should be understood that the educational and training process is one of the most suitable scenarios for the construction of new citizenship and democratic culture in Colombia, and this requires the possibility of expressing the necessary and sufficient criticisms of its reality, this is a task that the sports teacher or coach can promote by carrying out activities that motivate inquiry and taking critical positions in the face of political and social events, through debate and dialogue on the country's problems from a reflective and critical spirit. For Amador (2012) a critical attitude is necessary for cultural and educational training.

The critical exercise implies work, search for information, ability to inquire and solve problems; This requires work and dedication, making the manifestation of disagreement with the other, not a practice that dissociates and fragments groups, but rather has a significant role in cultural and educational training; which is fundamental for the generation of critical thought and culture (Amador, 2012).

This article presents an investigation that hypothesized that in sports practice it is possible to develop critical thinking capable of reflecting on the social reality of the country. Capacity on which it is possible to generate proposals for the exercise of citizenship capable of responding to the great problems of society in a democratic and participatory environment, very necessary in the historical post-conflict moment that Colombia is experiencing. The goal of this research proposal is that to learn to manage differences and accept the deficiencies that arise between people, sports practice is capable of teaching the critical exercise implies work, search for information, ability to inquire and solve problems; This requires work and dedication, making the manifestation of disagreement with the other, not a practice that dissociates and fragments groups, but rather has a significant role in cultural and educational training; which is fundamental for the generation of critical thought and culture.

Legal Affairs of Colombia (2016) proposes that to resolve conflicts in a different way than blows or shots, it is necessary to understand that it will not always be possible to win and it will not always be the best, the strongest, or the fastest. However, this reflection encourages people to handle differences in a respectful way and accept each of the personal deficiencies that they have.

To answer the proposed hypothesis, the following issues are addressed: a) the post-Colombian conflict, b) the scope of the concept of citizenship, c) sports culture, and d) conclusions. The proposed agenda is aimed at confirming the hypothesis that it is possible, from the teaching of sport, to promote the necessary values in the construction of a new exercise of citizenship, which collaborates in the consolidation of the peace process in the context of the post-conflict and the decrease in violence in the country.

Two works that served as the basis for this research is the work of Calderón and Martínez (2015) in their essay Sport as an essential tool to achieve peace and development in the world: an approach to the Colombian case of the current peace dialogue process, in which it is shown how the sport is an instrument that can contribute significantly and positively to the Colombian post-conflict; for which they start by analyzing the relationship between peace and sport in the cases of Rwanda, South Africa, Zambia, and Tanzania to suggest that for Colombia, the inclusion and integration of the sport in the negotiating agenda is a task that cannot be postponed if we want to achieve citizen stability mainly in cities with a medium and small number of inhabitants. It should be noted that perhaps the closest antecedent to the present investigation is this work. Likewise, another



publication that was taken into account in this writing is the article Platform for Sport, Development, and Peace, an initiative dedicated to the sport as a social development strategy in Latin America, in which it is argued that sporting events can reach large numbers of people, thus becoming effective platforms for public education and social mobilization towards peace and reconciliation (Cárdenas, 2015).

2. METHOD

This work is located in the paradigm of the inductive method, since, from initial information, it seeks to generalize the solution of a problem common to all of society, understanding that such solution is attached to a specific historical moment (Chambliss & Schutt, 2018; Conley et al., 2017; Moser & Kalton, 2017).

In addition to being inductive research, this work is qualitative. To obtain information, the main databases were used: Scholar Google, Scielo, and Vlex Colombia, and the reference material from the Luis Ángel Arango virtual library. And although in the bibliography only twenty-nine (29) texts are cited among articles, books, theses, or web pages, they are the result of a selection of documentary work material in which the search and selection criteria focused on determining the values appropriate for the development of citizen attitudes that contribute to generating peace during the post-conflict period that the country is experiencing. Taking as a selection criterion that they were easily recognized and that they did not imply any political, religious, or gender position. The study universe of this research focused on the values that strengthen the relationship between sport and citizenship in the current historical moment of the Colombian post-conflict and the identified study axes are post-Colombian conflict, citizenship, and sports culture.

3. RESULTS AND DISCUSSION

The results of this research are of great interest in the sense that there are civic values that can be developed in the sports field, such as tolerance, respect, and solidarity. At the same time, it is emphasized that the sports coach can also lead from his activity actions that contribute to the strengthening of peace in the Colombian post-conflict. And as noted in the introduction, the research by Calderón and Martínez (2015) served as a reference for the choice of values and categories used in this article.

Although from an unsuspecting glance the relationship between peace and sports training is not clear; Understanding that sports practice improves not only physical but also mental health, it is necessary for the coach to seek to improve coexistence thanks to the strengthening of some values such as companionship or fair play among students, understanding that the promotion of values Relational laws require, first of all, respect for regulations, contrary to sports but also the authorities, spectators, and administrators involved in sports development; attitudes that are common to those that must be developed in society at the macro level in the historical period known as post-conflict in Colombia. But is clear that these values are typical of citizenship and sports culture in any civilized.

On the other hand, it is clear for this research that the reconstruction of Colombian society after more than five decades of armed conflict forces social researchers, from different backgrounds, to identify the elements of the notion of citizenship that allow promoting the emergence of Colombians of a new sensitivity that rejects injustice

from the canons of democratic culture, understanding that people's commitment to justice and the common good can be promoted from the sports culture when this part of a new understanding of the social and cultural collective to which the individual belongs.

3.1. Colombian post-conflict

The post-conflict period in Colombia, which is currently being experienced, was the result of peace negotiations between the Colombian government and the FARC guerrilla, Revolutionary Armed Forces of Colombia, in Havana, Cuba, which ended in 2016. The FARC was one of the oldest subversive movements in Latin America and had a presence in almost the entire national territory, it was a group whose origin dated back almost five decades. Due to the number of members of that guerrilla group and the years in which it operated in the country, the signing of that peace treaty becomes one of the most important episodes that has been reached in the history of Colombia, not only because of its antiquity. of the guerrilla movement, but because of the implications of the peace process at the national and international level.

This is how Botero (2020) highlights how this peace process with the FARC is of vital importance for the country since the peace negotiations in Havana between the National Government of Colombia and the Revolutionary Armed Forces of Colombia - Army of the Pueblo (FARC-EP) became one of the most significant events in the political history of Colombia in the last hundred years. It was somehow the closing point to one of the forms of violence that this country has suffered.

In 2016, when the Colombian government signed the peace agreement with the Revolutionary Armed Forces of Colombia, FARC-EP, a new historical moment began in the country, the post-conflict, in which the construction of a new fabric is required. that leads to the solution of the great problems that our nation is going through, so that the necessary conditions can be achieved so that the Havana Peace Treaty is durable and the emergence of a guerrilla movement that may have the scope of the one that the FARC once achieved.

The Presidential Council for Stabilization and Consolidation, in the Portal for Peace (2021) defines the post-conflict as the historical phenomenon that comes after the peace with the FARC, whose challenge in the Colombian case is to achieve the necessary conditions so that Peace in the country, be it lasting and the war is never repeated. This task has a territorial focus, that is, it involves all communities, recognizing their realities, their needs, and the impact left by the armed conflict. For this reason, the pact between the State and the citizens of Colombia seeks to commit all parties to comply with the rules, their duties as citizens and respect the rights of others, to guarantee equitable development of all regions of the country, which promote the safety of all as citizens.

As indicated by the Presidential Council for Stabilization and Consolidation, peace requires the achievement of territorial scenarios in which communities are involved to achieve a more equitable and inclusive society, which can be developed from sports practice.

Defining the post-conflict as the period after the end of an armed conflict in which the number of homicides is reduced is an unclear definition of what this concept comprises, while a broad definition of the post-conflict is

one that also includes all the social aspects that this implies, including aspects even before the signing of the end of the conflict.

It is therefore important to keep in mind what Quishpe et al. (2017) do to achieve political stabilization by incorporating the private sector, civil society, and the international community, a proposal that starts from the strengthening and solidification of peace to avoid a relapse into conflict. Understanding that the construction of spaces for peace require taking into account the achievement of peace before the post-conflict, encompassed a greater number of attributes, such as DDR (disarmament, demobilization, and reintegration processes of ex-combatants), reconciliation, attention to the vulnerable population, the construction of memory and truth, transitional justice and reparation, the prevention of violence and crime, the reform of the Armed Forces and Police, reconstruction and economic development, political stabilization and participation of the private sector, civil society and the international community in all of them.

Gómez (2003) proposes certain directed actions with which peace can be solidified, to avoid the reactivation of the conflict. These include various activities that support the post-conflict, such as the redefinition of economic, political and state administration matters; judicial, social, military and international affairs, among other issues. Among them, it should be noted that in social issues it is necessary to emphasize the social processes of forgiveness and reconciliation, highlighting the interest in vulnerable social groups and promoting the resurgence and consolidation of civil society.

It should be noted that, although the term civil society is very broad and very complex to conceptualize, most students of society accept that it is a dynamic and changing term, in which the various interactions in Western societies are described. that arise between people and social groups concerning the relations between the state, the market and citizens. The term civil society is necessarily linked to that of citizenship, a concept that is addressed in the second paragraph of this article, but from which it is necessary to differentiate it, to be clear about the most important values and attitudes that must be taken into account so that citizen participation is encouraged by teachers and sports coaches present in educational settings.

In the definition of civil society, it should also be borne in mind that this concept is related to the notion of democracy, especially to the modern era in which the social and political order of liberalism was established in a Western society composed of a system representative in which citizen participation and the activity of associations and interest groups are essential, as well as a market economy. Such a system finds its main expressions in Western Europe and North America, which is why the debate on the content, scope, and limits of 'civil society' has taken place precisely in these countries, and its representatives historically have been fundamentally British, French and Germans (Rodríguez, 2019).

3.2. Citizenship

Citizenship is a concept that dates back to ancient times, to societies such as the Greeks, and emerged with an elitist, exclusive character and typical of privileged classes. In that society and in the Roman one, citizens had freedoms, rights, and obligations, which implied the possibility of speaking and voting in the assembly, exercising public functions, participating in religious activity, having the protection of the law, having benefits

social, owning land, among others, tending to the benefit of the polis; which "were not limited to political participation but encompassed other public matters, in particular, paying taxes and defending the community (Instituto de Investigaciones Jurídicas, 2020).

In 1789, the French Revolution abolished the absolute monarchy and established the first French Republic, since then it adopted the Declaration of the Rights of Man and Citizens, which became the basis of the Political Constitution of the Republic of France, recalling that citizens not only have rights, but also that citizenship demands duties on their part. Unfortunately, the Declaration of the Rights of Man and of Citizens, although it was very guaranteeing, did not recognize their citizenship for women, in some cases such as the American one, it had a racist overtone or in many other cases, it was elitist and at the beginning only intended for men. Since the seventeenth century, Western European thinkers explained the origin of citizenship from a social pact that was called "social contract", by which the laws to which the men to whom the State recognized as citizens. The social contract was studied by thinkers such as Jean-Jacques Rousseau, John Locke, and Thomas Hobbes, among others, who started from the idea that it was a pact that free men celebrated in order to live in peace and by which they submitted to a common regime. This idea, although with many transformations and changes, served as the basis for the construction of modern Western societies. Emphasizing that the rights and duties of individuals are the basis of the social contract, while the State is the entity created to enforce the contract (Instituto de Investigaciones Jurídicas, 2020)

Being clear that such a contract makes its 'associates' or contracting citizens deserve respect among themselves and must tolerate the differences of the other associates. Then, in the 19th century, with the development of industrial society and the great social movements of Western Europe and North America, citizenship was extended to people of African descent, to women and even some citizen rights were recognized for those who are in different countries. that of their origin, and to whom a minimum of guarantees typical of modern States cannot be denied.

Lois and Alba (2014) in their book *Political Science with a Gender Perspective* point out that, at present, being a citizen means being a full member of a community, having the same rights as others and the same opportunities to influence destiny of the community, which also implies certain obligations that make the exercise of rights possible. In this sense, citizenship is manifested for these authors, from three differentiated dimensions, which are taken following Marshall, thus: first, by belonging to a community that is a source of collective or national identity; second, because of the capacity of human beings to be participating and decision-making agents in political institutions. And third, because it assumes a certain legal status. The three dimensions (which are interrelated with each other in the real world) have been highlighted as key by different philosophical currents such as communitarianism, republicanism and liberalism (Instituto de Investigaciones Jurídicas, 2020).

In short, being a citizen means being a full member of a community, with similar opportunities to influence their destiny and that of the community, while assuming the obligations that the exercise of their rights requires. In short, in our time citizenship is a complex concept in constant construction to which global society, climate change, the migratory phenomenon and the crisis of the European Welfare State model have been reshaping. So it can be said that citizenship is not a similar concept in industrial societies, with high levels of quality of life and well-being, and third world countries, with great social problems, which also increased with the COVID-19 pandemic.

The issue of citizen participation in state decision-making is, perhaps, a central element for the exercise of citizenship and its effectiveness. Said participation in recent years has been pluralized and expanded as a result of the multiplication of digital media and the access to them of an increasing number of the world's population. In these media, much of the life of the planet's citizens happens, because in them, in addition to purely daily and recreational use, serious complaints or comments are made on state measures, which can lead to direct oversight of government actions. In the sports field, this participation is very important, and it must be strengthened through an increasingly committed, serious, and responsible citizen exercise. In terms of Ransbeeck (2020), a good example of the participation phase is the participatory budget using which citizens are allowed to allocate part of the resources according to their community interests, which allows them to be involved in decision-making and to create more trust, legitimacy, and transparency.

In democratic societies, for Salazar and Woldenberg (2020), citizen participation in the management of the public sphere has great relevance as a mechanism for controlling resources, transparency of State actions, and citizen commitment to government actions. In this sense, democracy supposes a series of channels through which different interests can and should be processed, understanding that the citizen or the social or political organization find ways to express their needs and proposals.

As of the 1991 Constitution of Colombia, citizens in Colombia can participate in the control of public management, in planning, monitoring, and monitoring the results of state management. Citizen participation is a constitutional principle that seeks to curb corruption, allocate state resources correctly and make the beneficiaries of state action who carry out the oversight of them.

In the Preamble to the 1991 Constitution, the National Constituent Assembly set out the political and legal meaning that it gave to the formulation of the Political Charter. It indicates the principles that guide the Political Charter that governs the country and the purposes whose realization, as indicated by Córdoba (citando a Corte Constitucional, 2005) the preamble is so important that it has a binding effect on the acts of the legislation, the administration, and jurisdiction, and constitutes a control parameter in constitutionality processes.

In the Preamble to the 1991 Constitution, it is established that the people of Colombia, in the exercise of their sovereign power, represented the National Constituent Assembly, invoking the protection of God, and to strengthen the unity of the nation and ensure to its member's life, coexistence, work, justice, equality, knowledge, freedom, and peace, within a legal, democratic and participatory framework, which guarantees a fair political, economic and social order, committed to promoting the integration of the Latin American community, decrees, sanctions and promulgates the following Political Constitution of Colombia. That is, in the Preamble to the 1991 Constitution of Colombia, its members are assured of life, coexistence, work, justice, equality, knowledge, freedom, and peace, within a legal, democratic and participatory framework. that guarantees a just political, economic and social order, and is committed to promoting the integration of the Latin American communit.

Taking into account that citizen participation is one of the principles of the social rule of law, as the first article of the Political Constitution of Colombia points out, organized in the form of a unitary, decentralized Republic, with the autonomy of its territorial entities, democratic, participatory and pluralistic, founded on respect for human dignity, on work and on the solidarity of the people who comprise it and on the prevalence of the general interest. Participatory democracy must also manifest itself in the way sports practice is designed and develop.

Likewise, citizen participation is one of the essential purposes of the Colombian State by constitutional mandate, as established in the second article of the 1991 Constitution, where it is established as essential purposes of the State: to serve the community, promote prosperity general and guarantee the effectiveness of the principles, rights, and duties enshrined in the Constitution; facilitate the participation of all in the decisions that affect them and in the economic, political, administrative and cultural life of the Nation; defend national independence, maintain territorial integrity and ensure peaceful coexistence and the enforcement of a just order.

It is also important to mention that article 270 of the 1991 Political Constitution of Colombia establishes the obligation on the part of the Colombian State to organize the forms and systems of citizen participation so that the population can monitor public management in the various administrative levels and the results they obtain. All this to ensure that citizens can actively intervene in the control of public management because one of the most important actions of citizens in the political system proposed for Colombia by the 1991 Constitution is the control of administrative action thanks to the various forms of citizen participation.

Participation is a social process, which is why it results from the intentional action of individuals and groups to achieve goals, according to their individual and group interests, needs, and aspirations, to maintain, reform, or transform existing systems. of communities and society in general. Ultimately, participation by citizens responds to the rights and duties that such a concept implies. And thanks to it, it is possible to act according to general social interests, such as education, health, housing, the environment, and sports, among many others, all to find satisfactory answers to matters of interest. general and common good.

Gracia (2018) in his article *The importance of citizen participation in the formulation of public policies in physical activity and sport in Bogotá, DC*, shows that in sports and recreation, the levels of citizen participation are very low in the capital of the country. This conclusion can also be extended to all municipalities in the national territory. Therefore, it is proposed to expand the participation mechanisms and incorporate new social actors, to make the adoption of public policies on sports and recreation more democratic and pluralistic, as is explained below.:

En el sentir de García (2018) a reflection, reform, and adaptation of the collaborative mechanisms of Bogotá's capitalist society are necessary to guarantee, not only the expansion of coverage and inclusion but especially the quality of physical activity and the sport of the city with the active participation of the community. What has been achieved by the research allows making pertinent recommendations to the public entities in charge of this field of social life and provides those interested in delving into these issues with the first bases that serve as an effective lever to advance in a field so important for life. Bogota, but little-studied.

3.3. Sports culture

Before defining what is understood by sports culture, and talking about the role that it could achieve in the consolidation of peace in the Colombian post-conflict, the term culture should be analyzed, since many times it is not taken into account that this concept includes a set of spiritual, material and knowledge expressions similar to a population group in which the stimulation by sport while increasing physical and mental activity, is a

mechanism that contributes to achieving social cohesion, and this demands the design of programs that promote, encourage or strengthen cultural and recreational activities that safeguard heritage in the regions.

Bernal (2018) affects sport in society, this is thus more than a leisure activity, it is an activity that encourages the development of the person, so that sport has direct effects on the development of society, to the extent that it contributes dimensions of the development of the individual, at the time of impacting health, education and an improvement in the sports infrastructure in urban centers, just to mention some of the areas in which it affects.

Colombian society in this post-conflict period needs to create meeting spaces in which its population meets in peace and with respect for the other. One of these social scenarios is sporting events, in which it is possible to begin to promote respect for the other, tolerance, and the exercise of solidarity, as requirements to achieve a stable and lasting peace. In this sense, Darnell (2021) shows how sport can contribute in a modest way to promote conflict resolution in a non-violent way.

According to Darnell (2021) the sport has also been mobilized as a force for peacebuilding and conflict resolution. In this sense, sport is used as a convening tool capable of bringing together disparate groups, which helps to rebuild communities in post-conflict situations or integrate ex-combatants, including child soldiers, and cites "Football for Peace" as an example, which is a program run by staff and researchers from the University of Brighton in the United Kingdom, which has used football as an activity to convene and support intercultural interaction and reconciliation in Israel. Although the author acknowledges that participants do not automatically accept the project's peace mandate, he mentions how the initiative has functioned under the premise that well-managed interventions can contribute modestly to overall efforts to promote conflict resolution and peaceful coexistence.

The practice of sports can contribute, if its participants are made aware, to the development of a culture of peace and of empowerment of the people and the communities in which it is promoted. All of this will serve to generate a new culture that is committed to the well-being and social inclusion.

Thus, for Calderón y Martínez (2015) sport plays a leading role in teaching the values of cooperation and respect in addition to improving health and strengthening healthy social interaction, becoming a tool whose role is truly important in all societies. Sport contributes in our society to the development of children, teaches values such as cooperation and respect. It helps us improve health, reduces disease, removes cultural and ethnic barriers, promotes peace and development. In addition, the sport has intrinsic values such as teamwork, justice, discipline, respect for the adversary, and the rules of the game are understood by everyone and can be used to advance solidarity, social cohesion, and peaceful coexistence.

Taking into account that sports culture is a link through which a group of people identifies with an activity related to sports, it is possible to affirm that sports activity is a substantial part of social life, affecting the daily lives of millions of people, regardless of whether it is developed conventionally, through clubs, competitions, and federations, or simply by the use of people's free time. In addition, it should be noted that the existing forms of sports expression are by the values and customs of today's society.

Salvador (2006) affirms that sports practice, although it has a class origin, has been increasingly inclusive and is currently subject to market issues, showing how the history and evolution of the sport, its forms, and its spaces of play, The sports facilities show a history of the Game that begins as one of the nobles, aristocratic

lords and when the artisan classes, merchants or workers, in general, access them, the aristos leave them to find other more exclusive and exclusive ones. Thus, from the times of Greek culture, when men played naked to today, we have invented transparency, influenced by the image of cinema, television, videos, and magazines. That is why, for sports, it is currently a product of the market, since we play through the gaze.

From what has been said so far, it is clear that sports culture has now spread throughout society and its existence is considered a characteristic of contemporary Western civilization. And this is so for two reasons: the first, the exaltation of physical beauty and, secondly, the importance of promoting sport as a mechanism to avoid obesity, which increasingly affects a greater number of people.

In sports, respect for the other is contemplated in the regulations of all sports, so this becomes a very important value for peace, and can be promoted from sports practice. Regarding the relationship between sports practice and the value of respect for others, it should be noted that, in the post-conflict context, sports culture must be transformed to strengthen the peaceful resolution of conflicts. And with the promotion of respect for the other, it seeks to strengthen the ability to recognize in the difference the opportunity to obtain diverse learning (Durán et al., 2017), which in Kantian terms proposes to see the other as a subject with the same rights, which with its different feelings and interests enriches social life so that it cannot be rejected, discriminated against or attacked. Immanuel Kant in his moral philosophy proposes that human beings should be respected because they are an end in themselves, that is, in them, there is an intrinsic and absolute value that he calls dignity (Gutmann, 2017).

Some attitudes that should be promoted so that respect for the other is an authentic value are freedom, the sincerity of valuing others, understanding them as people, with the same dignity as one's own, relying on dialogue, recognizing the importance of fulfilling the agreements and the goodness of sharing the decisions that affect life in the community. On the contrary, attitudes of indifference, omission, intimidation, and violence, which are attitudes with which it is impossible to build scenarios of peace, must be avoided.

Understanding that respect is one of the most important and primary actions of human beings since respect is nothing more than the act through which a person achieves consideration for the other and acts respecting their interests, capabilities, preferences, fears. and feelings, even if they are different from yours. Respect is one of the most important and primary actions that human beings can take towards each other; demanding that what makes the other different be valued. And tolerating those differences as a mechanism to be able to live better in the community. Respect can also be applied to different groups in society and vary in terms of their characteristics depending on it; such as happens due to respect for children and their childhood, which requires ensuring their protection, or respect for freedom of expression, which requires respect for the good name or defense and respect for the elderly, which requires your constant attention.

Tolerance is a social value is perhaps one of the tasks that most needs to be promoted in the country as a mechanism to build peace in this post-conflict stage. In promoting tolerance, the sports coach must point out the need not to impose their own opinions on other people, because such an attitude generates isolation, resentment, and falsehood. On the other hand, allowing others to express themselves and value their difference makes it possible to understand why they are right, wrong or have a new possibility that we had not even imagined.

For Cala (2016) it is important to expand our understanding capacity to change our limits. He points out how we can continue to be faithful to our values, but if we have an open mind we can understand and respect other approaches; is why, quoting Alexander Pope, he emphasizes that “our prejudices are the same as our watches: they never agree, but each one believes in his”. That is why we are on the defensive in everything that does not go our way and with that attitude, we only become our limiting barriers to our freedom and rationality.

For the construction of a new society that is more respectful of others and tolerant, it is essential to promote the exercise of solidarity among the people who make up society. Understanding that solidarity in terms of Ramírez (2018) that excellence is one of the human values par excellence, which consists of mutual collaboration between different people, is that feeling that keeps people together at all times, especially when living difficult experiences and that unites those who suffer them regardless of where they are, as is currently the case with those affected by COVID-19.

Calle (2013) in Sentence T-295, of 2013, M.P. recalls that, in its first article, the Political Constitution establishes that Colombia is a social state of law, founded on human dignity, on work, and the solidarity of the people who make it up and on the prevalence of the general interest. This first is linked to article 95 of the Constitutional Charter, which establishes that all citizens must act by the principle of social solidarity in Sentence T-295, in which the High Court highlights the importance of the Colombian legal system solidarity, enshrined as a founding principle of the social rule of law.

Recalling that the content of said principle has been indicted by the Court that its consecration constitutes a way of complying with state purposes and ensuring the recognition of the rights of all members of the social conglomerate.

In addition, from what has been said, it can be concluded that tolerance and the exercise of solidarity in sports practices, be it football, cycling or swimming, are important elements in the construction of society, especially when it comes to, as in this case, to get out of a crisis. Sport is a very useful vehicle through which a society like the Colombian one can be built in this post-conflict stage.

For this reason, it is towards the achievement of these ends that the efforts of trainers and society as a whole should be directed.

4. CONCLUSIONS

Taking into account that the main objective of the research was to relate the exercise of citizenship with the practice of sports, a first conclusion of what was stated in this article is that the sports coach in the exercise of sports and physical education can develop in their various practices, programs and policies that contribute to the promotion of attitudes of peace in the post-conflict period, strengthening the values of citizenship.

When seeking in the research to show the relationships between the exercise of citizenship with the practice of sports, it was possible to show that such a combination requires the teacher to promote some values that help to improve coexistence and contribute to peace in the post-conflict that is taking place. living in the country. For this, it is important that in planning the activities of people who practice sports, look for mechanisms so that they become aware of the importance of respect for others, tolerance, and the need to be supportive.

Another conclusion of the above about the relationship between sports practice and the exercise of citizenship in the post-conflict period is that sports training can contribute to the achievement of the promotion objectives of the peace agreement, as long as in the planning of programming incorporate this task in a precise way, starting with promoting the values of respect for the other, tolerance and solidarity, which are as important for the exercise of sport as for the exercise of citizenship by the Colombian constitutional proposal.

Bearing in mind that political differences are different from sports differences, sports coaches and physical education teachers, who want to commit to the construction of a new social model as required by the post-conflict, should aim to teach students to handle their differences and controversies in a peaceful way even in their playful, recreational and sports spaces.

This article showed that promoting the culture of peace in the post-conflict period requires that all Colombians commit to promoting respect for the other, tolerance, and solidarity, which can be promoted by the physical trainer from the practice of different sports.

As a recommendation, it is important to mention that within physical education programs and sports training, training in values should be included as this will contribute to the consolidation of peace in the post-conflict, as a mechanism to generate a new, more committed society with solving problems in a non-violent way

In the Military School of NCOs "Sergeant Inocencio Chincá" it is necessary to investigate how the formation of citizen values influences the practice of sports in the exercise of citizenship of its students and in the work that they carry out in the communities to which they that are destined.

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