

**CONTRIBUTIONS OF
SPORTS EDUCATION
AND SPORTS
PEDAGOGY IN
CONSTRUCTION OF A
CULTURE OF PEACE
IN THE UNIVERSITY
ENVIRONMENT**

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Abstract: This qualitative research work investigates the interaction between the culture of peace and university education, using Pierre Bourdieu's theory of fields and habitus as a theoretical framework. It focuses attention on the impact that Colombian university students' experiences and perceptions of armed conflict and violence have on their understanding of the culture of peace. Specifically, this study examines the contributions of sports education and sports pedagogy, and how these contribute to the creation of a cultural environment that fosters peace, respecting intellectual integrity, and promoting student autonomy. The main objective of the study is to understand in depth how sports education and sports pedagogy can influence the promotion of a culture of peace.

Keywords: Interaction between the culture of peace and university education. Influence of sports education and sports pedagogy in promoting a culture of peace.

INTRODUCTION

Through this writing, the theoretical elements of the research are described: "The culture of peace in Bogotá – Region, from the perspective of students from public universities. Senses and meanings"; project that arose as a consequence of the cooperation policy for the development of research in peace and post-SUE Capital District agreement of 2019. Proposal developed by six university professors representing the National University of Colombia, the National Pedagogical University, the University District, the Colegio Mayor de Cundinamarca University and the Nueva Granada Military University.

Below, some elements of peace education are described in detail as a pedagogical project of social change that promotes a culture of peace, which is considered a cultural construction

with specific meaning in each territory and context. This education for peace, according to Delgado and Salazar (2019), manifests itself as a learning experience in multicultural societies that address differences in an informed and ethical manner. Proposal developed from the integration of academic interests and the need to create a scenario for pedagogical reflection around the concepts and trends established around sports education and sports pedagogy as a factor in the evolution and transformation of the culture of peace.

THE CULTURE OF PEACE IN BOGOTÁ – REGION, FROM THE PERSPECTIVE OF STUDENTS FROM PUBLIC UNIVERSITIES. SENSES AND MEANINGS

The methodological design is structured taking into account initially the theory of fields and habitus proposed by Pierre Bourdieu (2000); In turn, the methodology integrates studies related to the symbolic relations of peace and studies related to the culture of peace and university education.

The methodology of this research adopted Bourdieu's (2000) field theory, which visualizes dynamic spaces of interaction, defined by power and marked by "fields of force." These fields emerge from the tensions and positions between various actors and educational subjects, reflecting discursive practices and visions of reality.

In this sense, fields not only represent areas of discussion, but also spaces where the interests, visions and perspectives of individuals and social actors are negotiated and appropriated. These elements are in constant relationship with the daily life and vital experiences of the university student, linked to power and communication in different areas of development.

To better understand the culture of peace among university students, the study

focused on the following fields: the Academic Field, the Political Field, and the Peace and Citizenship Education Field. These fields became the crucial scenarios for the exercise of identification, description, classification, interpretation and explanation of the “fields of force” that govern the approaches and mentalities related to perceptions, education for peace and the sense of culture of peace in the educational environments of Higher Education. As a consequence, the following categories of analysis will be determined:

1. Students’ perceptions and views on armed conflict, exploring how these personal views affect their understanding of peace.
2. The influence of social, collective and organizational identities in the development and consolidation of a culture of peace.
3. The role and perspectives of gender, body and identity in the formation and strengthening of this culture of peace.
4. The contribution of art and innovative pedagogical experiences in the processes of creating and promoting a culture of peace.
5. The importance of sports education and sports pedagogy in the promotion and construction of a culture of peace, highlighting its potential to positively influence society.

Analyzing how university students perceived the armed conflict, the environments related to peace and culture, revealed the significance and importance of comprehensive training processes in shaping their opinions and attitudes towards peace and conflict. That is, the young university student establishes a critical relationship with what academic culture, learning, student knowledge, interpersonal relationships, life experience, experiences and leadership represent in young students (Islas Torres and others, 2017). On the other hand, to understand the dimension

of the culture of peace, the university student defines a scenario of sensitivity from the inclusion of art and pedagogical experiences in the peace education process.

The research carried out by Delgado and others (2019) highlights the importance of comprehensive development and the formation of conscious citizens at a global level, emphasizing their commitment to promoting peace. This perspective advocates the integration of innovative educational methodologies that not only focus on knowledge, but also promote the construction of a culture of peace. In this context, educational processes are structured with the aim of promoting creativity, stimulating critical thinking and cultivating harmony. It could be said that this approach becomes especially relevant in the university environment, where education becomes a powerful tool to reflect on the meaning and significance of excellence, social responsibility and ethical awareness.

The importance of sports education and sports pedagogy is also highlighted in this framework. This type of social practice favors the development of essential skills and values such as teamwork, mutual respect, perseverance and justice. Through participation in sports and recreational activities, students can practically experience the principles of peaceful coexistence and constructive collaboration.

In summary, the vision presented by Delgado and others (2019) suggests that university education must be a dynamic and reflective space, where peace and intercultural understanding are constantly promoted. This is achieved not only through traditional curricula, but also by incorporating innovative pedagogical approaches that recognize and use the educational potential of sport and other extracurricular activities to strengthen the culture of peace.

THE IMPORTANCE OF SPORTS EDUCATION AND SPORTS PEDAGOGY IN THE PROMOTION AND CONSTRUCTION OF A CULTURE OF PEACE

The interest of this study focused on the need to highlight the influence of the ideas of sports education and sports pedagogy in the field of university educational processes and their relationship with educational processes oriented towards peace. (Hernández, Luna, & Cadena, 2017). From this perspective, sports education offers an interpretation of personal and collective interests, highlighting the importance of well-being, pleasure, fun and the possibility of playing and expressing oneself creatively.

Hernández (1994) highlights the integration of the playful nature in games, where norms and rules provide structure to the competition, thus promoting a controlled and enjoyable environment. On the other hand, Blanchard and Cheska (1986) consider participation in games as an essential part of culture, reflecting a wide range of meanings of play that include languages, expression and self-realization.

From a theoretical perspective of what sports actions represent for both Cagigal (1981) and Bernard (1988). The ethical and moral formative dimension in educational processes in modernity favored the human projection of sports competition. In this interpretative perspective, José María Cagigal highlights sportsmanship as the foundation of comprehensive training. Sportsmanship as a concept transcends the initial meaning of participation in sports competitions; Sportsmanship represents the meaning and integrality of the sporting action, represented in the virtues, values, conscious participation and behavioral patterns that are configured as a consequence of the direct experience with the sporting game and sporting competition.

That is, sportsmanship represents the human sense of the act of competing and the growth of the individual.

On the other hand, comprehensive training allows us to deduce the idea of sportsmanship from the development of self-discipline, emotional control, solidarity and teamwork. It must be noted that the educational and cultural trend of sportsmanship is not limited exclusively to sports competition; the principles of sportsmanship, contribute to interpreting social and cultural relationships. In summary, sportsmanship represents, from a philosophical and educational perspective, an approach to the integral development of the person based on ethics and morals. The idea of sportsmanship reaffirms human freedom and the integral development of youth.

The idea of sportsmanship emphasizes the promotion of essential values and the development of skills and the projection of sports competition (Müller, 2004). The studies of Barreau and Morne (1988) explore the meaning of sports competition as an influential means of social action, which in turn defines a model of participation of communities and social organizations. Sports competition stands as a key area of study, with various dimensions and approaches:

- a) Parlebás' (1988) vision of the sport game, which addresses institutionalized competition in social contexts, together with the acceptance of new codes in society, requires a critical review of equality (in accordance with rules and regulations of the game), the sense of improvement and the idea of victory, according to García, Puig and Lgardera (1998)
- b) According to Delgado and Salazar (2019), in peace education, sports competition is closely linked to improvement, based on ethical and moral principles, which implies a deep interpretation of the realities and expectations of improvement of individuals

and groups.

c) Chiva and Isidori (2016) identify the agonal function in sports languages, highlighting improvement as a central element of sports competition, which promotes identity, coexistence, harmony and peace.

d) Barreau and Morne (1988) emphasize that sports competition is based on an agonal discourse focused on effort, improvement and victory, involving selection, training, exclusion and the survival of the fittest, all regulated by the sports system. associated.

e) Furthermore, educators and intellectuals, interested in fostering cultures of peace, can adopt a critical and ethical perspective on the role of sports competition and enjoyment in creating festive and peaceful environments. This involves understanding the social function of sport and its influence on the construction of integrated and harmonious communities.

SPORTS PRACTICE INFLUENCES PEACE EDUCATION

Sports practices, understood as dialectical spaces, act as catalysts in the generation of dreams, utopias and ideals, enriching the processes aimed at the liberation and resolution of social and personal challenges. These spaces are crucial for the reflection and redefinition of professional activities, facilitating the appropriation of contemporary culture by individuals and groups (García et al, 1998).

Sports practice, as an open system, stimulates the free participation of people in the adaptation, planning and management of alternatives and opportunities that human groups shape, based on their traditions and their interests towards enjoyment, play, exercise. and sports competition. This implies that the discourse around participation,

inclusion, equality, assistance, cooperation and organization reflects the social and economic potential of the groups, as stated by García et al, (1998). The organization and administration of sport is included within the concept of the sports system, covering local, regional, national and international levels.

This system reflects the complexity of the different sporting events, for example:

a. The cultural manifestations inherent to games and competitions, as well as their different levels of development.

b. The relationship of sport with the use of free time, including the various approaches and associated traditions.

c. The mentalities and perceptions of physical education, play, physical activity and comprehensive well-being.

d. The technical, economic and political factors that affect the progress and evolution of sports disciplines.

and. The organizational systems that structure and regulate sporting activities and events.

f. The management and processes related to sports equipment, the development of new technologies and the satisfaction of the needs of participants and spectators.

Sports pedagogy, from a holistic approach and in synergy with peace education, promotes an evolutionary conception of sport as a catalyst for personal development, continuous advancement and the promotion of equality. This paradigm is based on enriching life experiences, fueled by teaching derived from sports practice, which fosters an environment of ethical competition, the cultivation of virtues and the aspiration for excellence. This approach not only seeks to improve sports performance, but also seeks to strengthen the values and ethical principles of people, human groups and organizations.

Sports pedagogy is responsible for forming awareness, identity and recognition of the

other, for which the values and virtues related to respect for the body, tolerance, solidarity and cooperation are the axes of development of sports action with a comprehensive approach. Therefore, peace education and the notion of sports practice contribute to the creation of harmony in social groups.

ORGANIZATIONAL CULTURE IN THE SPORTS FIELD RELATIONS WITH THE CULTURE OF PEACE

Both sporting expression and sporting competition have built on the development of a system of meanings and values that identify social groups (García et al, 1998). Particularly existing in our environment, the existence of organizational and administrative models that respond in one way or another to the purposes of the system of values, beliefs, habits, norms and policies, which project patterns of meanings that are inherited and expressed in symbolic forms.

This way, it is understood that the process of configuration and structuring of the meaning and meaning of the organization, planning, management and development of sport is the result of reflection and analysis of the sporting experience (Hargreaves, 1989). Therefore, the concept of organizational culture in sports environments represents the consequence of the ideals, values, policies, and specific ethical and aesthetic aspects of each group. The organization, planning, management and development of the sporting event is the result of the reflection and analysis of the sporting experience.

Organizational culture, according to Bernard (1988), is seen as an autonomous social movement, endowed with the capacity for self-management defined by its functional structure. Mestre and Orts (2020) defines the scope and projections of sports competition, which is represented in social, economic and sports satisfaction and performance,

that is, the meaning of sports competition is structured:

1. For their part, Hintangas, Mestre and Orts believe that sports organizational culture integrates human processes.
2. Since the mid-19th century, games and sports competition have influenced the transformation of educational practices in Europe. This change has facilitated the creation of festive sports environments in school institutions and the inclusion of athletic tournaments in educational programs, promoting the participation of adolescents and young people in sports and cultural festivals (Mandell, 1986). This approach has been significant for the development of character, will, discipline and responsibility in comprehensive training processes in the West, fundamental aspects in the modernization of education and cultural projection.
3. Furthermore, Baena Extremera and Granero Gallegos (2009) describe sports training as scenarios for human development and the projection of values.
4. Chiva, García & Isidori (2016) analyzes the theoretical foundations of sports pedagogy. This pedagogy considers sport as an essential training and educational means, this approach represents a comprehensive conception of the human being and the role of the educator in society and human formation, individual freedom, the development of values, responsibility and solidarity.

DISCUSSION AND ANALYSIS OF RESULTS:

Sport pedagogy, combined with peace education, emphasizes the use of sport for personal development, progress and equality. This comprehensive approach, which values sports language and individual characteristics, promotes determination, challenge and

personal improvement. These educational practices, rooted in sport, instill a spirit of healthy competition and virtues, contributing to the formation of responsible and conscious citizens in university environments, reinforcing the culture of peace and social cohesion.

CONCLUSIONS

Research on the culture of peace in universities in Bogotá highlights the successful integration of Bourdieu's theory of fields and habitus, allowing an in-depth analysis of how university students understand and experience peace. The relevance of sports education and sports pedagogy is emphasized in promoting cooperation, mutual respect and personal improvement, keys to the comprehensive training of students. It includes innovative artistic and pedagogical practices, demonstrating that non-traditional educational methods are effective in teaching values of peace. The study contributes to the understanding of fostering a culture of peace in the university environment, highlighting the need to integrate different disciplines and pedagogical approaches.

METHODOLOGICAL REFLECTIONS

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