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Approaches to the Concept of Coexistence in the Colombian Territorial Space

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Abstract

This article is a documentary study that analyzes the scientific production on the concept of coexistence using the descriptors "Coexistence" AND "Colombia" in Spanish and "coexistence" AND "Colombia" in English, selecting the area of psychology. Three databases were entered: Web of Science, Redalyc, EBSCO host, selecting 32 documents published between 2017 and 2023, of which 27 were scientific articles, 3 reflection articles and 2 book chapters, with the highest scientific production in the departments: Cundinamarca, Valle and Antioquia. The emerging conceptual trends on coexistence are summarized in three premises: i). The concept of coexistence is a form of dynamic interaction based on the experiences lived with others through afective, social, community and daily links in different contexts and scenarios, where different typologies arise. It is associated with processes of socialization, social interaction, intersubjectivity, conflicts and peace-building. ii). Conceptualizing coexistence implies understanding the subjectivity and intersubjectivity present in discourses, practices and social media deployed by various actors (personal, institutional, community) in their daily life in favor of its construction; and iii). For their conceptual understanding, different theoretical perspectives prevail: subjective, psychosocial, social, conflict perspectives, peace perspectives and decolonial perspectives, which support the development of various investigations.

Keywords: Conflicts; Citizenship; Peace building; Coexistence; Territory.

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Palomino-Leiva & Jurado-Alvarán

Aproximaciones al concepto de convivencia en el espacio territorial colombiano

Resumen

Este artículo es un estudio documental que analiza la producción científica sobre el concepto de convivencia mediante los descriptores "Convivencia" AND "Colombia", en español y "coexistence" AND "Colombia" en inglés, seleccionando el área de psicología. Se accedió a tres bases de datos: Web of Science, Redalyc, EBSCO host, seleccionando 32 documentos publicados entre 2017 al 2023, del cual 27 fueron artículos científicos, 3 artículos de reflexión y 2 capítulos de libro, con mayor producción científica en los departamentos de Cundinamarca, Valle y Antioquia. Las tendencias conceptuales emergentes sobre la convivencia se sintetizan en tres premisas: i). El concepto de convivencia es una forma de interacción dinamizadora desde las experiencias vividas con otros mediante vínculos afectivos, sociales, comunitarios y cotidianos en diferentes contextos y escenarios, en donde surgen diferentes tipologías. Se asocia a los procesos de socialización, interacción social, intersubjetividad, conflictos y construcción de paz. ii). Conceptualizar la convivencia implica entender la subjetividad e intersubjetividad presente en los discursos, prácticas y medios sociales desplegada por diversos actores (personales, institucionales, comunitarios) en su cotidianidad a favor de su construcción; y iii). Para su comprensión conceptual prevalecen diversas perspectivas teóricas: las subjetivas, las psicosociales, las sociales, las de conflictos, las de paz y las decoloniales, lo cual orientan diversas investigaciones.

Palabras clave: Conflictos; Ciudadanía; Construcción de Paz; Convivencias; Territorio.

Summary: 1. Introduction, 2. Methodology, 3. Findings, 3.1 About the concept of Coexistence and its associated words, 3.2 Main concepts and analytical dimensions in the study of Coexistence, 3.3 Theoretical Approaches associated with Coexistence in Colombian Scientific Production, 3.4 Findings in the Literature Review 4. Conclusions, 5. Bibliographic references.

1. Introduction

Coexistence is a concept associated with living together, living with others, and with the environment (Bayon & Saravi, 2019). It refers to the integral process of human life in interaction with others based on emotional ties (personal and community), the sociocultural structure, and daily life (Arango-Calad, 2001; 2003; 2009; 2015). In the words of Gomez-Crespo and Martinez-Aranda (2012, cited in Ortegon-Medina (2018), "refers to the predominant relationships of harmony, to the existence and use of mechanisms to regulate conflicts" (p. 409).

In scientific literature at a general level, different contexts and scenarios are referred to, classifying them into different typologies, including social, harmonious, peaceful, fraternal, citizen, intercultural, community, restorative, and territorial Coexistence. It is a challenge throughout human life as it is present in sociability, conflict, diversity, interculturality, social values , and human rights. Illich (1973; 1978) associates this concept with conviviality, referring to creating social life and individual freedom in industrial production processes.

In Latin America, Coexistence is associated with the term conviviality, synonymous with emancipation (Costa, 2022); it refers to the capacity of people to interact creatively and autonomously with their environment and others to satisfy their needs and take advantage of their wealth, without dependencies and inequalities. In Heil (2022), it is a daily interaction of living together with differences and inequalities, supported by postcolonial power relations. From this perspective, Coexistence is associated with interculturalism, citizenship, migration, inequality, stability, and crisis.

In Spain, following Gimenez-Romero (2005), multicultural societies and communities have a connection with the term coexistence, referring to the forms of interaction between different cultures in the same territory or city, without there being an active and close relationship, which differentiates it from Coexistence where ties of solidarity are woven unity, solidarity, and mutual recognition. In this context, relationships are less close and permanent, as in cities.

In Latin America and mainly in Colombia, Coexistence has been studied from four perspectives. First, *coexistence and citizen security* aimed at the prevention of violence, crime, and insecurity, enabling the construction of safe cities, the protection of human rights and community participation through inter-institutional and inter-sector dialogue, surveillance system (observatories), and the construction of public policy, led by the national, departmental and municipal governments together with the National Police (Guerrero-Velasco *et al.*, 2012; Sanchez-Renteria *et al.,* 2016).

Second, *Coexistence, interculturality, and migration* are based on dialogue, equality, and recognition of cultural, racial, ethnic, and religious differences, allowing Integration and adaptation to local, regional, national, and transnational contexts. (Aguilar-Idañez & Buraschi,

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2012; Bonhomme, 2021; Cárdenas-Rodríguez, 2009; Giménez-Romero, 2005; Heil, 2022). In this context, Coexistence is immersed in the emerging social conflict caused by multiculturalism, migration, racism, inequality, poverty, and the use of urban space (Bonhomme, 2021; Heil, 2022).

Third, *Coexistence as meaning, mediation, and community practice* from a psychosocial perspective oriented to the sense of community, the construction of neighborhood relationships and community ties through affective relationships, sociocultural structure, residential units, support processes and social networks in the construction of the socio-community fabric (Arango-Calad, 2003; 2009; Mejía-Escobar *et al.*, 2020; Rincon-Salazar, 2018; Sanchez-Villafañe & Quiceno-Perez, 2016).

Fourth, *Coexistence as a scenario for peace construction* aimed at the set of measures established for the transformation of violent conflicts into more peaceful, lasting, and sustainable relationships resulting from a peace agreement, such as the one established in Colombia in 2016, between the national Government and the FARC -EP, the result of a peace dialogue in order to end the internal armed conflict (Jurisdicción especial para la Paz [JEP], 2016; Melo, 2016).In this stage, Molina-Valencia (2017) states that war and violence are a consequence of a social and relational conflict present in the cultural, social, and political life of a country like Colombia, which does not imply the elimination of the conflict but rather its management through nonviolent means such as dialogue, debate, and political participation.

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Based on the above, the problem of this review is summarized in the following questions: What have been the theoretical approaches for understanding the concept of Coexistence? What are its foundations, dimensions, and characteristics? What is the contribution of the concept of Coexistence theoretically constructed in Colombia? In this sense, this document presents the concept of Coexistence and the main theoretical orientations addressed between 2017 and 2023 to contribute to the conceptual and scientific discussion within the framework of social psychology.

In this article's findings, first, a general analysis of the literature is presented, where the main words related to the concept of Coexistence are identified and associated, as well as their standard and contrasting elements. Second, the concept and its associated analytical dimensions are described. Likewise, a comparison is made between them, highlighting similarities and differences. Finally, the associated theoretical approaches are presented for their understanding in different research contexts.

2. Methodology

A qualitative methodology was used through the documentary review method, tracing the concept of Coexistence and its theories in Colombia. According to Londoño-Palacio *et al.* (2014) they define three phases: *1. Heuristics. 2. Hermeneutics 3. Socialization*. The first corresponds to the definition of the topic and objective, bibliographic search, compilation, and selection of

documents in each database. The second consists of reading, rereading, and interpreting the information under a textual and categorical analysis. The third is preparing, socializing, and publishing the report.

The search was carried out using the keywords: "Coexistence" AND *"Colombia"* in Spanish and *"coexistence"* AND *"Colombia"* in English, checking that these terms were found in the title, keywords, and summary of each document. The inclusion criteria were the age of the last seven years (2017 to 2023), type of document: scientific article, review, or chapter, and language: Spanish and English. On the other hand, exclusion criteria were applied, eliminating duplicates and topics unrelated to the title. In the search, the area of psychology was selected in three databases: Web of Science (10), Redalyc (16), and EBSCO host (6) for a total of 32 documents, as illustrated in Table 1.

Table 1. List of databases and selected documents.

Database	# of documents found	# of selected documents
Web of Science	385	10
ESBCO Host	655	6
Redalcy	167	16
Total	1202	32

Source: own elaboration.

This mass of documents is classified by language into 29 articles in Spanish and 3 in English. By year in 2017 (3), 2018 (8), 2019 (6), 2020 (4), 2021 (7), 2022 (3) and 2023 (1), with higher production in 2018 and 2021. By type document: scientific article (27), reflection article (3), and book chapter (2). By department, there are: Antioquia (3), Atlantico (2), Boyaca (1), Caldas (1), Cundinamarca (8), Magdalena (1), Nariño (1), Norte de Santander (1), Quindio (1), Santander (1), Sucre (2), Tolima (2), Valle (5), more than one department (2) and does not state (1).

The bibliographic sheets and the worksheet were the techniques and instruments for reading and classifying the selected documents. Likewise, a content, textual, and categorical analysis was used, making use of technological instruments such as Microsoft Excel and the Atlas ti software, version 23.2.3.3., which supported the identification and classification of the documents, the categorization and development of the thematic axes, semantic relationships, and analytical reflections, support for its realization and the search for associations related to the areas addressed, associated problems, concepts, and theoretical approaches.

The findings of this documentary review are presented below. They are developed around the concept and its associated words, areas, problems studied, and the theoretical approaches found in Colombian scientific production.
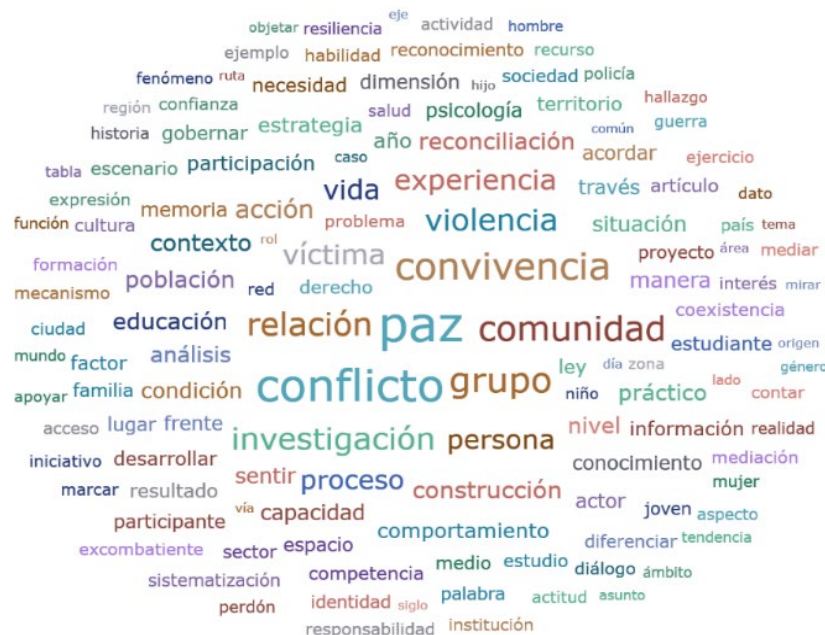
3. Findings
3.1 About the concept of Coexistence and its associated words

In the reviewed scientific production, the category of Coexistence presents different connotations based on its conceptual approach and observation context, a complex phenomenon determined by the processes of human socialization, expressed in everyday relationships, institutionalized or naturalized acts and practices, and sociocultural forms of life. It is present in conflict, differences, and diversity (Mejia-Escobar *et al.*, 2020).

Figure 1 The cloud of words with which the concept of Coexistence is associated is presented from the review of the 32 documents. Among them, the most frequently identified are: conflict (1272), peace (1204), Coexistence (607), community (548), violence (437), investigation (443), victim (426), group (356), reconciliation (285), relationship (277), person (234), experience (215), among others. Most of these words refer to the presence of conflicts, Coexistence, and peacebuilding, which have been the main research topics in Colombia in recent years. This is due to the peace process established between the Government and the FARC–EP. Different actors involved are also identified: community, victims, group, and person.

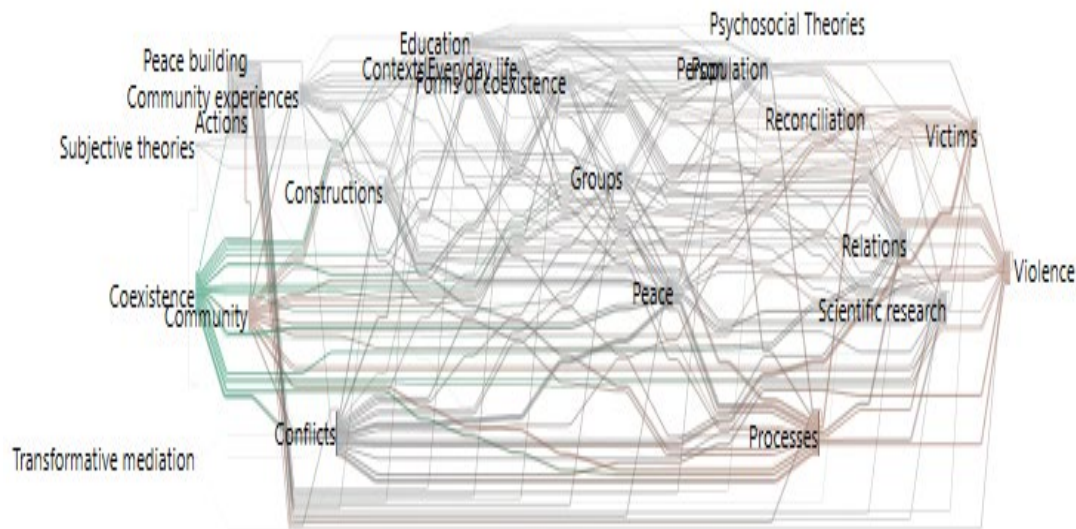**Figure 1. Cloud of associated words in the selected documents.**

Source: Own elaboration using Atlas ti 23 software.

Regarding the analysis of code co-occurrence, the relationship between the 20 codes with the highest frequency greater than 190 points is identified, as illustrated in Figure 2. This illustrates the location of three large thematic cores: the first is the concept of Coexistence associated with different community forms and experiences, with peace, police mediation, and

community resilience processes being the main foundations and actions; The second corresponds to the conflicts associated with the community and the peace agreement; and the third corresponds to the theoretical approaches that are addressed for its study with violence, victims and the process of reconciliation in relationships and daily life as an antagonistic axis.

Figure 2. Co-occurrence of codes.

Source: own elaboration using Atlas ti 23 software.
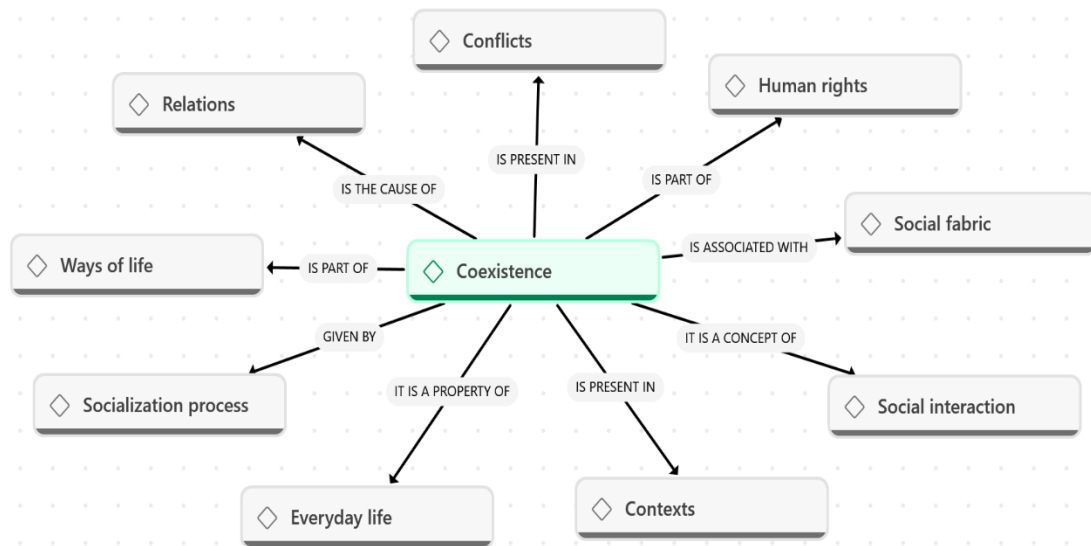
3.2 Main concepts and analytical dimensions in the study of Coexistence

3.2.1 Coexistence: The action of living and sharing

Coexistence is the action of living or sharing with others physically and peacefully in a given space and time. It refers to life together in collaboration and with fraternity and harmony present in permanent and lasting human relationships (Mejia-Escobar *et al.*, 2020). It develops in different areas or contexts: family, school, social, work, community, neighborhood, etc. Fundamental to a good coexistence are the values of respect, love, honesty, solidarity, tolerance, acceptance, peaceful resolution of conflicts, and the protection of human rights. For this reason, rules or codes are established that guide, facilitate, and regulate relationships between people, guaranteeing interaction and life itself (Mejia-Escobar *et al.*, 2020).

Figure 3 visualizes the principal dimensions and associations that determine it as a concept.

Figure 3. Dimensions and associations of the concept of Coexistence.

Source: Own elaboration using Atlas ti 23 software.

3.2.2 Coexistence associated with social dimensions

Coexistence as a concept is associated with different dimensions that allow its understanding. Among them are the socialization process, ways of life, the world of life or everyday life, interpersonal ties or relationships, social interaction, conflicts and mediation, construction of the social fabric, quality of life, and social networks. In the context of sociability processes, Coexistence is understood as the ability of a person to relate to others and establish close and significant ties as a result of the interaction of individual, group, and social factors given by different agents of socialization: family, peer groups, school, community and media (Simkin & Becerra, 2013). Throughout this process, people learn to interact with others, adapt to the environment, social norms, and values, and participate in social life. Likewise, they develop skills, learning, and knowledge.
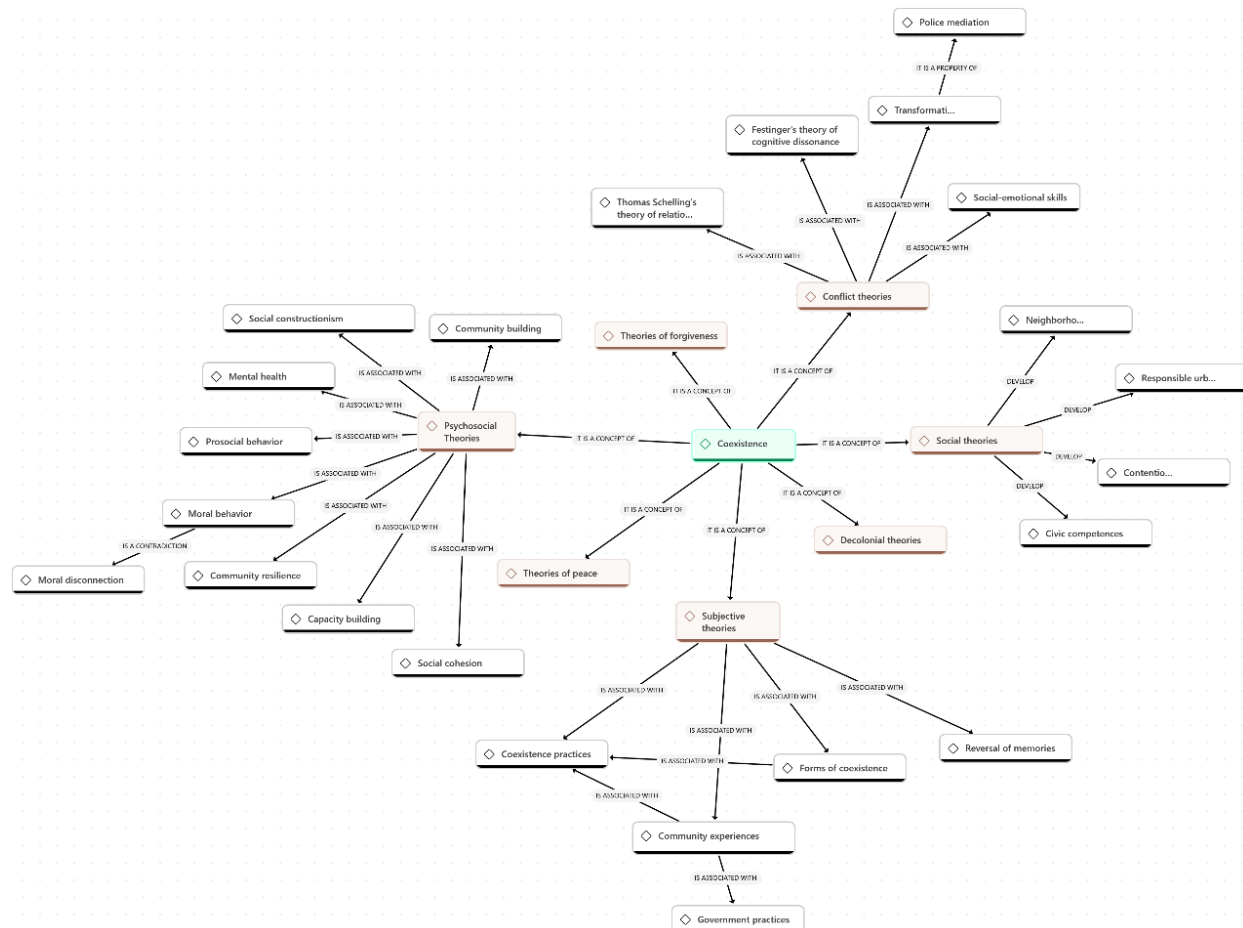
3.2.3 Coexistence and Lifestyles

The forms or styles of life are a fundamental part of Coexistence, which varies according to their origin, ethnicity, culture, geographical location, economy, worldview, religion, ethics, and politics. These ways of life define attitudes, learning, and behaviors that people develop or adopt to satisfy their needs for conservation, survival, and social interaction in everyday life, with others, and with nature. Therefore, different forms of relationships or associations develop emotional, social, work, organization, care for oneself and others, as well as care for the environment.

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Within the framework of social interaction, Coexistence develops from links established between people and their environment given by motivations, interests, needs, situations, behaviors, roles, and cultural practices present in daily life that develop in different contexts and socialization scenarios, as mentioned above. In these relationships, demands, conflicts, and influences arise, generating networks of relationships and social, cultural, community, and political organization systems.

3.3 Theoretical approaches associated with the concept of Coexistence in Colombian scientific production

This review identifies different theoretical approaches that address Coexistence as a complex and multidimensional phenomenon. Six are identified: the subjective theories approach, the psychosocial approach, the social approach, the conflict approach, the peace theories approach, and the decolonial approach, as described in Figure 4.

Figure 4. Theoretical approaches associated with the concept of Coexistence.

Source: Own elaboration using Atlas ti 23 software.

3.3.1 Coexistence and Subjective Theoretical Approach

This theoretical approach refers to the knowledge developed in the subjects' daily interactions. Their theories allow us to understand, justify, and guide people's actions (Cuadra & Castro-Carrasco, 2021). They include a cognitive, emotional, and social dimension. It is present in subjects' cognition, discourse, and action in a given context. Therefore, it is based on the participants' perceptions, beliefs, discourses, and narratives. These theories associate concepts such as social imaginaries, construction of meaning, community practices, meanings, and social representations.

This review identified three scientific articles. Herrera-Marin *et al.* (2018). In his study, he addresses the theory of social representations towards ex-combatants of illegal armed groups in Colombia and the reintegration process of students in the health area. The results show negative attitudes towards ex-combatants, with a perception of low expectation of change generating discrimination processes. The reintegration process and the influence of the media are positively valued in terms of quality and access to information.

Mejia-Escobar *et al.* (2020) their research addresses different theories: the anthropology of the Coexistence of Fernandez-Martorell (1997) and the biology of the social phenomenon of Maturana (1999). An alternative approach to traditional conflict theory in Torres-Laborde (1999), the psychology of Coexistence Arango-Calad (2001), and the theory of social imaginaries from a constructivist perspective of Pintos (2005). Of these theories, Mejia-Escobar *et al.* (2020) address two fundamental concepts: the configurations of Coexistence and their social imaginaries. Likewise, they state that in communities of high and middle strata, Coexistence is maintained based on little or no relationship with neighbors, respect for private life, and compliance with the rules of Coexistence. In communities of low or vulnerable strata, pragmatism maintains Coexistence, naturalizing certain aggressive, criminal, or violent behaviors and establishing cultural norms and codes to preserve life.

Echeverry-Velasquez and Prada-Davila (2021), in their study of Coexistence and governance among multifamily dwellers (residents in a closed complex) based on systematization of experience, they address two categories: coexistence practices and governance practices. The findings present the perceptions and meanings built through the experience around Coexistence, such as cohabiting in a closed group based on the recognition and respect of the other, permanent tensions and contradictions, and actions of resistance. Resumes the eight dimensions of intercultural Coexistence of Gimenez-Romero (2005). These are relational, normative, axiological, communicational, identity, participatory, conflictive, and attitudinal.

From these studies, Coexistence is a scenario for building links based on human relationships, the construction of subjectivity and practices or experiences in permanent learning throughout life given by people's cognitive, affective, and social processes in daily interaction.

Little is associated with harmonious and peaceful Coexistence due to the contradictions and fragilities present in the cultural order and belief system. It is present in diversity and social conflict in constant transformation. There are different forms of Coexistence legitimized by beliefs, values, norms, behaviors, institutionalized codes, human rights, and daily practices developed from personal, group, and/or community experiences.

3.3.2 Coexistence and Psychosocial Approach

Generally, this approach makes a theoretical and empirical approach to society in search of human well-being present in the subjective, psychological, and social dimensions (Blanco & Valera, 2007). It takes into account the mutual influence between the subject and the environment. His interest is in predicting, understanding, and changing people's behavior and modifying harmful aspects of the environment to improve the quality of life or the construction of the social fabric. From this perspective, psychosocial phenomena have an interdisciplinary approach that allows for the dialogue of psychology with other disciplines, such as philosophy, sociology, anthropology, economics, biology, and ecology. In this review, six Colombian articles were identified which address various psychosocial processes and categories, which are described below.

a- Coexistence, resilience, and social cohesion

Lopez-Bracamonte and Limon-Aguirre (2017) address the process of community resilience, which refers to those interrelationships that integrate shared and organized actions to overcome, rebuild, or overcome threats or socio-political and ecological crises, reducing the levels of vulnerability of populations.

Likewise, community practices linked to sociocultural and socio-community processes in local and regional environments are associated with cultural knowledge (network of meanings and intersubjective links) and social capabilities (collective self-esteem, cultural identity, social humor, state honesty, and solidarity) present in the life histories of groups, families, groups, and peoples. This leads to developing collective organizational strategies (resistance, communication and support networks, survival, organization, etc.) to face the world and its adversities.

Cerquera-Cordoba *et al.* (2019) address coping strategies according to Londoño *et al.* (2006) and Novella's (2002) resilience in older adult victims of the armed conflict in Colombia. These strategies improve adaptive resources, interaction with the environment, and the development of prevention mechanisms. Among them, social support, religion, solidarity, forgetting, and not losing hope stand out.

Arango-Tobon and Arroyave-Alvarez (2017) analyze the processes of social cohesion and community construction processes in victims of forced displacement from the symbolic interactionism theory. Emphasis is placed on social autonomy, the capacity for collective work, leadership, and return and placement policies. External conditions (regulatory and legal aspects, security, humanitarian conditions, solid socioeconomic possibilities, infrastructure, and resources) and internal conditions (psychological sense of community, participation and cooperation, empowerment and leadership, belonging and recognition are fundamental to social cohesion, social autonomy).

b- Coexistence and mental health

Quintero-Jurado and Ossa-Henao (2018) address the prevention and promotion of young people's mental health from the perspective of social determinants of health World Health Organization (WHO, 2008) and capacity development Nussbaum (2012). Likewise, they address the concept of community as the main scenario for health promotion and disease prevention.

c- Coexistence, morality, and prosociality.

Gomez-Tabares *et al*. (2019) describe the main prosocial motivations and the cognitive mechanisms of moral disconnection. They likewise analyze the relationship between both constructs in adolescents disassociated from illegal armed groups, finding significant negative correlations between prosocial tendencies due to complacency and altruism and moral disconnection.

This study addresses two categories: prosocial behavior and moral behavior. The first category refers to "all behaviors related to physical and emotional support, altruism, protection, and empathy developed voluntarily without expecting rewards" (Gomez-Tabares *et al.*, 2019, p. 298). It has been studied by different authors, including Nancy Eisenberg, Gian Vittorio Caprara, Concetta Pastorelli, Vicenta Mestre, and Sofia Esmeralda Aune. The second category, studied by Alber Bandura, refers to behavior governed by self-regulatory cognitive processes, which prevent acting contrary to Coexistence (Gomez-Tabares *et al.*, 2019).

d- Coexistence and peaceful Coexistence

Sanchez-Jimenez and Rincon-Isaza (2023) address, from the theory of social constructionism and hermeneutics, the analysis of the languages of silence in peaceful Coexistence among victims of armed conflict. Therefore, the participants' experiences, everyday language, and dialogic interactions are recognized based on narratives. In this sense, memory is the main form of recognition and the voice. This memory fights against forgetfulness and silence (Andriotti, 2021, cited in Sanchez-Jimenez & Rincon-Isaza, 2023).

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As described above, Coexistence is a permanent process of social interaction affected by sociopolitical and ecological crises, armed conflict, and forced displacement in Colombia, which links different behaviors, dimensions, and strategies constructed and deconstructed in different contexts and communities. To study it is to recognize the life stories of people, groups, collectives, and communities, as well as their knowledge, memories, tensions, capacities, interrelationships, and abilities. Likewise, a dialogue of knowledge and Integration with the socio-environmental, sociocultural, socioeconomic, and socio-political aspects is necessary.

3.3.3 Coexistence and social approach

This approach studies the different ways of functioning and changes that affect society based on structure and development. The categories are also addressed: social control, social action, social change, culture and modernity, social organization, and power. Its main disciplines are philosophy, history, sociology, psychology, economics, and political science. Anaya-Montoya and Mora-Heredia (2020) mention the need to carry out transformations associated with world domination supported by capitalism, imperialism, and patriarchy, which have generated deep inequalities and social injustices immersed in daily practices and processes of Coexistence in any context of interaction.

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This review identifies six articles that address theories and constructs related to deliberative democracy, human rights, subjectivity, and the conservation of life itself. Gamboa-Suarez *et al*. (2018) identify the following constructs associated with Coexistence: identity as a sense of belonging to a group, organization, or collective with similar characteristics. Plurality is related to diversity in a school or neighborhood context, which implies "living as a different and unique being among equals" (Fuentes-Navarro in Gamboa-Suarez *et al.,* 2018, p. 117). It also refers to the forms of exclusion and discrimination present in institutional practices and in the forms of participation in a given context, which implies the development of emotional and civic competencies to overcome them, thus seeking the appreciation of differences, keeping in mind the equity of gender and respect for human rights.

Reyes-Albarracin (2018) analyzes contentious Coexistence as a category referring to the dialogic practices that allow the recognition of victims and respect for their human rights within the framework of armed conflict and democracy. To this end, the victims' testimonies and the perpetrators' confessions are considered within the framework of justice and truth. Therefore, social interactions, political discourse, and criminal procedures are taken into account, a process analyzed from the Alto Naya massacre in Colombia, which affected Coexistence in these rural communities.

Rincon-Salazar (2018) studies neighborhood coexistence in a residential unit characterized by an enclosure that allows coexistence management through a horizontal property regulation and a coexistence manual, preferably in the middle and upper strata. A private government and a private surveillance system characterize it. Its analysis is carried out in an interrelated way based on the nine dimensions of Coexistence proposed by Gimenez-Romero (2009) and Gimenez-Romero and Lobera-Serrano (2013). Among them, relational, normative, axiological, participatory, communicational, conflictual, attitudinal, identity and political are defined. In this context, behaviors are regulated, compliance with rules and conflict prevention are promoted, but emotional or community ties are not generated, and greater emphasis is placed on Coexistence. Relations between neighbors are more distant, and individualism prevails.

From Obando-Guerrero *et al.* (2020). Coexistence is affected by urban violence manifested in different types of crime, such as drug trafficking, organized crime, kidnapping, gang activity, and narcotics consumption, the result of unresolved social and manifest practices, which generates unrest, fear, trepidation, and restlessness among residents. Inhabitants of a neighborhood or the people of a community, most frequently in peripheral areas with social disintegration, exclusion, and poverty. As a multicausal and multidimensional phenomenon, it requires analysis from different factors: political, socioeconomic, territorial, and family control, promoting citizen coexistence and better living conditions.

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Pinilla-Lopez and Paramo (2021). The facet theory explains the relationship between social benefits and citizens' adoption of responsible urban behaviors (CUR). These are defined as cultural and cooperative forms of action between individuals and the environment that contribute to the Coexistence and sustainability of the city. These diverse behaviors are associated with urban public space and citizen coexistence. They are part of the responsibilities of any citizen. Among them are following traffic and safety rules, not throwing garbage on the ground, being supportive, paying taxes, maintaining respectful relationships in public spaces, using street furniture appropriately, and taking care of heritage (Paramo & Contreras-Diaz, 2018; Pinilla-Lopez and Paramo, 2021). These behaviors are mediated by social approval and reproach when living in society or community.

In this social approach, Coexistence is a collective social construction mobilized by citizens, groups, and social movements, mediated by cultural practices, identity, plurality, democracy, human rights, gender equality, and equity. It is analyzed in a multidimensional and intersectoral manner based on different systems, factors, and dimensions. Therefore, greater relevance is given to social Coexistence, citizen coexistence, intercultural Coexistence, and neighborhood coexistence. Additionally, categories are highlighted for study, such as identity, collective action, democracy, and citizen participation.

3.3.4 Coexistence and the conflict approach

The social conflict approach reevaluates conflict as a social pathology, instead giving it conceptual and social recognition as it is associated with the human species and its daily interactions. Therefore, conflict is associated with the individual or collective struggle for values, status, power, and resources in a given context. They are mainly developed by sociologists, economists, political scientists, and psychologists.

Among the classical theories, Marxism, functionalism, and volcanic theories stand out, which cause tensions or outbreaks due to the frustration of citizens' expectations. The latter include socioeconomic, political, and psychological components (Lorenzo-Cadarso, 2001). In this review, four articles are identified and described below.

Ortegon-Medina (2018), in his study of conflict and neighborhood coexistence, addresses Thomas Shelling's theory of relational action, Festinger's theory of cognitive dissonance, and Bandura's moral disconnection associated with the understanding of tensions, dilemmas, and relational dynamics present in human behaviors and cognition. From this perspective, conflict does not have an antagonistic relationship with Coexistence. On the contrary, they have interdependence in a given environment.

Velandia-Arias and Paba-Barbosa (2021) address the competencies or skills of peaceful conflict resolution in victims of armed conflict as a strategy for reparation and peacebuilding. Therefore, emotional regulation and peace education are required to strengthen decision-making and the transformation of conflicts.

Cespedes-Prieto *et al*. (2022). From the transformative mediation approach, police mediation can be addressed as a proposal for resolving conflicts resulting from consensual dialogue, tolerance, and recognition of rural communities, enabling better Coexistence and peace. In this sense, it seeks to strengthen the role of community police and security in the rural sector based on trust, respect and recognition, and conflict management.

Police mediation is developed through training processes, socialization, spaces for dialogue and participation, network systems, and technological tools, the latter being scarcer in the rural sector. In addition, Camacho-Baron and Cespedes-Prieto (2018) stand out as emotional, social, and cognitive competencies in police mediation, which must be strengthened in training processes and in institutional and community practices to cope with the demands of daily life.

In coherence with the above, Coexistence is mediated by human life's personal and social conflicts. They are not opposites; they are essential in developing social relationships. Its analysis is based on ideologies and social change brought about by agreement, mediation, cooperation, and the construction of peace or social peace. It is associated with the concepts of citizen security.

Likewise, it requires social learning processes, citizenship education, and the development of socio-emotional and conflict resolution competencies or skills.

3.3.5 Coexistence and the peace approach

This approach is based on constructing a concept of peace-seeking to overcome a nation or region's structural and cultural violence. It is based on theories of sociohistorical conflict and studies of violence caused by armed conflict and the present war between nations (Alvarez-Maestre & Perez-Fuentes, 2019). In this review, four articles are identified where different theories of peace: "the structuralist position" of Galtung (2003; 2016), the "imperfect" thesis of Muñoz (2001; 2005) and Muñoz and Molina-Rueda (2009), the "neutral" thesis of Jimenez-Bautista (2009) and peace theory about the environment (p. 280).

Johan Galtung in Calderon-Concha (2009) develops the theory of negative-positive peace based on the peaceful resolution of conflicts, the construction of peace, and the strengthening of ethics, giving relevance to cultural values. He recognizes conflict as a crisis and opportunity in the personal, interpersonal, and institutional spheres, which must be faced with creativity, empathy, and non-violence through the transcendent model [1], a method for conflict transformation based on "dialogues supported by empathy, creativity, and non-violence linking the levels of ecological theory: micro, meso, macro and mega and the notions of the 3Rs (Reconciliation, Reconstruction, and Resolution)" (Calderon-Concha, 2009).

Muñoz (2001) develops the theory of imperfect peace mediated by peaceful Coexistence and associated with the concept of peacebuilding in the world. It is based on the paradigm of complexity and the transdisciplinary approach due to the multicausal conflict in social dynamics within the human development framework. Therefore, this peace is dynamic and inconclusive due to the permanent change and transformation of the conflict (Muñoz, 2001; 2005).

The neutral peace of Jimenez-Bautista (2009) is based on an independent, complex, and multidimensional peace aimed at eliminating cultural, direct, and structural violence. It focuses on the development of a culture of peace through social dialogue and education, seeking to guarantee equality, freedom, justice, and responsibility, with language being the basis of human communication, which allows people to express themselves and build their relationships, including peace, which is the primary mediator between the neuro-cerebral system and sociocultural and environmental relationships (Jimenez-Bautista, 2009).

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[1] A method of diagnosis, prognosis, and therapy that allows conflicts to be transformed through empathy to soften attitudes, non-violence to soften behaviors, and creativity to overcome contradictions at a micro, meso, macro, and mega social level, thus achieving the development of positive peace in the world (Alvarez-Maestre & Perez-Fuentes, 2019, p. 282).

Additionally, the theory of peace and the environment arises from observing the environmental damage generated by humanity due to its economic, social, and political interests, exacerbating inequality and poverty in nations. (Lopez-Becerra, 2011). Therefore, formulating national and international policies is guided in the search for sustainable development, guaranteeing the planet's conservation.

3.3.6 Coexistence and the decolonial approach

Decolonial theories are part of a school of South American and Caribbean knowledge whose objective is to detach traditional hierarchies of knowledge and question the stories of power and domination that emerge in Europe and that are inserted during its colonization process in Latin America, recognizing and allowing other ways of being, of feeling, of thinking, of living and being in the world, mainly that of ethnic groups, marginalized communities, and social movements in search of their own identity. He has a background in philosophy, theology, sociology, anthropology, and psychology since the end of the 20th century. Among its leading exponents are Enrique Dussel, Anibal Quijano, Walter Mignolo, Boaventura de Sousa Santos, Arturo Escobar, Sylvia Wynter, and Martin Baro, among others.

In this review, four articles stand out with the contributions of Sandoval-Forero and Capera-Figueroa (2021) by analyzing the narratives about the construction of indigenous peace in Tolima based on the theoretical-conceptual proposals of intercultural peace construction coming from Alonso (2010); Fontan (2013); Capera-Figueroa (2019) and Sandoval-Forero and Capera-Figueroa (2020), starting from the cosmogony, balance and harmonization of ancestral territories, these resistance practices being nonviolent seeking the conservation of their culture and their ways of being in the world.

Rosero-Prada and Dominguez-De la Ossa (2022) reorganize knowledge, cultural modes, and educational practices based on their territorial life stories and experiences, which are foundational in social relationships and caring for oneself and others. In this perspective, ancestral and pluricultural practices, knowledge and intercultural dialogues, and the struggles or social movements of local groups or communities, mainly peasant, indigenous, and Afro-descendant, take on relevance.

In these studies, Coexistence is associated with the construction of intercultural peace and good living theories and methodologies, supported by notions of diversity, harmony, solidarity, difference, reciprocity, and vindication based on nonviolent resistance practices, cultural practices, and ancestral traditions, intergenerational dialogues, and the construction of local, regional, national, and international consensus.

3.4 Findings in the literature review
3.4.1 coexistence as peacebuilding

This review identifies various authors who have addressed these theories in understanding violence and post-conflict in Colombia within the peacebuilding framework from different scenarios and perspectives. Del Pozo-Serrano *et al.* (2018) address pedagogy and social education by seeking to generate proposals for action in the educational and community sphere, neutralizing the different forms of violence, and promoting Coexistence in the country. Maya-Jariego *et al.* (2019) analyze a program for capacity development based on rehabilitation and mediation strategies, highlighting the role of community leaders in developing social networks and a sense of community, overcoming the victims' psychosocial trauma in the Atlántico department. Within the framework of Coexistence and reconciliation in Valle del Cauca, Ramírez-González et al. (2019) analyzed the attitudes in a population sample in which the recognition and responsibilities of citizens are highlighted, favoring spaces for Coexistence.

3.4.2 Coexistence, memory, and meanings of peace

Within the framework of peace theories, Nieto-Segovia *et al.* (2019) address the concept of historical memory and the cultural dynamics present in the peace dialogues between the national Government and the FARC-EP. In this sense, the theory of the symbol by Ernst Cassirer and Paul Ricoeur is addressed as a point of reference to understand peace and its role in reconstructing the social fabric of communities. However, the results show high segregation and political polarization among citizens. In 2020, Perez-Prada *et al.* (2020) addressed the meanings of peace in young victims, finding positive peace a high significance in the participants showing attitudes towards the transformation of conflicts in a creative and nonviolent way, finding the absence of meanings of negative peace.

Londoño-Bluzmanis *et al.* (2019) address the processes of reversal of memories of the Colombian armed conflict in the written press based on discourse analysis. This process refers to the construction of discourses whose written narrative establishes a symbolic, explicit, or implicit link to past events, which requires transformations and reconciliations, as in the Colombian case. Likewise, reversed memory is a social and discursive practice between the past and the present. In this context, the recognition of the suffering of the victims and the search for the truth stands out, with the museum being a primary memory source.

Rincon-Unirrago *et al.* (2020) analyze the ethos of the conflict permeated in the discourse of four media outlets in Colombia, framing forgiveness and reconciliation during the peace process between the Government and the FARC–EP, associated with the legitimacy of the dialogues the state legal framework, the recognition of victims and social consensus. Likewise, forgiveness and reconciliation are related to the negative consequences of violence (pain, kidnapping, and death

of family members or close friends) from the victims towards the perpetrators and vice versa during the negotiation process and in the construction of peace, stability, and durability.

3.4.3 Coexistence, territorial peace, and participatory peace

Diaz *et al.* (2021) address the concept of territorial peace resulting from social dialogue and pacification between government actors, armed actors, and the community based on territorial development plans focused on overcoming the socioeconomic gaps between the regions and the rural and urban sectors. In addition, it seeks to confront the structural problems that gave rise to the armed conflict and violence caused by the absence of the state and neoliberal policies. In this sense, government programs were implemented, and resilient communities were identified. However, it was only implemented in some Colombian regions. According to Puerta-Henao (2023), Territorial peace is studied from three theoretical perspectives: liberal, critical, and decolonial. It is based on institutional and community actors' discourses and daily practices. It is associated with the notion of territory in search of a collective function towards constructing a dignified life.

Arias-Lopez *et al*. (2022). From an ethnographic method, the transition of some signatories after the peace agreement in a Colombian municipality to construct territorial peace is analyzed based on the recognition of subjectivities, social relations, and community coexistence practices. Among them, constructing basic infrastructure, communal equipment, meeting and entertainment spaces, work committees, development of productive projects, etc., stands out, guaranteeing security, social acceptance, and community participation, moving from fear to trust between neighbors, conditions for adequate social reintegration.

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Barrera *et al.* (2022) address the concept of participatory peace in a Colombian border area, a process that develops amid tensions and adaptations in a relational space where different actors converge: victims, perpetrators, Government, and community, and where different agreements and negotiations are developed. In favor of peace, the construction of the social fabric, and a better quality of life for the territory's inhabitants.

These studies show that Coexistence is associated with the construction of peace in the territory, with the communities affected by the armed conflict, structural violence, and citizenship being the main protagonists in transforming conflicts, reconciling them, and reconstructing the social fabric based on overcoming psychosocial trauma, memory recovery, strengthening human capabilities, and social justice.

4. Conclusions

Coexistence is a form of interaction throughout human life through the maintenance of interpersonal relationships, which has motivated the development of numerous research works from various disciplines, approaches, and theories. In its approaches, it has been seen in different perspectives and dimensions whose field of action has been in different disciplines of the social sciences, including psychology. Currently, in the field of inquiry of social psychology, it has become a fundamental axis of psychosocial analysis mediated by socialization processes, social relationships, human development, the sense of community, and peacebuilding. Therefore, addressing this concept is relevant by contributing to its consolidation as a category of analysis, a scenario of relationship and training in dialogue with other disciplines and knowledge.

The research reviewed shows the emergence of different dimensions, categories and subcategories, different interaction scenarios, socialization actors, and various forms of socialization in which cultural values, social norms, multicausal conflicts, ancestral, cultural, and community practices are present in historical and social memory, public policies, responsible citizen behavior, citizen participation, and human rights.

In this review, Coexistence is based on the processes of community construction, citizenship construction, and peace construction in the Colombian context. The need to study it in territories and cities with profound differences, inequalities and social inequities is evident based on the capacities of recognition, dialogue and listening, the generation of consensus and the collective construction of shared goals and visions.

The above explains why various theoretical approaches and concepts associated with community coexistence were found in this review, which allows its study from different perspectives. Likewise, this concept does not focus only on the development of harmonious relationships but on understanding and positively transforming the conflicts present in the daily lives of people, groups and communities, with community and police mediation being one of the strategies to overcome them. The peacebuilding processes and reconciliation between the actors involved and the victims in an armed conflict, such as that of Colombia, are also highlighted. In this context, Coexistence presents significant challenges.

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