

EMOTIONAL INCIDENCE IN THE PEACE PROCESS IN COLOMBIA

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SUMMARY

Emotions, as a study category, allow visualizing the political interests that underlie the peace process signed in Colombia. The study shows expressions aimed at the public sphere that allows emotions to be seen as a strategic device with a specific purpose from political action, subtly guiding and orienting social thoughts and behaviors regarding the peace process. This project describes subtle link between facts, speeches, and emotions that accounts for what politicians and government representatives said about the Final Agreement (AF), the Special Jurisdiction for Peace (JEP), and the System of Truth, Justice, Reparation, and Non-Repetition (SVJNR). The results show the importance of deepening these mitigations in the academic environment. It shows that emotions are an active part of the new humanistic, social, cultural, and political epistemologies. Finally, conclusions present the subjective views of the researcher, who hopes to contribute to that invisible triadic fabric.

Keywords: Emotions, peace, political action

1.0 INTRODUCTION

The study¹ is based on the framework of emotional and affective language, which configures innovative theoretical, practical, and methodological horizons to understand the socio-political future concerning the following problem: How do emotions affect the peace process in Colombia?

Logic shows three necessary conditions for a peace process to be carried out successfully: An agreement and consent between the parties, political will to carry out what was agreed upon, and support from society to achieve it.

In Colombian history, there has never been a post-conflict process because non-compliance by the parties has always been characteristic. For this reason, delving into how emotions are involved in political speeches about the peace process can contribute to elucidating the reasons that the heart does not understand. With that being said, emotions are a transcendent fact because by revealing them in what they say, how they say it, and why they say it, political actions against peace can be understood.

¹It is part of the research entitled "Emotions as an articulation of political action in the process of design, approval and implementation of the Special Jurisdiction for Peace (JEP)," directed by Dr. Rubén Muñoz Fernández. Doctoral thesis attached to the line of subjectivities, differences, and narratives of the Doctorate in Social Studies (DES) and institutionalized Without Funding before the Center for Research and Scientific Development of the Universidad Distrital Francisco José de Caldas, Bogotá, Colombia.

More than three centuries ago, Blaise Pascal (1654) analyzed man and sustained the reasons of the heart that reason does not understand (p:4); Then Baruch Spinoza (1677) argues that the exact origin unites soul and body; individuals can judge what can affect them and decide what is valuable and good or what harms them. (E, III, p2-9, esc.) And defines affects as that set of "impulses, motivations, emotions and feelings" that accompany the life of man (2001: 187). Seventy years later, Adam Smith (1759) studied these postulates, deepened them, maintained that truth and reason are part of the human being, criticized rationalism, and demonstrated that truth is subjective. However, until the previous century's 90s, the social sciences officially recognized and accepted emotions as a social category within their studies.

Alí Lara and Giazú Enciso Domínguez (2013:112), when studying issues related to affections, feelings, and emotions in public life, identify the strength they have today. With the emotional turn based on the body, thought, and experience, they study different areas and varied expressions of life (Lara, 2019), which allows reading and explaining citizen life, producing knowledge and providing a better understanding of reality.

Authors such as Cristina Peñarín (2016), Raquel Tarullo (2016), Helena Flam (2004), Sara Ahmed (2016), Alice Poma (2016), José Ma Sánchez (2016), and Adrián Scribano (2015) in Latin America and Spain, provide guidelines, schemes, and ways of seeing individual and collective problems, analyzing the forms of emotional affectation in civic and political life. In Colombia, researchers such as Germán Darío Valencia Agudelo (2017), Mary Luz Marín Posada, Marieta Quintero Mejía (2017), Gloria Quinayás Medina (2017), Neila Pardo (2016), Jairo H. Gómez (2016), contribute to this category of study, which relate emotions and offer a background to delve into the political.

Peñarín, Sánchez, Saiz, and Pardo (2015), in their studies, show that political messages have a high content of emotions such as pride, security, trust, and hope. They indicate that the speeches are made to stimulate enthusiasm in their supporters or fear and anxiety in their opponents. On the other hand, Poma (2016), Kemper (2001), and Britt and Heise (2000, 1979) rely on the developments of Randall Collins (1958) and show that emotions are also constructors of citizen change, resistance, and identity. Therefore, it is pertinent to have to take into account what was said by Tarullo (2016), who points out:

The symbols, rhetoric, image, allegories, emotions, and everything behind, or to the side, of reason must be taken into account. The citizen or civil subject is not the only reason; it is also emotion, and one dimension cannot survive without the other. (p.156)

All these advances in the object of study ensure the viability presented and the possibilities and emergencies of the problem.

2.0 STEPS THAT GUIDE THE METHODOLOGY

Ongoing research places the peace process as a complex event² in its sociopolitical reality. The methodology is a critical qualitative approach and an interpretive-comprehensive-

²The event is a construct that studies a situation of complex and heterogeneous logic articulated as a totality that overflows in meaning, time, and knowledge to blur what happens (Gabriel Tarde, 1989). The heterogeneous means perceiving and investigating the singular, disjointed and anomic discourses (behavior

symbolic paradigm (Dilthey 1911, cited by Blaikie 2007 and Cornejo 2016). It appeals to credibility judgments (José González, 2018) based on emerging characteristics of knowledge (Hernando Barrios, 2018), which impacts the life world to signify and signify the object of study.

An edge of study is the emotions, which until 1995 are accepted as a category of research in social studies.

The information sources consist of textual words (150 maximum) that appear on social networks and web pages. The study collects pronouncements on the peace process's design, approval, and implementation between 2016 and 2022, organized into five population substrata. Here are some speeches for and against government representatives and political leaders who support the validity and qualitative reliability test.

The analytics presents the approximation expected to be obtained to account for the strategic modes between information-emotional incidents; it makes visible the devices used to guide and subtly orient the thoughts and behavior of citizens. It reveals personal or particular interests in political action concerning the problem. (Egon G Guba and Ivonna S Lincoln, 1994:109).

It concludes that it is transcendent to deepen this theme because, as Leonardo Vacarezza (2009) says, the academy's task must be the creation of possibilities not only for understanding and reflection from below but also for citizen action and transformation.

3.0 RESULTS THAT GUIDE REALITIES. EMOTIONS IN THE POLITICAL SPACE

3.1 The reasons of the heart that reason does not understand

Blaise Pascal

Etymologically, emotion or *emovere* means movement, from the Latin *emotio-onis* or impulse that induces action, movement with adirection configured through lived experiences and developed activities. Aina Ávila and Miguel Fullana (2016) affirm that emotions are processes of chemical and neuronal responses that the brain detects from the content of perceptions, understood as the stimuli that produce changes in the mind and the organism (p:53). In turn, Amadeo Muntané and María Luisa Moro (2012), analyze that coming from everyday experience, they are thought of as a component formed in interrelated experiences and practices between the subjective-collective.

When studying the emotional incidences of the political action on the Final Agreement, the JEP, and the SVJNR, strategic devices such as fear, resentment, and revenge are found that, together with anger and sadness, build ideas about the impossibility of achieving peace in the country. This circulation of messages guides positions of resistance for or against peace in Colombia.

that does not conform to normal) present in said situation, be it unexpected or induced (Jairo Gómez Esteban, 2016).

Including reason and emotion in a message, the thinking-acting of the other is subjective; it is confusing. A belief is elaborated in the face of a specific situation, as in the case of political comments about the AF, the JEP, or the SVJNR that sow doubt in citizens, which could be positive as long as the inhabitants and different communities review, analyze and reflect on the original information or documents. However, there is massive belief in the messages that bombard all kinds of communication strategies, especially the news, which has the moral responsibility to inform truthfully and to show objectivity; they do not because they move and subtly combine emotions, images, and words, which direct them to the audience, depending on who they are going to favor, cover up or denounce.

Merleau Ponty (1996) mentions that sensitivity is the attraction and repulsion of emotionality or unity of impressions in the form of fear, beauty, sublimity, and triviality, among many, that manifest the composition of the body in the world to express itself through gestures and words. With movement, their expressions and intensity of affectation depend on the ways of acting individually and collectively because they are connected with the cultural evolution. It explains that subjectivity and emotion are interrelated and depend on collective experiences. For this reason, pleasure, joy, love, pain, hate, anger, sadness, or aggressiveness play different roles in each individual.

The statements about the AF, the JEP, or the SVJNR, exposed by political leaders or government representatives, make visible and classify the motives, demands, or tensions of the various populations, as the case may be they move the individual inner thought towards affirmations, reactions or resistance on a mass level. Through the word, the daily comments on the news of these events come to be the fuels that, in that thin line, move the collective behavior directionally. This situation confirms what was said by Guiles Deleuze (1986), who considers that affect and emotion are different. They are always in movement and go to virtualization³ and based on cultural theory, differentiate and stratify feeling, affect, and emotion. Lara and Enciso (2013) affirm that this distinction is crucial because it lays the foundations for understanding that the life of the human being and his emotions are manifestations that depend on culture, time, language, relationships, and the structure of society.

In one way or another, the messages emanating from the media confirm that structuring composition of the external moral battery of power, proposed by Durkheim (1990) and Lopez (2005), where the emotions and motivations of determined political action are combined, interact and move in the face of the political process. of peace. The positive and negative manifestations, or emotional mixtures, are intertwined in the front of a specific situation of the armed conflict, which leaves the incredulity of achieving a stable and lasting peace. The hope for change is belied when hearing figures of massacres, assassinations, or displaced persons combine, as Jasper (2012) says, with fear, anxiety, and historical suffering.

³Virtualization is an objective category that associates the real with the general but opposes the actual that is ideal without being abstract. All reality is found in a binary parallelism between what is real and what is imagined or virtual, that is to say, in thought. Reality is always accompanied by a virtual present, they go hand in hand, and they merge with the moments and situations that the control society installs. Virtuality emanates from disciplinary societies, which is why it is becoming, a differential and non-identity continuity. That is to say, in the statements of one of them is presented, and that line of variation is virtual so that it affects the real (Gilles Deleuze and Félix Guattari (2003). *A Thousand Plateaus. Capitalism and Schizophrenia*).

Sara Ahmed (2015) agrees that emotions are formed in everyday life and endorses that affect and emotion belong to different orders and have varied logic and direct behaviors. Colombians listen, think and feel in daily life. According to the information that circulates in the media and networks, they create thoughts, ideas, reasons, and affections. They configure assumptions, images, and beliefs based on what was experienced or perceived in the conflict, in compliance with the AF, the JEP, and the SVJNR, depending on the conditions, space-time experiences, and individual or collective manifestations.

Jasper (2012) teaches that shared goals in participation spaces reveal individuals' interests, motivations, commitments, belonging, or distancing. This is why the AF and the SVJNR needed a mandatory framework that was backed by statutory law 1957 of 2019, a fact that aroused group actions, intentions of supporters, leaders, and politicians, such as the vote for no, won through fear, anger, and resentment or the demonstrations of activists collecting signatures to repeal the JEP.

In summary, the statements about the AF, the JEP, or the SVJNR, exposed by political leaders or government representatives, make visible and classify the motives, demands, or tensions of the various populations, which come to be the fuels contained in that fine line to move and direct collective behavior according to particular interests. In this case, Colombians are subjected to speeches that arouse and transmit uncertainties accompanied by emotions such as repudiation, anger, and rejection without allowing deepening or evidencing the arguments of truth, legal, functional, and humanity of the same victims and perpetrators (Gómez, 2021).

3.2 Between Feeling and Action, the Discussion is Born

Emotions are immersed in the culture and are part of the construction of the individual being and collective experiences. The premise had to wait more than two centuries to contribute to the explanations and understandings of life and with the courage to be recognized as a category (Jasper, 2012). Being indeterminate and fleeting parts of the political world, they pass without a voice. Still, their echo is reflected in society with a great need to deepen their modes of action, direction, confusion, and manifestation.

The violence and the Colombian conflict as categories of action did not break out from one moment to another. They are a hegemonic part of the history and the political future of the country: The insurgent groups, the manifestations of government domination, the partisan tradition in pursuit of an exclusive ideological regime; the maintenance of power, its legitimacy through the media; the superiority of the national ruling class and international interests have facilitated the naturalization of these two categories as forms of domination.

Since 2010, the circumstances have been shaping the negotiations between the Santos government and the FARC-EP, overcoming several obstacles that had traditionally opposed peace and its process. After the intense work in Havana officially started in 2012, what was desired by the communities appeared on August 24, 2016, in the presence of los países garantes, los representantes del gobierno y las Farc, algunos delegados presentan al público colombiano y al mundo, el Acuerdo Final, con luz blanca y de voluntad entre las partes.

In an impassioned speech, Humberto de la Calle (2016) stated:

We have reached the goal. This is the end of the armed conflict [...] if the agreements are implemented, the FARC will have come to an end as an armed group [...] Corruption can be combated because *"there is not a soul in Colombia that opposes having parties honest politicians"* [...] and the end of the conflict has no owner: it belongs to Colombians (08/24/2016).

For his part, Iván Márquez, chief negotiator of the guerrilla, assured:

Now we can proclaim that the war ends with weapons. The debate of ideas begins [...] it has been a complex construction and full of difficulties [...] but worked with the heart [...] Peace is for everyone and embraces all strata of our society [...]. It will be possible to move the country forward (08/24/2016).

The president of the Colombians Juan Manuel Santos in his speech stated:

Colombians:

Today I address you with deep emotion with great joy. Today begins the end of the suffering, pain, and tragedy of war. Today, August 24, 2016, we can say that this national hope has come true. We have reached a definitive agreement to end the armed conflict with the FARC.

Finally, President Santos added:

We agreed that – whichever way you look at it – is infinitely better than continuing the war that broke families, devastated regions, and made us suffer a horror that our children will know – fortunately – only in history books. [...] The decision, Colombians, is in your hands. Never before have our citizens had the key to the future within their reach. Let's open that door! Let's open the door of tomorrow! (08/24/2016).

Words full of emotions that express the illusion of an achievement that manifests itself in three voices, namely: The beginning and the possibility of a political exercise, unlike the polarity called enemy and hostility as its performance, which means pain, death, displacement, sadness and melancholy as forms of vitality. The exchange of guns for the art of the world illuminates another way of building society and of activating politics to deal with another problem to be reformed, such as corruption. And lastly, institute a program associated with hope for the future, and promote trust so that the new generations can dream of their projects, think about the country's development, and find a space to grow and live within the territory.

The words enunciated by each of these representatives confirm what was said by Sara Ahmed (2015), emotions are distributed from a chain, that is, the consent of the parties and alignment with the national ideal; feelings that connect like a circuit that radiates the joint affirmation of a common goal to start; of a journey to travel along the same path, which can be reproduced and affirmed in social life. This path radiates, shapes, and builds meanings as perceived in the eloquence of words, trusting that in the practicality of everyday life, in that

daily diversity of emotions felt through socio-political experiences, a process is interpreted and awakened of hope for the country as a whole.

It is noteworthy that, unlike other peace processes that have taken place in Colombia, the Final Agreement reflects the various discussions carried out by the different representatives and delegates. The reflections reflect the significant problems of the country and the analyzes objectively show the negotiated commitments manifested in socio-economic and environmental plans, programs, and projects, with delimited and clearly defined objectives and goals. Incorporation, a term that distinguishes this process from now on, is understood as the community, a reciprocal and participatory dynamic that gives way to the transformation of the armed guerrilla movement so that they are recognized as unarmed social actors, as a political party and as participants in an inclusive and democratic society (National Government and the FARC - EP, 2016).

Understanding these different forms of expression and reflecting on the existence of a war that, for years, accompanies the contingencies of Colombian life makes it possible for another path to be observed with hope. Still, it also arouses questions and suspicions that make one doubt, with statements such as that of Senator Álvaro Uribe Vélez, director of the Democratic Center party:

I have to invite the citizens who have these concerns to act in the coming days [...] We are going to resist civilly [...] we must be "prepared" for the day the agreement is signed, when the first news in the world May there be applause and jubilation [...] the civil resistance would be through the participation of thousands of Colombians with documents and presence in the streets (05/10/16).

The Minister of the Interior, Juan Fernando Cristo, indicated the previous words:

The only thing that Colombians have had to resist is 50 years of conflict, of war, and that will end with the agreements reached in Havana. [...] The plebiscite promoted by the Government to endorse the agreements is the stage to express non-conformism in the dialogues with the FARC. (05/10/16).

Iván Cepeda, Senator for the Polo Democratics affirms on the same subject:

One must ask what is the scope of the content of such a statement because it goes from a criticism of the peace process, which is unfair, distorting the content of the agreements, to an "action" of ignoring what was agreed, in a context in which that armed actions are being carried out against the process; attacks against leaders who are in favor of him, and instead of distancing himself from that, it seems that the former president wants to add gasoline to the fire and go from criticizing the process to challenging democratic procedures and the constitutional right of Colombians to peace (05/10/16).

The words of these three characters, loaded with emotional sensitivity with apparent rationality, lead to a review. The pronouncement of Álvaro Uribe Velez leaves a trail of insecurity and invites resistance behavior and demonstrations by citizens in the streets about the process in Havana, showing their distrust and inviting doubt to assault the citizenry. Even

when he criticizes some of Senator Uribe's words, Minister Cristo leaves uncertainty sown because he transfers the responsibility to the space of participatory democracy. He moves without deepening the plebiscite so that citizens express and take responsibility for the disagreement, not personal but alien.

Pronouncements that produce affectations of distrust, and insecurity in the bodies of individuals and communities. Victims, perpetrators, civilian third parties, leaders, and spectators presume that the peace process and the signing are immersed in a space of political tensions sprinkled with fear, aversion, and resentment, among others. These question the validity of the work of the negotiating tables, which demanded a high ethical practice and morals in their work. As Jasper (2012) analyzes, in the contingencies experienced, *sensitizing* strategies are created with emotions that motivate political monitoring and argue that an evaluation of citizenship is necessary, but allows anxiety to shape thought and social behavior.

It has been shown that the gestures, corporalities, and languages in which emotions are manifested are not the same considering cultural elements of race, creed, demographic conditions, ethnic origin, or social class. They have particular characteristics in their forms of expression, as Sara Ahmed points out, the cultural conditions and practices, in turn, are diverse (p:92).

In Colombia, war permeates populations and citizens differently. The attention of the State and the wealth of the soil mark massivedivergences in the sociopolitical structure. The areas of abandonment, displacement, and state abandonment are the richest in the different components of economic and sociocultural capital. They are the historical product of the comprehensive inequality gap in the country; its inequalities promote and foster the great subjective differences and the dominant hegemonies of power, being used to naturalize, legitimize, fructify and empower the violence and conflict of the last 30 years.

Emotions explain the different experienced tensions in the socio-family, citizen, and community context in the areas where the Colombian internal armed conflict takes place: they underlie the experiences and experiences, which evidence James Jasper (2012) said concerning its forms of manifestation. They appear in different and contradictory forms, in which hatred, sadness, and displeasure are combined and mixed with hope, joy, and confidence. Emotions activate moral clashes, revealed in revenge, hatred, or wicked desires or, on the contrary, develop a capacity for resilience, which takes strength to get ahead, overcome difficulties, and adapt to other socio-cultural conditions, such as -love and hate- or, -sadness and joy- that the victims keep in the depths of their being and in the silence they suffer.

In Congress, when studying the laws and projects that would support peace, were heard speeches charged with reasons and emotions. In the public sphere, they were often disseminated with decontextualized words, to which were added comments from experts in economics and politics in the voices of experienced journalists, who can form close relationships with the public to address ideas and interests. of some specific group, which following Lakoff (2007) come together in the concept of the device.

The foregoing does not mean that these configurations are positive or negative because they are based on the drives described by Jasper (2012). They are endorsed strategically. They are justified based on basic community needs, and they are guided to favor campaigns, which resonate and activate the guiding frameworks of social reality. Modeling ideas of images that are lodged in the minds of the inhabitants as evidenced by Tarullo (2016), invites them to reflect on political action as observed below:

Senator Roy Barreras, mentions in the magazine *Semana* after the affirmation of the Senate that the JEP demarcates itself directly from the National Constitution:

Well, very happy. Around midnight, a few minutes ago, we just approved the fundamental axis of the legal security of peace. What is this JEP that we have approved? The guarantee, not only of those who lay down their arms [...] is offered for the first time in the history of Colombia, a court that tells the truth to the victims, and that does justice...." (03/21/2017)

Meanwhile, on the Twitter of Attorney Alejandro Ordoñez it reads:

The Special Jurisdiction for Peace already has magistrates; many of them [...] of recognized radical left thinking [...] The JEP pursues the truth, justice, and reparation, but not in the face of the crimes of the FARC [...] We already know what the left can do in court. What is going to happen now with the JEP and its total control over justice?" (Ordoñez, 09/27/2017)

Discourses for and against create interdependent chains that saturate the population. Depending on the experiences lived, the socioeconomic contexts in which they find themselves, and the domain of languages of power, mass identifications are formed, and affections are created to mobilize emotions, thoughts, and expressions from what they hear, especially from political leaders.

The importance of the JEP lies in its mission to manage and consolidate the functioning of the SVJNR and ensure compliance with the Final Agreement, with the hope of guaranteeing a stable and lasting peace and promoting reconciliation and reparation (JEP, 2019). Support in a legitimate, participatory, truthful, and reliable way the work with the incorporated and the victims, under the principles of life, territory, difference, ethnicity, gender, disability, cultural, integral, and artistic development. It is accompanied by professionals specialized in psychosocial and pedagogical areas who support the coexistence, dialogue, and dignity of the communities and victims who return to their territories or the reintegration houses (Truth Commission, 2018).

One of the needs and commitments acquired at the table in Havana was the construction of historical truth about the internal armed conflict so that uncertainty, sadness, and fears are not part of the determining future of hegemonic political behavior in the country. In front of the JEP, it was arranged until March 15, 2021, FARC combatants, members of the Public Force, State agents, third-party civilians, and all kinds of direct and indirect participants in the armed conflict would be received voluntarily. However, the Constitutional Court extended it until June 27, 2022, due to the importance of the Truth Commission and the reports that make victims, deaths, disappearances, and massacres, among other crimes, visible.

In the delivery ceremony of the "Defend Life" report (2018), prepared by several teams including the José Alvear Restrepo Collective, the Inter-Church Justice and Peace Commission, the Yira Castro Legal Corporation, the SomosDefensores Program, the Interdisciplinary Group of Human Rights, and the European Center for Constitutional and Human Rights; and delivered in the Ombudsman's Office auditorium, Father Francisco de Roux, addressing relatives of victims and murdered, said in his speech:

I would like to tell you that we deeply feel what you bring here in the pain of your relatives, of your most loved ones murdered [...] good people whom we loved in the communities [...] They were fair people, who gambled it because the life of the peasants was respected; that we take peace seriously [...] Protagonist beings and this bothers a State that is not democratic [...] they stood up in front of those who had weapons to respect the dignity of their people [...] beings convinced that the solution was not in guns and precisely for this reason they were extraordinarily fragile and immensely valuable from an ethical point of view (07/05/18).

In 2022, after the delivery of the official reports of the Truth Commission, former President Álvaro Uribe stated on his Twitter account: "At the request of many people, the Democratic Center will publish an Alternative Primer [...] What truth! where victims' organizations, NGOs and people of other political tendencies participate in the elaboration of this" (08/10/22).

Paloma Valencia, send this message:

Today the unconstitutional and totalitarian indoctrination begins by imposing the truth of the left on our children. It is a disrespectful government of democratic plurality. Even if they call it true, it will still be a lie [...] These are the interpretations of the left to justify its violence and blame the State [...] (08/12/22).

On this same topic, Ma Fernanda Cabal expressed to the FM:

The only thing we have asked for here is justice and it is tied to the truth, priest Francisco de Roux [...] Your report is the political platform of Gustavo Petro, that is why you sent an advance party from Mr. Sánchez Beristain, an advance party to ask him to Europe and to ask the UN not to help the Colombian Army anymore, when thanks to them we have freedom (08/23/22).

These common emotional chains in the face of a historical event that is lived in Colombia, express deliberately continue to ignore. It also shows the distorted ethical and moral practices of the political hegemony that have always distorted the reality of the country. In this way, they allow us to understand the affective dispositions referenced by Vanessa Saiz (2012), which are characterized by controlling the imaginaries of certain sectors of the population. As well as regulating biased and dual life, between friend-enemy.

They show the controversies that are formed from the mediated stories analyzed by El-Hag (2004) that affect the ideological and social transformation, which taken to the political space are clear devices that are based on the mechanisms of authority and actions to exercise the conservation and maintenance of the traditional political regime.

In politics, all strategies that oscillate between virtue and perfidy are valid. Those strategies endure according to the recommendations that Niccolò Machiavelli (1527) made several centuries ago to the Prince, that is, to Power. Between the wishes of the people and the wishes and intentions of the rulers, there is a thread that, when understood, can be broken and change direction. Thus, it transforms and moves affection and emotion, considering what Guile Deleuze (1986) said for form other intentions.

Currently, the political groups that supposedly have moral and ethical authority over ordinary citizens, have maintained this regime of socioeconomic domination from behind, in the rich regions. It is through exploitation and illicit enrichment. These groups are discovered and patented. Therefore, they use the media to confuse and instill feelings and emotions of rage, sorrow, and rebellion.

Politics and its machinic strategies in terms of Foucault (1996) have evolved. Their tactics are organized in digital networks and information media. Byung-Chul Han (2022), studies and defines them as info democracy. It considers the context, needs, and particular characteristics. Through felt freedom, the author subtly introduced strategies that motivate the information war with false news accompanied by defamation and hatred, with conspiracy theories that distort and confuse but guide them in the desired direction. That is, their own favoring and defense to ensure the functioning of constituted power.

Jasper (2012) studies them in the exercise of political activists. Nowadays, as Chul Han exemplifies, it is the influencers' task to promote communications with emotional persuasion from virtuality, through which they guide freedom sensations and commitment to learning about alleged truths argued to ensure domination that merges with everyday life to control the will unconsciously.

In short, political speeches and pronouncements guide citizens' feelings according to the context. The experience invites us to reflect on the meaning of emotions in current politics.

4.0 CONCLUSIONS

In Colombia, politics and emotions are studied with low intensity. For this reason, their academic inquiries are urgent to contribute to making peace a reality.

It is understandable why the Final Agreement, the JEP, and the SIVJRNR, reveal the importance of paying particular attention to the victims. In addition to reconstructing the historical memory

of the conflict and getting Colombians to recognize the true truths to restore human dignity.

The deepening of these three components of the peace process invites us to contribute to the achievement of its social impact and to consider it in the construction of a culture of peace. These conditions must remain intimately linked to the emotional and affective world so that forgiveness, transitional and restorative justice are understood and lived.

Education must include a training program that includes political subjectivity, participatory responsibility, and control, with a demanding criticality in concrete proposals that are executed without hesitation.

Political action must move from the discourse of promises to administrative action or real workspace of the State.

Social researchers must prioritize multidisciplinary studies with greater depth and rigor. Thus, from sadness and disappointment, various transformative and resilient strategies for the construction of the country are conceived, designed, and articulated in a convergent way and outside of politics.

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