

Social Networks in the Social Mobilizations During the Virgen De La Candelaria Festivities Post Social Conflicts

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The research aimed to determine the overall influence of social mobilizations on the participation of the Peruvian Army and National Police in the Virgen de la Candelaria festival after social conflicts. The general hypothesis proposed was that there is a significant influence of social mobilizations on the participation of the Peruvian Army and National Police in the Virgen de la Candelaria festival post-social conflicts. The type of research is basic or theoretical, with an explanatory causal level, quantitative approach, and non-experimental, cross-sectional design. The method used was the hypothetical-deductive method. The study sample consisted of 372 residents of the Puno district, using simple random probability sampling. The technique used was the survey, and the data collection instrument was a Likert scale questionnaire for both variables, validated through the Expert Judgment criterion, while its reliability was subjected to the Cronbach's Alpha and KR-20 reliability statistics. The main findings of the research indicate a significant Spearman correlation ($\rho = 0.394$, $p < 0.01$, bilateral) between "Social Mobilizations" and the "Participation of the Peruvian Army and National Police" during the Virgen de la Candelaria Festival. This coefficient indicates a moderate positive correlation between the two variables, suggesting that as the frequency of social mobilizations increases, the participation of security forces also tends to increase.

Keywords: Social conflicts, Social Mobilizations, Participation, Social networks.

1. Introduction

Social mobilizations in Peru, specifically in southern region, are a recurrent phenomenon throughout country's history. These mobilizations symbolize the response of various social groups to situations perceived as abusive, arbitrary and unfair, so they are an expression of

discontent of the people of department of Puno, as well as the struggle for our rights and improvements in the quality of life. Today we can say that social mobilizations in Peru are a reflection of firm struggle for equality, justice and democratic participation, these mobilizations have been and continue to be a crucial element in construction and reconfiguration of Peruvian society, which is why we considered investigating the influence of mobilizations on the population of the department of Puno in Virgen de la Candelaria festival and how before the fourth industrial revolution arise our mechanisms to publicize social mobilizations such as social networks that also comes hascer one of the results of our research.

Regarding the social mobilizations that took place in period 2023, specifically in the city of Juliaca where the airport of the southern zone is located, Puno was the epicenter of the protests between December 2022 and March 2023, which left half a hundred dead throughout country, a score of them allegedly at hands of the State forces, according to the Inter-American Commission on Human Rights. The police deployed a little more than six thousand agents to keep order during protests, General Victor Zanabria, head of anti-riot force during that period, mentioned to the press, hence the question of investigating if the population would again rise up in mobilizations during the Virgin of Candelaria festivity in February 2024, since the southern population heard arrival of the President of the Republic Dina Boluarte together with her allies, the National Police and the Army of Peru, in the mentioned festivity. And as arrived in the authors' research Bustinza, et.al (2024) these manifestations occurred "in the first place, due to the lack of representativeness, the traditional organizations that used to represent society, such as political parties, have lost their capacity to transmit the demands, interests and needs of society to the political-state sphere. Secondly, a distrust of representative institutions prevails among citizens, which affects the legitimacy of the state, since it does not have the support and backing of the citizenry in its actions and public policies (p. 1204).

The research that we present is a collaboration so that the entire population has knowledge of the events that have occurred in our region of Puno by the social actors showing their discontent and disagreement with the assumption of the Vice President of the Republic in the first quarter of the year 2023. The effort is essential in view of the episodes that have occurred in our country, especially in the department of Puno, against the current government as well as its support to the Army and the National Police of Peru, which has been the main event addressed by the media due to its duration and consequences: the confrontation has caused death of seventeen demonstrators in 2023, as well as millions of soles in losses, without counting other damages to confidence and security of the country.

2. Methodology

The study was conducted in District of Puno. The research is of a fundamental or theoretical nature, aimed at generating new knowledge without a concrete or immediate practical purpose. In light of the social impact of research conducted, the levels or ranges of research are relative in nature, as they serve to determine the degree of association between the levels of research in question. The study employs a non-experimental, cross-sectional, or trans-sectional design. The method employed was hypothetical deductive method within the quantitative paradigm. The survey sample consisted of 372 individuals residing in the district of Puno. A Likert-type

questionnaire comprising 30 questions or items, which encompass the dimensions and indicators of the variable "social mobilizations and participation," was utilized. Following the construction of the data collection instrument, a reliability analysis was conducted using Cronbach's alpha coefficient, which yielded a value of 0.814, indicating a high level of internal consistency in the set of items comprising questionnaire or test. This value indicates that the items are strongly correlated and effectively measure the same underlying construct.

3. Results and discussion

Specific Objective 1

To identify to what extent the dimension of informal social mobilizations influences the participation of the Peruvian Army and National Police in the Virgen de la Candelaria festivity after social conflicts.

Table N° 01: During the festival, demonstrations, marches or spontaneous protests took place with regard to the participation of the Peruvian Army and the Peruvian National Police.

		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Never	80	21,5	21,5	21,5
	Almost never	23	6,2	6,2	27,7
	Sometimes	96	25,8	25,8	53,5
	Frequently	129	34,7	34,7	88,2
	Always	44	11,8	11,8	100,0
	Total	372	100,0	100,0	

Note: Prepared by the team.

Interpretation:

Table N°01 illustrates the extent of awareness regarding the manifestations involving the participation of the Peruvian Army and the National Police during the Virgen de la Candelaria festivities. The category "Frequently" is the most frequently selected response, accounting for 34.7% of the total responses. Subsequently, 25.8% of respondents indicated that they had sometimes been aware of the events in question, while 21.5% stated that they had never been aware of them. The remaining categories, "Always" and "Almost never," were selected less frequently, at 11.8% and 6.2%, respectively. This suggests that the majority of respondents were aware of the events that took place.

In this regard, the population is aware of the root causes of the conflicts, which can be attributed to environmental issues, citizen insecurity, violations of human rights, and a lack of respect for the right to life. When these causes are structural in nature, the outbreak of conflict can be violent, protracted, and result in significant social disruption. In response to this, a social movement emerges, particularly in contexts where collective cultural identities are highly pronounced (Ombudsman's Office, 2012). Therefore, the analysis of conflict enables the examination of social movements through the lens of mobilization structure, cultural cognitive frameworks, and political opportunities (McAdam, McGuire, & Zald, 1996). These antecedents demonstrate that there were higher percentages of demonstrations, marches, and spontaneous protests involving the participation of the Peruvian Army and National Police.

Table N°02: During the festivity, you had knowledge through social networks about the demonstrations in reference to the participation of the Peruvian Army and the National Police of Peru.

		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Never	61	16,4	16,4	16,4
	Almost never	92	24,7	24,7	41,1
	Sometimes	122	32,8	32,8	73,9
	Frequently	75	20,2	20,2	94,1
	Always	22	5,9	5,9	100,0
	Total	372	100,0	100,0	

Note: Prepared by the team.

Interpretation:

Table N°02 shows the distribution of responses on knowledge of manifestations in social networks related to the participation of the Peruvian Army and the Peruvian National Police during a holiday. 16.4% of participants indicated that they have never been aware of these demonstrations, while 24.7% responded "almost never". 32.8% indicated that they are sometimes aware of these activities on social networks, and 20.2% indicated that they are frequently aware of them. Finally, 5.9% are always informed about these demonstrations on social networks. This distribution reflects that a considerable proportion of participants have some degree of knowledge about these demonstrations, although most are not regularly informed.

In their studies Arrate (2016), Briceño (2019) and Coneo et al. (2022), highlighted how social networks have changed the way in which social movements are organized and disseminated, allowing a greater dissemination of information and a more decentralized organization. These antecedents denote how social networks can influence participation and organization of social mobilizations, which has implications for analysis of how informal social mobilizations influence the participation of Peruvian Army and National Police in the Virgen de la Candelaria festival post social conflicts in district of Puno 2024.

In the same line, social networks and technological progress have an impact on new mobilizations, representing a new spatiality where citizens interact and virtualize. Thus, virtual protests and cyberactivism become new forms of militancy that social movements have adopted thanks to new technologies (Lama, 2014, cited in Vignolo, 2018). The ease of dissemination offered by social networks allows for a more direct discussion among virtualized citizens. In this regard, Ugarte (2014, cited in Vignolo, 2018) indicates that two types of communicative strategies are mainly used in these spaces. The first strategy seeks to build an information center from which dissemination is exercised. The second strategy presents information and triggers a general debate without aspiring to a wider reach. In both cases, cyberactivism encompasses an intellectual and emotional (or impact) aspect, hoping that the message will be quickly grasped or questioned by the receiver.

Table N° 03: Are you aware of the reason why during this holiday there were demonstrations, marches or protests regarding the participation of the Peruvian Army and National Police?

		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Never	77	20,7	20,7	20,7
	Almost never	82	22,0	22,0	42,7
	Sometimes	101	27,2	27,2	69,9
	Frequently	56	15,1	15,1	84,9
	Always	56	15,1	15,1	100,0
	Total	372	100,0	100,0	

Note: Prepared by the team.

Interpretation:

Table N°03 illustrates the distribution of responses regarding the awareness of the rationale behind demonstrations, marches, and protests pertaining to the involvement of the Peruvian Army and National Police during a holiday. Twenty percent of participants indicated that they were previously unaware of the rationale behind such demonstrations, while 22% responded that they had only a vague understanding of the matter. Some 27.2% of respondents indicated that they are occasionally aware of rationale behind these activities, while 15.1% stated that they are frequently informed of the reason for such actions. Consequently, 15.1% of respondents indicated that they are consistently informed about the rationale behind the demonstrations. This distribution reflects that the majority of participants have limited or no knowledge about the reasons for these demonstrations, although a significant minority has some degree of knowledge.

The Psychosocial Motives Model has its origin in Klandermans' (1984) critical revisions of Rational Choice Theory and Resource Mobilization Theory. In this author's view, social motives refer to the social benefits and costs that the subject obtains by participating. This implies determining the probable reactions of significant others to participation, the importance that the person attaches to these reactions, and the degree to which the subject's network of relationships is involved in the movement. In this way, participating in it can strengthen this network, becoming an activator of individual behavior. These antecedents indicate that a higher percentage of individuals are only occasionally aware of the rationale behind their participation in demonstrations, marches, and protests pertaining to the involvement of the Peruvian Army and National Police.

Table N° 04: Solidarity with the population that carries out demonstrations, marches or protests regarding the participation of the Peruvian Army and National Police.

		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Never	61	16,4	16,4	16,4
	Almost never	66	17,7	17,7	34,1
	Sometimes	88	23,7	23,7	57,8
	Frequently	101	27,2	27,2	84,9
	Always	56	15,1	15,1	100,0
	Total	372	100,0	100,0	

Note: Prepared by the team.

Interpretation:

Table N°04 shows the distribution of responses regarding solidarity with the population carries out demonstrations, marches or protests related to the participation of Peruvian Army and National Police during a holiday. 16.4% of the participants indicated that they never show solidarity with demonstrations, while 17.7% responded "almost never". Some 23.7% of respondents sometimes show solidarity, and another 27.2% do so frequently. Finally, 15.1% always show solidarity with the demonstrations. This distribution reflects that the majority of participants tend not to be in regular solidarity with the demonstrations, although a significant portion of the sample expresses some occasional or frequent solidarity.

We can draw on the theories and concepts of several key authors in the social sciences and political philosophy. As Michel Foucault (2006) states in his research *Power and Resistance*, he provides us with a framework for understanding how demonstrations can be viewed as acts of resistance to dominant power. According to Foucault, power is not only repressive but also productive, and is exercised through capillary networks throughout society. Demonstrations represent moments when these networks are challenged. The lack of regular solidarity can be interpreted as an indication that the majority of participants internalize dominant norms and values, what Foucault would call "biopower." However, the existence of a significant portion showing occasional or frequent solidarity suggests that there are spaces of resistance and contestation, even if they are not in majority.

In spite of this, this idea and denominations related to it (results, consequences, impacts) tend to be studied in a very broad manner, since their scopes of evaluation are different, as are the achievements obtained. These achievements may be cultural, such as the creation of new identities; social, in terms of the generation of extensive and intense mobilization; economic, in relation to obtaining funds for social care programs; or political, in terms of participation in acts of authority, just to mention the most common ones. Considering this diversity of consequential areas, an appropriate strategy to address this issue is to focus on one of them and delimit its effects, especially if they are susceptible to empirical observation, i.e., if they are visible. In this sense, the focus will be on the political sphere, in particular on effects that movements produce in processing of demands before democratically elected authorities.

Table N° 05: Correlation

		Participation of the Peruvian Army and National Police	Informal social mobilizations
Spearman's Rho	Participation of the Peruvian Army and National Police	Correlation coefficient	1,000
		Sig. (bilateral)	,380**
		N	372
	Informal social mobilizations	Correlation coefficient	,380**
		Sig. (bilateral)	1,000
		N	372

** . Correlation is significant at the 0.01 level (bilateral).

Table N°05 illustrates a notable Spearman correlation ($\rho = 0.380$, $p < 0.01$, bilateral) between the variables "Participation of the Peruvian Army and National Police" and "Informal social mobilizations" during the Festivity of the Virgin of Candelaria. The coefficient indicates a low positive correlation between the two variables, suggesting that as the participation of the Peruvian Army and National Police in the event increases, the presence of informal social

mobilizations also tends to increase.

Specific Objective 2

To describe to what extent formal social mobilizations, influence the participation of the Peruvian Army and the National Police in the Virgen de la Candelaria festival after social conflicts.

Table N°06: During the festivity, do you consider that the Local and Regional Government manifested itself both in person and in its official networks regarding the participation of the Peruvian Army and the Peruvian National Police?

		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Never	62	16,7	16,7	16,7
	Almost never	113	30,4	30,4	47,0
	Sometimes	111	29,8	29,8	76,9
	Frequently	76	20,4	20,4	97,3
	Always	10	2,7	2,7	100,0
	Total	372	100,0	100,0	

Note: Prepared by the team.

Interpretation:

The majority of respondents indicated that both the local and regional governments demonstrated a limited presence during the festivities, particularly with regard to the participation of the Peruvian Army and National Police. Approximately half of the respondents indicated that this occurred "almost never" or "never," while a considerable percentage indicated that they spoke out "sometimes" or "frequently" on the issue. Only a small percentage of respondents indicated that they spoke out "always." The data demonstrate that the involvement of local and regional governments was either minimal or absent, as there was no discernible presence on social media or at the demonstrations. These data demonstrate a notable absence of both presence and clear action on the part of local and regional governments, as evidenced by the lack of demonstrations on social networks or physical presence during the festival.

This perception of limited governmental participation aligns with the assertions made by Martínez (2010), who posits that the absence of involvement by local authorities may contribute to inadequate security oversight during large-scale events such as the festivities honoring the Virgen de la Candelaria. Furthermore, he posits that the dearth of visibility and action on the part of regional authorities may engender an atmosphere of uncertainty and distrust among citizens with regard to protection during these festivities.

Table N°07: During this holiday, do you consider relevant the demonstration carried out by the association of Martyrs and victims of January 9, 2023?

		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Never	49	13,2	13,2	13,2
	Almost never	48	12,9	12,9	26,1
	Sometimes	46	12,4	12,4	38,4
	Frequently	140	37,6	37,6	76,1

Always	89	23,9	23,9	100,0
Total	372	100,0	100,0	

Note: Prepared by the team.

Interpretation:

As evidenced in Table N° 07, the majority of respondents deemed the demonstration conducted by the Association of Martyrs and Victims of January 9 to be an appropriate means of commemorating the holiday. It is noteworthy that 61.5% of respondents indicated that this demonstration was "frequent" (37.6%) or "always" (23.9%). Conversely, 12.4% of respondents indicated that the demonstration was "sometimes" relevant, while 12.9% felt that it was "almost never" appropriate. Only 13.2% of respondents believed that the demonstration was never an adequate representation. As posited by Halbwachs (1992), a prominent figure in the field of collective memory studies, historical events play a pivotal role in the formation of identities and social cohesion. The demonstration held by the Martyrs and Victims Association on January 9th can be viewed as an act of remembrance and preservation of the memory of those who lost their lives. Similarly, from the vantage point of social justice and human rights, contemporary scholars such as Amartya Sen underscore the significance of acknowledging and commemorating past injustices as a means of fostering reconciliation and strengthening democratic institutions. In light of these considerations, the demonstration's relevance can be interpreted as a demand for justice and memory for the victims. This indicates that the majority of respondents view the involvement of the association as pertinent due to the infringement of their rights. Furthermore, the demonstration can be interpreted as a protest against the government, which has thus far failed to demonstrate remorse or pursue justice for the victims, as demanded by the general public.

Table N°08: To what extent do the National Police and the Peruvian Army control criminal acts during this holiday?

		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Never	72	19,4	19,4	19,4
	Almost never	107	28,8	28,8	48,1
	Sometimes	125	33,6	33,6	81,7
	Frequently	51	13,7	13,7	95,4
	Always	17	4,6	4,6	100,0
	Total	372	100,0	100,0	

Note: Prepared by the team.

Interpretation:

Table N°08 illustrates that respondents' perceptions of the control of criminal acts by the National Police and the Peruvian Army during the holiday period are diverse. The majority of respondents indicated that this control occurs "sometimes" (33.6%) or "almost never" (28.8%), representing approximately 62.4% of the valid responses. A smaller percentage of respondents indicated that this control occurs "never" (19.4%) or "frequently" (13.7%), while only 4.6% of respondents believed that it occurs "always." The majority of respondents indicated that the National Police and the Peruvian Army exercise irregular or infrequent control over criminal acts during the holiday. This is due to the fact that they frequently fail to fulfill their obligation

to protect the population. As Zumaran (2018) notes, it is of paramount importance that the Army, when engaged in citizen security operations, strikes a balance between safeguarding human rights and preventing the excessive militarization of police activities. The involvement of the Army in citizen security is a matter of great sensitivity that requires meticulous management to ensure the preservation of civil liberties and the integrity of democratic governance.

Should the results indicate that the National Police and the Peruvian Army are not wholly dedicated to the control of criminal acts during the festivities of the Virgen de la Candelaria, it is imperative to analyse the underlying causes and to identify strategies for enhancing security management in future celebrations. Such measures will ensure the effective protection of all participants and visitors.

Table N°09: To what extent do the National Police and the Peruvian Army control public order (transportation, parking lots, etc.).

		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Never	83	22,3	22,3	22,3
	Almost never	169	45,4	45,4	67,7
	Sometimes	92	24,7	24,7	92,5
	Frequently	16	4,3	4,3	96,8
	Always	12	3,2	3,2	100,0
	Total	372	100,0	100,0	

Note: Prepared by the team.

Interpretation:

Table N°09 illustrates the respondents' perceptions regarding the management of public order by the National Police and the Peruvian Army during the holiday period. The majority of respondents indicated that this control occurs "almost never" (45.4%) or "never" (22.3%), which represents approximately 67.7% of the valid responses. A smaller percentage of respondents indicated that this control occurs "sometimes" (24.7%), while only 7.5% felt that it occurs "frequently" or "always" (4.3% and 3.2%, respectively). This indicates that the majority of respondents perceive irregular or infrequent control of public order by the National Police and the Peruvian Army during the festival.

Foucault (1975) posits that institutions of power, such as the police and the army, exert control not only through physical coercion but also through surveillance and the management of public perception. The absence of perception of effective control may be indicative of a discrepancy between actual action and public perception of that action. As Zumaran notes in his work on citizen security, the role of the army in internal security situations is of great importance; however, it must be balanced to avoid excesses that could affect civil rights and the perception of public security. The low perception of control by the Army during the holiday could be indicative of a lack of effective communication regarding its role or limitations in its deployment. The low perception of control of public order by the National Police and the Peruvian Army during the festivities of the Virgen de la Candelaria indicates a necessity for a review and improvement of public security strategies, as well as for the reinforcement of communication and trust between the authorities and the community. It is of the utmost

importance to guarantee the safety of the festivities and to ensure that citizens have confidence in the security management of the relevant institutions.

Table N° 10: Agrees with the non-participation of the dance groups of the National Police and the Peruvian Army

		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Never	49	13,2	13,2	13,2
	Almost never	44	11,8	11,8	25,0
	Sometimes	97	26,1	26,1	51,1
	Frequently	113	30,4	30,4	81,5
	Always	69	18,5	18,5	100,0
	Total	372	100,0	100,0	

Note: Prepared by the team.

Interpretation:

Table 10 illustrates the degree of concurrence among respondents regarding the non-participation of dance groups from the National Police and the Peruvian Army. The majority of respondents indicated that they agree "frequently" (30.4%) or "sometimes" (26.1%), which constitutes approximately 56.5% of the valid responses. A smaller percentage of respondents indicated that they agree "always" (18.5%) or "almost never" (11.8%), while only 13.2% indicated that they agree "never." This indicates that the majority of respondents concur, to some degree, with the decision not to involve the dance groups of the National Police and the Peruvian Army.

Table N° 11: Considers citizen security policies implemented by the PNP and the Peruvian Army are in accordance with demands of the citizens during Virgen de la Candelaria Festival.

		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Never	87	23,4	23,4	23,4
	Almost never	164	44,1	44,1	67,5
	Sometimes	93	25,0	25,0	92,5
	Frequently	22	5,9	5,9	98,4
	Always	6	1,6	1,6	100,0
	Total	372	100,0	100,0	

Note: Prepared by the team.

Table 11 illustrates the respondents' perception of the alignment between the citizen security policies implemented by the Peruvian National Police and the Peruvian Army and the demands of the citizens during the Feast of the Virgin of Candelaria. The majority of respondents indicated that they perceive these policies to be incongruent with the demands of citizens, with 23.4% indicating that they are "never" aligned and 44.1% indicating that they are "almost never" aligned. This equates to approximately 67.5% of the valid responses. A smaller percentage of respondents indicated that these policies are in line "sometimes" (25.0%), while only 7.5% indicated that they are "frequently" or "always" (5.9% and 1.6%, respectively). This indicates that the respondents' general perception is that citizen security policies are not aligned with the demands of citizens during the Feast of the Virgin of Candelaria.

In light of these developments, it is also necessary to reconsider the political objectives in question, taking into account the political and economic context in which they are being developed. As posited by authors such as Sofía Donoso (2020) and Enrique Fernández (2017), the social and economic contexts that young people are currently experiencing are the primary drivers behind their decision to engage in public demonstrations as a means of expressing their discontent. In the case of the Chilean demonstrations, the students reacted to a context that made their living conditions precarious, gradually building a political project against the government model established since Pinochet's economic reforms. In this regard, social networks proved invaluable, but the role of social organizations that facilitated the mobilization of the entire population is also noteworthy (Donoso, 2020).

Table N° 12: Correlation

		Participation of the Peruvian Army and National Police	Formal social mobilizations
Spearman's Rho	Participation of the Peruvian Army and National Police	Correlation coefficient	1,000
		Sig. (bilateral)	,316**
		N	,000
	Formal social mobilizations	Correlation coefficient	,316**
		Sig. (bilateral)	1,000
		N	,000

**.

Table 12 illustrates a notable Spearman correlation ($\rho = 0.316$, $p < 0.01$, bilateral) between the "Participation of the Peruvian Army and National Police" and the "Formal social mobilizations" during the Festivity of the Virgin of Candelaria. This coefficient indicates a low positive correlation between the two variables, suggesting that as the participation of the Peruvian Army and National Police in the event increases, the presence of formal social mobilizations also tends to increase.

For the general objective

Determine how social mobilizations influence the participation of the Army and the National Police of Peru in Virgen de la Candelaria festivity after social conflicts in the district of Puno 2024.

Table N° 13

		Social mobilizations	Participation of the Peruvian Army and National Police
Spearman's Rho	Social mobilizations	Correlation coefficient	1,000
		Sig. (bilateral)	,394**
		N	,000
	Participation of the Peruvian Army and National Police	Correlation coefficient	,394**
		Sig. (bilateral)	1,000
		N	,000

**.

Table 13 shows a significant Spearman correlation ($\rho = 0.394$, $p < 0.01$, bilateral) between "Social mobilizations" and "Participation of the Peruvian Army and National Police" during the Festival of the Virgin of Candelaria. This coefficient indicates a moderate positive correlation between both variables, which suggests that as the frequency of social mobilizations increases, the participation of security forces in the event also tends to increase.

Concern then arises about the persistence and politicization of these social movements. Several authors debate the possible depoliticization and apathy of citizens as the cause of this problem. The truth is that young people largely constitute the organizing, convening and disseminating collective of these mobilizations; they are the main core. Zarzuri (2010) points out this perception is often based on an "adult-centric vision" that qualifies youth as apathetic without further consideration. However, he explains that youth are not necessarily disinterested in politics, but rather perceive it with negative connotations. That is, most of them do not intend to participate constantly in it because they associate it with political results only benefit a selfish group of politicians (Loayza, 2020).

On other hand, authors such as Guevara (2021) point out that to better understand the sustainability of these mobilizations it is necessary to adopt new concepts and categories of analysis, such as the formed collective identity or political opportunity structures. According to literature reviewed, youth participation in social mobilizations responds to a discontent with politics and aligns with an emerging youth culture. Young people reassert themselves as political actors in virtual and physical spaces (Sorj, 2015). It is highlighted that young people especially value freedoms and the defense of rights, being aware that they hope to escape precariousness and misery, having these values as their moral axis (Loayza, 2020). Various authors have called this the new youth culture.

General hypothesis

There is a significant influence between social mobilizations on the participation of the Army and the National Police of Peru in Virgen de la Candelaria festivity after social conflicts in district of Puno 2024.

Table N°14

	Cases Valid N	Percentage	Lost N	Percentage	Total N	Percentage
Social mobilizations	372	100,0%	0	0,0%	372	100,0%
Informal social mobilizations	372	100,0%	0	0,0%	372	100,0%
Formal social mobilizations	372	100,0%	0	0,0%	372	100,0%
Participation of the Peruvian Army and National Police	372	100,0%	0	0,0%	372	100,0%

Note: Prepared by the team.

Given that the sample size exceeds 50, we employed the Kolmogorov-Smirnov normality test.

Table N°15

	Kolmogorov-Smirnov ^a		
	Statistical	Gl	Sig.
Social mobilizations	,079	372	,000
Informal social mobilizations	,076	372	,000
Formal social mobilizations	,137	372	,000
Participation of the Peruvian Army and National Police	,116	372	,000

We propose the hypotheses to test normality of the data:

Ho: The data come from a normal distribution.

Ha: The data do NOT come from a normal distribution.

Since $\text{sig}=0.000$, and is less than 0.05 then Ho is rejected and Ha is accepted. With which we prove data do NOT come from a normal distribution, for this reason we use a non-parametric statistical test to measure the correlation between variables, we will use the Spearman rho coefficient.

4. Conclusions

FIRST

The statistical analyses performed is that the data collected do not follow a normal distribution, as indicated by the significance (sig) value obtained ($\text{sig} = 0.000$, $p < 0.05$). By rejecting the null hypothesis (Ho) of normality, the alternative hypothesis (Ha) data are not normally distributed is accepted. The integrity and completeness of the data analyzed reinforce the reliability of the results obtained. Table N°14 shows that the analysis included a total of 372 valid cases without any missing data for the variables "Social mobilizations", "Informal social mobilizations", "Formal social mobilizations" and "Participation of the Peruvian Army and National Police". This ensures the integrity and representativeness of the data used in the study. In particular, the correlation coefficients indicate as army and police participation increases, so does the presence of both informal and formal social mobilizations. Although these correlations are low to moderate, their statistical significance suggests that these relationships are consistent and not due to chance. These findings support general hypothesis that law enforcement involvement is associated with an increase in social mobilization activity.

SECOND

Spearman's correlation analysis ($\rho = 0.380$, $p < 0.01$) shows a positive and statistically significant relationship between participation of Peruvian Army and National Police and informal social mobilizations during Festivity of the Virgin of Candelaria. Although the correlation is low, its statistical significance implies that this relationship is consistent and not attributable to chance. This finding suggests that the increased presence of law enforcement during festivity could be associated with an increase in protest activities and informal social mobilization. The observed relationship could be due to fact that the presence of law enforcement is perceived as a response to underlying social tensions, which motivates citizens to organize and mobilize. In this context, it is essential that conflict management strategies are not limited only to physical presence of law enforcement, but also include establishment of effective channels of communication and dialogue with the community.

THIRD

The results show that as the participation of the Peruvian Army and National Police in the festival increases, the presence of formal social mobilizations also tends to increase. Although the strength of this correlation is low to moderate, its statistical significance suggests this relationship is consistent and not attributable to chance. Table N°12 presents the results of Spearman correlations between "Participation of the Peruvian Army and National Police" and "Formal social mobilizations" during the Virgin of Candelaria Festivity. The correlation

coefficient (rho) of 0.316, with a bilateral significance level of $p = 0.000$, indicates a low to moderate positive relationship between these two variables, being this correlation statistically significant.

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