

Quasi-Quantum and Holistic Correlation between Social Communications and Media in Peruvian History

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Abstract

The study hypothesizes that a direct and indirect correlation exists between the processes of social communication and the functioning of media in Peruvian history, both in a quasi-quantitative and holistic sense. The objective of the study is to identify these correlations.

Methods. To achieve the set objective, the author employs an interdisciplinary approach based on the holistic concept of J. Smuts, which posits that all phenomena, processes, and objects are parts of a whole. The study relies on the method of quantum chronos, which analyzes communication processes and texts published at least 75 years ago. Additionally, the method of social engineering analysis (SE-analysis) is employed, which enables the identification of models of social interaction and the development of new models based on them.

Results. The author identifies six directions of analysis for quasi-quantum and holistic correlations between social communications and media in Peruvian history: the emergence and functioning of media as tools for shaping public discourse; the exercise of control over media to influence public opinion; the enhancement of the role of media in political crises; the specifics of the functioning of regional media, particularly in the languages of indigenous peoples; the improvement of technical means of information exchange for positive changes in society; and the representation and formation of various aspects of Peruvian culture through media.

Conclusions. Based on the conducted analysis, the author concludes that there is a presence of

Keywords:

social communications, media, quasi-quantum correlation, holistic correlation, Peruvian history, social engineering analysis.

quasi-quantum and holistic correlations between social communications and media in Peruvian history. These correlations can be used as a basis for forming a social engineering model of society. The author proposes an SE-model that includes six key elements aimed at creating an inclusive and effective media environment, which will contribute to positive changes in Peruvian society.

Introduction

The study of quasi-quantum and holistic correlation between social communication processes and the functioning of the media in the history of Peru has not been carried out so far. Both the concepts of «quasi-quantum correlation» and «holistic correlation» have not been used before. The concept of «social communications» is traditionally understood by the Kyiv School of Social Communications (Горовий, 2010; Ільганаєва, 2009; Почепцов, 2010; Різун, 2012; Холод, 2013) as the exchange of information in various ways and means for the regulation of social actions, social interactions and social relations.

Quasiquant correlation in media is defined by us as a statistical relationship between the results of the interaction of a portion of spiritual and material energy that produces the media. Holistic correlation is the statistical relationship between parts and the Whole, in the sense of J. Smuts (1926).

Despite the lack of research on the quasi-quantum and holistic correlation between social communication processes and the functioning of the media in the history of Peru, individual print media outlets that operated in different periods of the history of Peru's development have been the subject of research by researchers (Cappellini, 2004; Cruz, 2007; Ruiz, 2022). The authors reported on the study of the functioning of the Peruvian media (press, radio, television and electronic resources). Despite some research efforts by our predecessors, none of them carried out an analysis of the quasi-quantum and holistic correlation between social communication processes and the functioning of the media in the history of Peru. This fact determined the relevance of our study.

We *predicted* that there is a direct and indirect quasi-quantum and holistic correlation between social communication processes and the functioning of the media in Peruvian history.

We consider the direct interaction of social communication processes and the functioning of various forms of media, which are analyzed through the axiom that the world is holistic, indivisible, and develops within the framework of the synergistic evolution of the spiritual and material, to be a direct quasi-quantum and holistic correlation.

Indirect correlation is the influence that is exerted indirectly, through external interventions in the process of quasi-quantum and holistic correlation. Such intervention mostly occurs with the participation of a third party to the process (not social communications or the media).

The goal of further analysis was to identify a quasi-quantum and holistic correlation between social communication processes and the functioning of the media in Peruvian history.

Research methods and techniques

For the study, we turned to an interdisciplinary idea (Sevnick, 2004) – a holistic approach (Jackman, 2014; Jackman, 2000; Holism, 2024; Sevnick, 2004; Holism, 2025; Холод, 2023). The mentioned methodological approach assumes that all phenomena, processes and objects are parts of the Whole (Holism, 2025). According to J. Smuts, the concept of holism should be understood as *«the highest synthetic activity in the Universe, which orders, organizes, regulates and explains all structural groupings and syntheses in it»* (Smuts, 1926).

«Smuts saw evolution as a process of creative and intentional correction of nature. Holism is thus described as the tendency of a whole system to respond creatively to environmental stressors, a process in which parts naturally work together to bring the whole to more advanced states» (Holism, 2025).

It is worth emphasizing, in our opinion, that J. Smuts approached the analysis of the semantics of the term «holism» from different angles, while branching these views into three main positions, two of which are antithetical:

1) everything in the world has a synergistic essence: «everything that can be measured scientifically, physically or psychologically, truly has a nature as a whole beyond its parts» (Holism, 2025);

2) the immanent¹ nature of everything that exists in the universe: «evolution is neither accidental nor caused by the actions of some transcendent force such as God» (Smuts, 1926; Holism, 2025); the creative process «was an integral element of all physical systems of parts and excluded indirect, transcendent forces» (Brush, 1984);

3) anti-imanism² nature of the Universe: «a holistic view of the Universe explains its processes and their evolution more effectively than a reductive view» (Smuts, 1926).

Critics of the ideas of holism (Brush, 1984; Jörgenfelt, Partington, 2019) and its apologists (Bertalanffy, 1969; Goldstein, 1939; Morgan, 1927; Whitehead, 1929) give us reason to accept the interpretation of holism as an interdisciplinary idea. It states the proposition that «every thing that can be measured scientifically, physically or psychologically, really has a nature as a whole beyond its parts» (Holism, 2025). Based on holism, in methodological terms we are close to monism (Monism, 2024) and the two-aspect theory within monism (Double-aspect theory, 2024). The latter concept states the proposition that «the mental and the physical are two aspects or views of the same substance» (Double-aspect theory, 2024).

Regarding Peruvian history, which from a holistic perspective belongs to the general history of Andean civilizations³, it should be noted that

¹ The term «imanism» was proposed by the artificial intelligence Mistral AI stands for the concept that states that «all natural processes and phenomena can be explained through internal causes and interactions within the system, without the need to appeal to external, transcendent forces» (Іманізм, 2025).

² Anti-imanism «asserts that some aspects of reality cannot be fully explained by internal causes alone and may require recourse to external, transcendent factors such as divine intervention or other metaphysical forces» (Антиіманізм, 2025).

³ Andean – that which is characteristic of the peoples inhabiting the territory of the Andes Mountains in South America (*author's note – O.H.*). «The Andes or the American Cordilleras are a mountain system that stretches in a narrow strip on the western edge of South America» (Andean Mountains – when did mountains arise, nature, minerals, 2020).

«...all mental (spiritual) processes that occur in the history of Peruvian culture... are stimulated, motivated by the physical conditions of their existence, and vice versa: all physical processes that accompany the existence of Peruvians... are explained by the mental (spiritual) system of the Peruvian... peoples» (Kholod, 2024: 61).

To study the correlation between social communication processes and the functioning of the media in the history of Peru, we turned to the method of quantum chronosis (Крытов, 2021; Холод, 2020). The latter involves

«analysis of communication processes and texts (including journalistic ones) made public (distributed through nodular communication, rock pictograms or drawings, geoglyphs, voice messages of heralds, through publications in the press, on radio or television, hypertexts of the Internet) no less than 75 years before the moment of their (communication processes and texts) analysis, which is due to the average age of a person familiar with the episteme (the system of knowledge of a certain historical era) during his lifetime» (Холод, 2020).

The quantum chronosis method, according to O. Kholod (Холод, 2020), can be applied under three conditions:

- 1) each recipient who perceives information about processes, phenomena or objects of the Universe (Whole) must be theoretically familiar with the system of knowledge of the historical era under study, in which the processes, phenomena or objects occurred or were created;
- 2) the researcher's analysis of processes, phenomena, or objects of the Universe (Whole) must be carried out in the experimental plane;
- 3) When analyzing processes, phenomena, or objects of the Universe (the Whole), which are the product of a certain episteme, the principles and concepts of quantum theory (the uncertainty principle, the principle of complementarity, the concept of superposition) must be applied.

Next, we describe the scope of application of the aforementioned principles and concepts of quantum theory of the Copenhagen version to the study of the quasi-quantum and holistic correlation between social communication processes and the functioning of the media in the history of Peru.

The uncertainty principle for studying the problem under analysis is that

«...we cannot know with perfect accuracy both the position and the velocity of a particle such as a photon or an electron; the more we determine the position of a particle, the less we know about its velocity, and vice versa» (What Is the Uncertainty..., 2025).

Based on the concept of holism, or the Integrity of everything in the world, in the following study we draw a parallel between different dimensions of the Universe (the Whole). Therefore, the trends and patterns inherent in the microworld, in our opinion, should be reflected in the macroworld in one way or another. Based on the stated presumption, we argue that when studying the correlation between the processes of social communications and the functioning of the media in the history of Peru, we do not have the opportunity to simultaneously accurately measure such a pair of quantities that describe

the quasi-quantum objects «social communications» and «media». Social communications cannot be accurately measured, since they change every second in their procedural order (they arise, develop, and reach apogee, decline and end, after which the process occurs at a different time, in other seconds, minutes, hours, days, weeks, months and years). Media (newspapers, magazines, books, television, radio, web resources, films, supermarket names, rumors, SMS, MMS, videos in TikTok, messages in Telegram, Viber, LinkedIn, Twitter, etc.) also change every second and therefore cannot be measured accurately. Each time during measurement there will be a factor that affects the broadcast and perception of media content. Therefore, the content will be perceived and transmitted differently in a second.

Both social communications and media in this context are quasi-quantum objects that transmit a portion of energy (a quantum). We will henceforth call such factors «quasi-quantum objects» because they are not the ones that operate in the quantum microworld.

Therefore, we declare the described state of impossibility of simultaneous measurement of the mentioned quasi-quantum objects in parallel with the uncertainty principle.

The study of the correlation between social communication processes and the functioning of the media in the history of Peru from the standpoint of *the principle of additionality* suggests that

«...phenomena on the atomic and subatomic scale are not strictly similar to large-scale particles or waves (e.g., billiard balls and water waves). Such characteristics of particles and waves in the same large-scale phenomenon are rather incompatible than complementary. Knowledge of a small-scale phenomenon, however, is inherently incomplete until both aspects are known» (Complementarity principle, 2025).

Based on the above quote, we must admit that the phenomena of «social communications» and «media» cannot be compared in the quantum understanding of the microworld. That is why we call the two phenomena mentioned as phenomena of the social (i.e. macroworld) level, and not phenomena of the non-social (microworld) level. We call all phenomena of the macroworld quasi-quantum, or those that are similar in their properties to quantum, since all phenomena, processes and objects of the macroworld have a portion of energy that is inherent only to them, which can be measured (quantum). In order not to confuse objects of the microworld and the macroworld, we call objects that function in the macroworld quasi-quantum objects.

Returning to the interpretation of the complementarity principle for quasi-quantum objects, we argue that for both small-scale phenomena of the microworld and large-scale phenomena of the macroworld, knowledge is «incomplete until both aspects are known» (Complementarity principle, 2025). The term «both aspects» in the microworld refers to the quantum objects «particles» and «waves». In our study of the macroworld, we can have two ways of understanding the analyzed social phenomena: «social communications» and «media».

If we consider only the quasi-quantum object «social communications» from the standpoint of the principle of complementarity, we can distinguish two aspects in it: the first is social communications as a continuous process that is long in time, the second is that stopping at any stage of the process of social communications will not give the researcher the opportunity to understand the final result of the implementation of social

communications. In other words, we cannot separate the process and the result; they must be considered together, but a separate isolated analysis will not give the experimenter a complete report on the results. Therefore, the principle of complementarity in this case should be considered as one that assumes incomplete measurement results in the process of social communications. Complete observation results in the experimental plan can be recorded only in the case of taking into account the total features and properties, on the one hand, of social communications, and on the other hand, of their result.

If, from the standpoint of the principle of complementarity, we consider both the quasi-quantum object «social communications» and the quasi-quantum object «media», we are forced to state their (objects') incompatibility for the quantum microworld, but compatibility in the quasi-quantum plan of the macroworld.

We believe that the quasi-quantum objects «social communications» and «media» that function in the macroworld cannot be compared to the quantum objects «wave» and «particle» that function in the microworld (see Fig. 1 below).

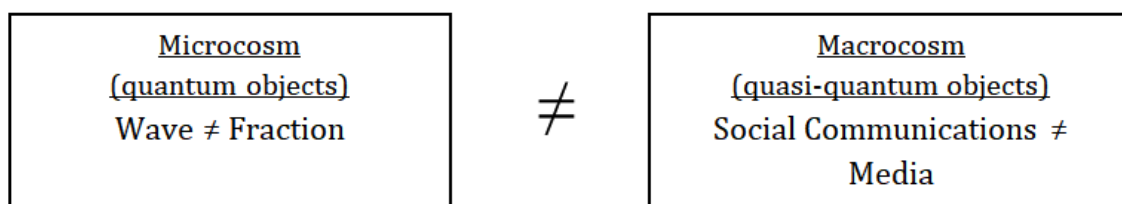


Fig. 1 Inequality of the content of objects of the microworld and the macroworld.

Let us explain the reasons for the inequality of elements in the dyad «social communications» – «media».

Firstly (first position), the concept of «social communications» is broader in semantics than the concept of «media».

Secondly (second position), despite the widespread view of the media as an intermediary between specialists and society as a regulator of social actions, social interactions and social relations (Bell, 1973; Castells, 1996; McLuhan, 1962; Postman, 1985), we argue that social communications as a social regulator perform a large-scale global function, which is larger in scope compared to the functions of the media.

Therefore, studying quasi-quantum and holistic correlations between social communications and media in Peruvian history is appropriate using the principle of complementarity borrowed from quantum theory.

To understand the concept of «*superposition*», we turned to the author's article, the text of which was checked by a professor at the California Institute of Technology:

«While ripples on a pond are caused by the movement of water, quantum waves are mathematical. They are expressed as equations that describe the probabilities of an object being in a given state or having a certain property. The equations can provide information about the probability that an electron is moving at a certain speed or is in a certain location. When an electron is in a superposition, its different states can be thought of as separate outcomes, each with a certain probability of being observed. We

can say that the electron is in a superposition of two different speeds or in two locations at the same time» (What Is Superposition and Why Is It Important? 2025).

In other words, superposition is «a fundamental concept in quantum mechanics that describes the state of a quantum system that is simultaneously in several possible states until the moment of measurement» (Суперпозиція, 2025).

Based on the two definitions cited earlier, in order to reveal the quasi-quantum and holistic correlation between the processes of social communication and the functioning of the media in the history of Peru, we applied the interpretation of quantum superposition in the following interpretation. Having certain information about a printed, online publication, a store name, a rumor or any other form of media, we understand it (the form of media) as having certain stable properties. Such properties are described differently by different researchers, because the latter have different ages, genders, experiences, desires, health conditions, etc. Each of the researchers refers to the description of the analyzed object at different times of its own existence and at different times of the existence of the object of study. All of the listed factors determine different meanings when observing their functions in space and time. The combination of the listed factors «dictates» different (not similar to each other) descriptions at different times, which we interpret in a metaphorical sense as a manifestation of the superposition of a quasi-quantum object in the macrocosm.

Now we will draw a direct analogy between the quantum and quasi-quantum concepts of «superposition», which we apply in further identification of signs of quasi-quantum and holistic correlation between social communication processes and media functioning in the history of Peru. For example, the Peruvian newspaper «El Peruano Independiente», which «first appeared in Lima on Saturday, October 22, 1825» (Cruz, 2007), can be considered at the same time as a newspaper, a means of communication, a means of media, a commercial means, an informational means, an entertainment means, and many more in some hypostases. At each specific moment, the mentioned Peruvian newspaper can have different functional characteristics. Collectively, we call such different functions, determined by different researchers, based on the purpose of their analysis, the superposition of the quasi-quantum object «the Peruvian newspaper «El Peruano Independiente».

In the following study, we turn to the concept of the «observer effect» as a methodological one. In quantum theory, this concept has its own interpretation.

«The observer effect is the idea that observing a situation or phenomenon necessarily changes it. The observer effect is particularly prominent in physics, where observation and uncertainty are fundamental aspects of modern quantum mechanics. Observer effects are well known in fields other than physics, such as sociology, psychology, linguistics, and computer science, but none of these other fields has experienced the same level of publicity and controversy as physics. This may be the reason for the common implicit assumption that «true» observer effects are only exhibited by quantum objects, not classical objects. This misunderstanding may be due in part to the confusion of the observer effect with the Heisenberg uncertainty principle and other quantum uncertainty principles. In fact, observer effects arise in both classical and quantum systems» (Baclawski, 2018).

We identify signs of correlation between social communication processes and media functioning in the history of Peru from 1835 to 2025 thanks to the quantum observer effect in this interpretation. To clarify, since all social processes occur in the macroworld, we further consider the quantum observer effect as quasi-quantum.

During the period from 1835 to 1900, social communication processes in Peru were local, limited by undeveloped means and forms of social communication. The media infrastructure relied mainly on printed media (newsletters, advertisements, directories, signs, leaflets, newspapers). «The bystander effect can be seen in how limited but influential reports shaped public perceptions and behavior. For example, reports on political events or social issues influenced public opinion and action, even if the reports were episodic» (The bystander effect in the processes..., 2025). One specific example that illustrates the quantum bystander effect in the period from 1835 to 1900 in Peru is the coverage of political events in newspapers of that time. For example, during the presidency of Ramón Castilla (1845–1851 and 1855–1862), newspapers such as *El Comercio* and *El Peruano* published reports on his reforms and political decisions. These limited but influential reports shaped public opinion and influenced the behavior of the population, since they played the role of an observer. The observer himself (in this case, the author of the report) may not have been aware of the crucial role of the observer in social communication.

In another case, reports about the abolition of slavery in 1854 and the introduction of new taxes caused widespread discussion and various reactions among the population. Although these reports were episodic, they still had a significant influence on the part of the quasi-quantum observer on the formation of public opinion and subsequent actions of people. Such coverage of the abolition of slavery could cause support or resistance among different social groups, influencing the further development of events (The bystander effect in the processes..., 2025). Thus, we conclude that even limited and episodic reports in the print media of the time demonstrated the quantum bystander effect, influencing public perception and behavior.

In the first half of the 20th century (1900–1950), the advent of radio had a significant impact on public sentiment and behavior in Peru, demonstrating the quasi-quantum bystander effect. In 1919, Peru experienced a major strike by textile workers in Lima (Alexander, & Parker, 2007). The radio station Radio Nacional del Perú began broadcasting news of the strike, which allowed a wider audience to be informed about the workers' demands and actions (Drinot, 2012; Parker, 1995). Radio coverage of the strike played a role of bystander, leading to increased public support for the workers. People across the country learned about the unfair working conditions and low wages, which led to increased solidarity and further protests. The government was forced to take measures to improve working conditions and wages, which changed the course of events in favor of the workers and which, in our opinion, illustrated the quasi-quantum bystander effect.

The following example illustrates the quasi-quantum observer effect as a result of the interaction between social communications and the media. In 1930, a revolution took place in Peru. Local newspapers printed short messages:

«Peruvian Revolution. Military government in power. (Peru), August 28, 1930».

The military government, led by Colonel Luis Cerro, who initiated the revolutionary movement in Arequipa a week ago, took full control of Peru on Thursday, displacing the

11-year dictatorship of ousted President Augusto Leguía» (The Peruvian Revolution, 2025).

The example given of reports in the print media of Peru in 1930 played the role of a quasi-quantum observer.

It is worth mentioning the radio stations in Peru, which played a key role in disseminating information about political events and mobilizing the population. In 1945, presidential elections were held in Peru, which were won by José Luis Bustamante y Rivero (Así Ocurrió: En 1925 se inicia la radiodifusión en el Perú, 2025).



*Illustration 1. Fragment of text under the heading
«Official opening of the OAX station Description of the devices and their operation»
in the Peruvian newspaper «El Comercio»
(Así Ocurrió: En 1925 se inicia la radiodifusión en el Perú, 2025).*

Radio stations actively covered the election campaign, providing a platform for candidates and informing voters about their programs. As a result, Peru's radio broadcasting in 1945 allowed a wider audience to learn about the candidates and their programs, which contributed to a more informed choice and the establishment of social communications between the government and society. Audio messages, which played the role of a quasi-quantum observer, stimulated the growth of political mobilization and voter participation, which influenced the election results and the further political course of the country.

In the second half of the 20th century, not only in the political arena of Peru, the audio media (radio) actively played the role of a quasi-quantum observer. In order to provide basic education to poor peasants, the Colombian priest Padre José Joaquín Salcedo Guarín founded a small radio station, «Radio Sutatenza» in a municipality and city in the department of Boyacá, Colombia. For Peru and other Andean countries, the radio station became an important tool for disseminating education and information among the rural population, contributing to the development of social communications, and the social and economic development of the Peruvian people (Cant, 2021). Radio as a quasi-quantum observer actively developed in the following decades and transformed into radio schools (Escuelas radiofónicas). They became «an innovative form of distance learning, designed for group learning at home or in a public building» (Cant, 2021).

«At first, the radio schools focused on basic numeracy and literacy skills, and later included programs on agricultural techniques, health, family relationships, music, and spiritual guidance, which were accompanied by newspapers, pamphlets, and readings. Village leaders and so-called auxiliary organizations were recruited and trained to facilitate attendance at the radio schools and reinforce new ideas and practices» (Cant, 2021).

In other words, radio schools began to perform the functions of a quasi-quantum observer, since under the influence of standardization in grammar and technical characteristics of agricultural machinery, they influenced the socio-communicational behavior patterns of members of Peruvian society.

Over time, during the 1970s and 1980s, the activities of radio schools changed somewhat. During this period, the information provided by radio school teachers moved away from didacticism and became more activist. Radio school commentators, as quasi-quantum observers, focused on cultural and political topics. To this day, radio schools in the Peruvian Andes serve as quasi-quantum observers for the country's rural population (Cant, 2021).

Since the quasi-quantum observer effect concerns how the act of observation can influence the observed social communications, the activities of the communist organization «Sendero Luminoso» in Peru can be illustrative (Switzer, 2007). In this case, we can conditionally consider the quasi-quantum observer effect in Peru in the second half of the twentieth century from the perspective of three aspects: 1) the interaction of media, propaganda and public opinion; 2) the interaction of sociological and psychological factors; and 3) the mutual influence of political and military events and processes.

From the perspective of the interaction of media, propaganda, and public opinion, we can consider almost all types of media (print, radio, television, etc.) as quasi-quantum observers. Peruvian media coverage of Sendero Luminoso's activities influenced public opinion and perceptions of the conflict. Reports of brutality and terrorist acts aroused fear and hatred of the organization, which, as a result, influenced the government's political decisions and actions (Switzer, 2007). In addition, it should be noted that Sendero Luminoso actively used the media to promote its communist ideas. The organization itself can be considered a quasi-quantum observer, since messages and actions were aimed at influencing the public's perception and attracting new supporters (Dietz, 1990; Burch, 2012).

Between 1950 and 2000, the quasi-quantum observer effect was realized in Peru through audiovisual media, namely television.

«With the advent of television, the reach of information expanded significantly. The bystander effect was evident, as televised events influenced public behavior and government action. For example, coverage of social unrest or natural disasters can provoke an immediate reaction from both the public and the authorities, changing the consequences of these events» (The bystander effect in the processes of interaction..., 2025).

The quasi-quantum observer effect that television performed in Peru in the second half of the 20th century and the beginning of the 21st century can be illustrated with

several specific examples. Recall that the aforementioned effect is that observing a situation or phenomenon necessarily changes it (Quasi-Quantum Observer Effect..., 2025). For example, during the 1990 presidential election, when Alberto Fujimori won, television debates and reports played a key role in shaping public opinion (Oliart, 1998). Another example concerns the manifestation of the quasi-quantum observer effect on Peruvian television in the early 21st century. In 2019, it was found that «television harms ecological sustainability and subjective well-being of people by promoting consumerism and materialistic goals» (Guillen-Royo, 2019). On the other hand, the quasi-quantum bystander effect on television in recent years captures a process where «in conditions of relative deprivation, television can be a source of well-being, a primary provider of entertainment and information» (Guillen-Royo, 2019). A survey of 500 Peruvian television viewers showed that

«...television consumption is negatively associated with sustainable attitudes, partly through the promotion of goals related to materialism. The association between television consumption and happiness is small, but becomes slightly positive when materialistic goals are taken into account... Television should not limit the well-being of current and future generations if materialistic messages are reduced and the content of environmental programs is critically reviewed» (Guillen-Royo, 2019).

Since «out of 105 national-level broadcasters, 22 are located in Lima» (Alvarez..., 2014), the quasi-quantum bystander effect is more effectively explicated in the capital (Lima) than in rural Peru.

We compare the impact of contemporary television in Peru with the quasi-quantum bystander effect when analyzing television programs dedicated to gender equality and human rights issues. The latter are actively defended in Peru as a country with a fragile democracy (Advances in Promoting Gender Equality..., 2025). In contemporary Peru, television media perform the functions of a quasi-quantum bystander «with discriminatory subtlety» (Alania Contreras..., 2020). This occurs more often during the demonstration of funny programs. For example, in 2019

«...discriminatory content occupied 51.6% of the comedy programs studied, with a predominance of direct messages and with a hierarchical and heterophobic character; in addition, the content is related to the ethnic group or socioeconomic status of the character they discriminate against... Peruvian television comedy programs have a high level of discriminatory content; the most frequent are racist and class-based content» (Alania Contreras..., 2020).

The quasi-quantum bystander effect was observed, in our opinion, in both racial and class aspects in comedy programs and films broadcast in Peru in 2019. By the term «class» in this context, we understand discrimination or prejudice based on social class. Such discrimination can include stereotyping, contempt, or unequal treatment of people based on their socioeconomic status, such as wealth, education, profession, or social origin. In Peruvian comedy programs in 2019, the phenomenon was expressed in the form of jokes or simulations of situations that ridiculed or humiliated people from lower social classes. It is obvious that such funny but racist or class-based television content influenced viewers and changed their behavior patterns.

Given a cursory analysis of print and audiovisual media in Peruvian social communications over a period of one hundred and ninety years (1835–2025), we generalize the name of such analysis with the term «*quasi-quantum observer method*».

The use of the SI analysis method (social engineering analysis) (Нікіфоренко, Нікіфоренко, 2009; Різун, 2012; Холод, 2012; Холод, 2014; Шилова, 2014) allowed us to prove the fact of the existence of a direct and indirect quasi-quantum and holistic correlation between the processes of social communications and the functioning of the media in the history of Peru. Since there are several definitions of the term «social engineering», «social engineering», «socioengineering», it is necessary to clarify the meaning in which the above-mentioned terms will be used in our study. Social engineering (in sociology) is defined as «a set of approaches of applied social sciences that are focused on a purposeful change in organizational structures that determine human behavior and ensure control over it» (Соціальна інженерія, 2025).

«The social engineering approach turns management into an interactive process, and the task of social engineers is to create conditions for revealing the internal potential of the social system. Specialists in the field of social engineering deal with social problems in production and in the field of interaction with the public. The main difference between a social engineer and a narrow specialist is the methodological and technological breadth of training» (Соціальна інженерія, 2025).

Various authors have used certain provisions of social engineering procedures in their research (Нікіфоренко, Нікіфоренко, 2009; Різун, 2012; Холод, 2012; Холод, 2014; Шилова, 2014).

The social engineering approach was called social engineering analysis, or SI analysis, by O. Kholod (Холод, 2014). The author believes that SI analysis involves adhering to the following five basic principles:

- 1) social engineering is not a holistic science, a field, but rather a set of approaches from applied social sciences;
- 2) social engineering is oriented towards targeted changes in organizational structures;
- 3) social engineering is a change in human behavior and a means of controlling it;
- 4) social engineering was formed under the influence of several fields of knowledge, which include not only psychology, but also applied anthropology, management sciences, and synergetics (social synergetics, etc.);
- 5) social engineering is a derived body of knowledge and is called upon to study the processes of self-organization of society;
- 6) social engineering should determine the conditions and factors of sustainable development of society (Холод, 2014).

Social engineering should be considered as «the process of identifying models of social interaction, forming a new model of such interaction based on existing ones, and verifying the proposed models of social interaction» (Холод, 2014).

Taking into account the suggestions of the aforementioned authors, we resorted to the application of social engineering analysis in order to search for and identify direct and indirect quasi-quantum and holistic correlations between social communication processes and the functioning of the media in the history of Peru. The essence of SI analysis lies in the sequence of the following research procedures:

1) «the subject of study must first be identified by its characteristics as a social process»;

2) «identified characteristics make it possible to «recognize» the model of the social process as adequate/inadequate for the implementation of the task of a social engineering specialist»;

3) «on the basis of the established existing model, provided that it corresponds to the solution of the tasks set, its transformation or creation of a new model of the social process takes place»;

4) «a new model of a social process is necessarily verified through pilot projects, and only after confirmation of its effectiveness is the model «installed» by specialists into the consciousness of society and implemented imperceptibly as an objective social process» (Холод, 2014).

Let us briefly explain the feasibility of applying SI analysis to the search and identification of direct and indirect quasi-quantum and holistic correlations between social communication processes and the functioning of the media in the history of Peru.

1. First, it is necessary to identify the correlation between social communication processes and the functioning of the media in the history of Peru as a social process.

2. After the identification mentioned in point 1), it is worth recognizing the model of interaction between social communications and the Peruvian media as adequate (valid) for searching for direct and indirect quasi-quantum and holistic correlation.

3. The next procedure of SI analysis will be to propose a new model of correlation between social communications and media in Peru between 1835 and 2025.

Results and discussion

As noted earlier, the problem of finding and identifying direct and indirect quasi-quantum and holistic correlations between social communication processes and the functioning of the media in the history of Peru has not been discussed in scientific circles. In Peru, the fourth most populous South American country (after Brazil, Colombia and Argentina), studies of the interaction of society and the media allow us to record six directions, the content of which we formulate by interpreting the information provided by the artificial intelligence (hereinafter referred to as AI) programs «Claude-instant (Poe)» , «Gemini 2.0 Flash» and «Mistral AI».

1) the emergence and functioning of the media in Peru as a means of shaping public discourse;

2) exercising control over the media in order to effectively influence public opinion in the country;

3) increasing the role of the media in the political crises that occurred in Peru;

4) features of the functioning of regional media, in particular in the language of the indigenous population;

5) improving technical means of information exchange for positive changes in Peruvian society;

6) representation and formation of different types of Peruvian culture through media.

Each of the listed areas is further analyzed in detail using 3–5 publications by authors from Peru or works in which the authors investigated the problems of quasi-quantum and holistic correlation of social communications and media in Peru.

*Print media as a shaping factor
public discourse in Peru*

The first direction of our analysis is the emergence and functioning of information flows and newspapers in Peru as means of shaping public discourse. Among the studies known to us, it is worth mentioning the works of Spanish-speaking authors (Alvarez, Montero, Barrantes, Takahashi, & Menton, 2014; Cappellini, 2004; Grupo de Opinión Pública, 2007; Gutiérrez 2005; Morán, & Aguirre, 2014; Ruiz, 2005; Ruiz, 2022, What is REDD+? 2024).

Among the important points for the analysis of the research problem we have chosen, it is worth mentioning the problem of visualization and imperial vision of the Amazonian population of the Viceroyalty of Peru (Ruiz, 2022) by the authors of publications of the 19th–21st centuries. The researcher suggests considering three moments as the first forms of public discourse: «...the presence of the botanical expedition of Joseph Dombey, Hipólito Ruiz and José Pavón between 1777 and 1788, the stay of the Alejandro Malaspín expedition in 1790 and the preparation of the Quadro del Perú in 1799 by José Ignacio de Lequanda and Luis Thibaud» (Ruiz, 2022). The author expresses the opinion that the three mentioned information flows do not confirm the facts, but, on the contrary, enter into a dispute with each other. According to VP Ruiz (2022), the distortion of facts about the Amazonian population was carried out due to interference in the expedition records and the subsequent interpretation of the information by «educated Peruvian Creoles» who «never visited» (Ruiz, 2022) the Amazon. The above fact of interference can be considered an illustration of the quasi-quantum correlation between the degree of development of social communications and media in the form of messages that were distorted by the imperial policy of the Conquest. We can consider the attempt to replace the spiritual and intellectual level of the indigenous population of Peru with interpretations of the conquerors as representatives of the aggressive expansionist European civilization of the Conquest period as a holistic correlation between social communications and the media.

The functioning of the Peruvian educational press of the 18th and 19th centuries can be considered a reflection of the quasi-quantum and holistic correlations between the processes of social communication (the formation of public opinion) and the functioning of the media in the history of Peru. At that time, public opinion was formed in Peru thanks to the concept of informative «unanimity», which was proposed by François-Xavier Guerralo (Ruiz, 2005) to explain the Spanish-American experience of social communication. It is necessary to pay attention to the fact that before the beginning of the mentioned period in the 19th century, namely in the two liberal periods from 1810 to 1814 and from 1820 to 1821, the process of forming public opinion actively promoted narratives of liberalism thanks to the printed media, their «distribution, consumption and reading in public and private spaces» (Ruiz, 2005).

Public discourse in Peru was also shaped by the growth of the print media. Among the press platforms shaping public discourse in Peru, we include the modern official newspaper «El Peruano» (The Peruvian) (see Figure 1 below), which «first appeared in Lima on Saturday, October 22, 1825, under the title «El Peruano Independiente» (Cruz, 2007) (The Independent Peruvian). The publication was founded by Simón Bolívar⁴, «who

⁴ Simón Bolívar – «the leader of the struggle for the independence of the Spanish colonies in South America. He liberated New Granada and its dependent territories, Venezuela, and the province of Quito from Spanish rule. In 1819–1830, he was the president of Gran Colombia, formed on the territory of these countries» (Simón Bolívar, 2024).

ordered Tomás de Jerez⁵ to edit a publication that supported his presence in Peru» (Cruz, 2007).



Illustration 2. Newspaper «El Peruano» No. 1 from 1835 (El Peruano, 2024).

The process of forming public opinion through the efforts of Tomás de Jerez, the chief of staff of the liberation army and personal secretary of Simón Bolívar (1824), was based, in particular, on strict control over the information provided in the newspaper «El Peruano Independiente». Such control was due to the dictatorship of S. Bolívar, which he established in Peru in February 1824 (Simón Bolívar, 2024). It is clear that the illustration of the quasi-quantum and holistic correlation between social communications and the media during the period of S. Bolívar's rule in Peru was not only censorship in the press, but also strict regulation of social relations between social institutions of the South American countries he liberated. Evidence of subordination to official authorities in Peru was the obligation of the editorial staff of the newspaper «El Peruano Independiente» to regularly print messages and documents related to state administration. Starting on May 13, 1826, the newspaper's name was changed to «El Peruano» which emphasized the dependence of information flows on the will of the Peruvian authorities. An illustration of the quasi-quantum and holistic correlation between social communications in the country from 1825 to 1883 was the political and social uncertainty that affected the frequent change of the publication's name (see Table 1 below).

Table 1. Name change of the official Peruvian newspaper «El Peruano Independiente» in the period from 1825 to 1838 (according to Cruz, VA (2007)) as an explication of the quasi-quantum and holistic correlation between social communications and print media

No. salary	Old name (in Spanish)	New name (in Spanish)	Period	Period duration (in years)
1	2	3	5	6
1.	«El Peruano	–	1825–	3

⁵ Tomás de Jerez «(Angostura, now Ciudad Bolívar, Captain General of Venezuela, September 18, 1795 – ibid., April 9, 1842) – Venezuelan military and politician. A recognized hero of Spanish-American independence. He participated in the last campaign for the independence of Peru as chief of staff of the liberation army and personal secretary of Bolívar (1824). During the dictatorship of Simón Bolívar in Peru, he served as Minister of Government and Foreign Affairs, as well as Minister of War and Navy (1825). He then finally returned to his homeland, where he was a deputy, senator and governor of the province of Guayana (1836 – 1840). He was assassinated» (Tomás from Heres , 2024).

	Independiente»		1828	
2.	«El Peruano Independiente»	«La Prensa Peruana»	1829–1829	1
3.	«La Prensa Peruana»	«Conciliator»	1830–1833	3
4.	«Conciliator»	The Peruvian Editor	1834–1836, 1838	2
5.	«The Peruvian Editor»	The Government Gazette	1835–1836	1
6.	«The Government Gazette»	«Echoes of the Protectorate»	1836–1839	3
7.	«Echoes of the Protectorate»	«The Echo of the North»	1837–1838	1
8.	Total indicator (by years)	–	Number of years = 13	Average duration in years = 1.86
9.	Total indicator (by months)	–	Number of months = 156	Average duration in months = 22.3

The indicators of column 6 in table 1 indicate that the first Peruvian newspaper «El Peruano Independiente» changed its name on average every 1.86 years (or every 22.3 months) in 13 years (or 156 months). Such a rate of change of names of the printed media as a type of social communications indicates, in our opinion, a quasi-quantum correlation, or a direct dependence of the publication on the mood of pro-government structures and control by the official authorities in Peru. Such authorities changed rapidly and subordinated the interests of Peruvians to their own ambitious needs. A different situation developed in the next 45 years (from 1838 to 1883) (see indicators of table 2 below), which illustrates the frames of the holistic correlation between social communications and printed media.

Table 2. Name change of the official Peruvian newspaper « El Peruano» in the period from 1838 to 1883 (according to Cruz, VA (2007)) as an explication of the quasi-quantum and holistic correlation between social communications and media

No. salary	Old name (in Spanish)	New name (in Spanish)	Period	Duration of the period (in years)
1	2	3	5	6
1.	«El Eco del Norte»	«El Peruano»	from 1838–1850	12
2.	«El Peruano»	«Registro Oficial»	1851–1854	3

3.	«Registro Oficial»	«El Peruano»	1855–1879	24
4.	Didn't work out	Didn't work out	1880–1883	Didn't work out
5.	«Registro Oficial»	«El Peruano»	1882 – 1883	1
6.	Average score	–	45	11.25

Based on the analysis of the indicators in Table 2, we have the right to state the fact that for 45 years (from 1838 to 1883) the newspaper «El Peruano» was published in Peru under only two names, namely: «El Eco del Norte» (1838) and «Registro Oficial» (1851–1854). For 28 years (from 1855 to 1883) the newspaper was published under its name «El Peruano». During the aforementioned period of 28 years there was a break of three years (from 1880 to 1883), which were marked by the Chilean occupation of Lima. Instead of the newspaper «El Peruano», the occupation authorities published their four newspapers: «La Actualidad» (1881), «La Situación» (1881), «El Orden» (1881) and «Official Gazette (1882–1884). Instead, the newspaper El Peruano itself was published in the second (by population) city of Arequipa in Peru from 1882 to 1883 (Cruz, 2007). The listed facts testify, on the one hand, to the political instability in Peru during the Chilean occupation, and, on the other hand, to a relatively stable period in the politics of the newspaper El Peruano and the consistent tactics and strategy of the newspaper's editorial staff.

Thus, the explication of the quasi-quantum and holistic correlation between social communications and print media in the period from 1838 to 2025 in Peru is marked by rapid changes in the process of public opinion formation through print media.

*Exercising control over the media
for effective influence on public opinion in Peru*

The second direction of analysis of the quasi-quantum and holistic correlation between social communication processes and the functioning of the media in the history of Peru is designated as the exercise of control over the media in order to effectively influence public opinion in the country.

To carry out the analysis in the second direction, we turned to five works by Peruvian authors and those foreign researchers who studied the mentioned problem in Peru. The selection of five works was divided as follows: two works were written by Peruvian researchers (Gorriti, 1993; Perla, 2009), three by non-Peruvian authors (Protzel, 2014; Bonifaz, Alva, & Santiago, 2024; Lainez, 2014). The time of writing and publication of scientific publications was not limited by chronological framework. The socio-economic and political level of development of the countries in which the authors of the publications permanently resided was also not limited.

Looking at the 20th century through the prism of the right to communication in Peru, J. Perla Anaya (2009) noted that in each period of Peru's development in the 20th century, processes of pressure or weakening of this on various types of media were noted due to their development and distribution. The author counts seven such periods in the development of social communications: the civic liberal wave (1900–1919); the eleven years of Leguia (1920–1930); military authoritarianism and the attempt at democratic restoration (1930–1948); from Odrija to Velasco (1948–1968); the revolutionary government of the armed forces (1968–1979); the democratic resistance (1980–1990); the decade of Alberto Fujimori (1990–2000). An analysis of the number (seven) and duration

of periods of development of social communications, in addition, a cursory analysis of the quality (by names) of the above-mentioned periods indicates a correlative relationship between the social processes of development in Peru and the development of various types of media. The consideration of the processes of social communications in Peru during the twentieth century from the position of quasi-quantum objects that functioned in a holistic plane was recorded by us in Table 3 (see below).

Let us consider that in quantum physics, correlation provides a relationship between particles that may be distant from each other, but their states remain interconnected. In our study of the quasi-quantum and holistic correlation between the processes of social communication and the functioning of the media in Peru in the twentieth century, from the perspective of exercising control over the media in order to effectively influence public opinion, «quasi-quantum» correlation means complex and indirect relationships between the media and the audience as elements of the social system of Peru. Such a relationship is explicated by the influence of the media on the formation of public opinion or behavior of Peruvians in the twentieth century. Let us recall that the influence of society on the media and vice versa is often not direct or obvious.

Table 3. Indicators of quasi-quantum and holistic correlation between social communication processes and the functioning of the media in Peru in the 20th century from the perspective of exercising control over the media for effective influence on public opinion

No. salary	Period name	Chronological boundaries	Length of period in years	Existence of control over the media (in %)	The presence of quasi-quantum correlation (in %)	Presence of holistic correlation (in %)
1.	Civic liberal wave	1900-1919	20	+	+	+
2.	Eleven years of Leguia	1920-1930	10	+	+	+
3.	Military authoritarianism and an attempt at democratic restoration	1930-1948	18	+	+	+
4.	From Odrija to Velasco	1948-1968	21	+	+	+
5.	Revolutionary Government of the Armed Forces	1968-1979	11	+	+	+
6.	Democratic resistance	1980-1990	10	+	+	+
7.	The Decade of Alberto Fujimori	1990-2000	10	+	+	+
8.	TOTAL:	1900–2000	100	100	100	100

The holistic approach in our study helps to consider the system as a whole, where the parts are interconnected and interdependent. Media and communications in Peru in the twentieth century record a holistic correlation, which means that the country's media and social communications are considered as part of a larger social system, where all elements interact and influence each other. Let us note that the mentioned correlation includes an analysis of how the media influence culture, politics and economics and vice versa. From this we conclude that quasi-quantum and holistic correlations can describe the complex and multidimensional relationships between media and social communications in Peru in the twentieth century, where the influence of one element can have unpredictable consequences for other parts of the system.

We found specific examples of the analyzed correlations in detailed descriptions of the political and social history of Peru (Ayarza, 1921; Peralta Ruiz, 2001). Quasi-quantum and holistic correlations were demonstrated during the period of the aristocratic republic. The mentioned period of Peruvian history from 1895 to 1919 was perceived by researchers as a stable period, but with manifestations of violent elections and the struggle for legitimacy (Ayarza, 1921). The quasi-quantum correlation between the social communications of democrats and civil citizens of Peru was recorded in the revolution of 1895, when an alliance of civil-democratic parties arose. The holistic correlation was explicated in Peru as a consequence of the rupture of the mentioned alliance, since in a holistic (holistic) sense the personal ambitions of the leaders of the democratic parties of Peru did not coincide with the general civil demands of the country's society. This gap was finally marked during the municipal elections of 1900 by the conflict between the Democrats and the Civilians.

In the history of Peru at the beginning of the 20th century (1901), during the elections to the legislative body, the government of the country interfered in social communications (the electoral process) as a quasi-quantum element. Such interference led to the defeat of the democrats, which was accompanied by fraud on the part of the electoral commission and ended with civilian control over the government. Thus, attempts to disrupt the functions of the social communications system in Peru in 1901 were reflected in the change in the political landscape of the country and thereby confirmed the expediency of correlations between quasi-quantum elements of the Whole. On the other hand, the action of the principle of complementarity, which assumes obtaining complete knowledge about quasi-quantum elements only in the case of their simultaneous measurement, which is impossible in the quasi-quantum dimension, was clearly manifested. In the given example of the 1901 elections in Peru, we note the impossibility of accurately measuring the degree of correlation between the actions of democratic forces and the reaction of civil society until we learn about the level of government control over the electoral process.

An example of the influence of the media as an observer (quasi-quantum element) in quasi-quantum and holistic correlation was the electoral law reforms of President Manuel Candamo (1903–1904), which were covered in the publications «México Moderno» and «El Maestro» by the then-famous journalist and poet López de la Ramona (1888–1921). Along with the violation of the mentioned types of correlation, it is worth considering the position of José Pardo on electoral reform. The result of electoral reforms was the escalation of violence during the 1907 elections in Peru (Peralta Ruiz, 2001). The chain reaction to the aforementioned violence was the consolidation of the civilian party and the subordination

of electoral bodies, which once again proves the idea that the correlation between quasi-quantum elements (social communications and media) played the role of an observer.

Evidence of the quasi-quantum and holistic correlation of social communications and media was the 1912 elections in Peru, which brought Guillermo Billinghurst to power. In order to strengthen his position and create a positive image for him, the latter appointed the then-famous Peruvian writer and poet, journalist and essayist Pedro Abraham Valdelomaar Pinto to the post of editor of the newspaper *El Peruano* (Peralta Ruiz, 2001). It is interesting that the President of Peru, Guillermo Billinghurst, was inclined to the journalist Pedro Abraham Valdelomaar Pinto not for his literary work, which was marked by postmodernist tendencies, but for the activities of the master of the pen during the election campaign. It is worth adding that Abraham Valdelomaar realized the correlation between poetry and the market, which pushed the journalist to transform himself (the writer) into a celebrity (a well-known personality). Recent facts confirm our opinion about the quasi-quantum and holistic nature of the correlation between poetry and social communications and media (Rosario Pacahuala, 2021).

The facts of quasi-quantum and holistic correlation of social communications and media in Peru were recorded by us during the analysis of political processes that led to the end of the Aristocratic Republic and the coup d'état of 1919 (*The End of the Aristocratic Republic...*, 2025). At that time, there was political polarization among the authors of the newspapers «*El Comercio*», «*La Prensa*», «*El Tiempo*», «*El Radical*», «*La Reforma*», «*La Nación*». On the one hand, the newspapers supported the Aristocratic Republic, which strengthened the power of the wealthy strata of society, since such newspapers «advocated for the preservation of a social order based on traditional elites and campaigned in support of the policies of governments that represented these interests» (*The End of the Aristocratic Republic...*, 2025). On the other hand, the newspapers that expressed the interests of workers and representatives of the left movement sharply criticized the government for corruption and social inequality. The authors of publications in opposition newspapers were «dissatisfied with the policies of governments that prioritized the interests of large landowners and foreign corporations, often to the detriment of national interests» (*The End of the Aristocratic Republic...*, 2025).

Newspapers in Peru played an important role in the political processes that led to the end of the Aristocratic Republic and the coup d'état of 1919. They became a powerful instrument of political struggle, and their role was significant both in supporting the existing regime and in preparing the conditions for the coup. We conducted a content analysis of six popular Peruvian newspapers of the time (see Table 4 below) and identified the main trends and features of their content.

Analysis of the indicators in Table 4 indicates the presence of a quasi-quantum and holistic correlation between social communications and media content of six newspapers during the period of the Aristocratic Republic and the 1919 coup d'état in Peru.

During the events preceding the end of the Aristocratic Republic and the coup d'état of 1919, the Peruvian press first reported on the activities of the student and activist Haya de la Torre, who later, in 1979, became president of the Constituent Assembly that drafted the new Peruvian constitution (Víctor Raúl Haya de la Torre..., 2025). The ideas of Haya de la Torre, founder of the political party APRA (*The Editors of Encyclopaedia Britannica*, 2009, March 13, APRA), which had considerable power in the country and expressed a clear socio-communication tendency towards «Latin American unity, the nationalization of

foreign enterprises, and the end of the exploitation of the Indians» (The Editors of Encyclopaedia Britannica, 2009, March 13, APRA).

Analysis of the indicators (6/100%) of Table 4 shows that in each of the six analyzed publications (newspapers) of the period of the Aristocratic Republic in Peru, the fact of the presence of quasi-quantum and holistic correlation is identified. Recall that the quasi-quantum correlation between social communications and the media is the correlation (influence on each other) of the facts of political and non-political events of society on the information that was published in the newspapers of that time. The above-mentioned correlation is fixed according to the three principles of quantum mechanics (the uncertainty principle, the principle of complementarity and the concept of superposition).

Each of the six newspapers analyzed in Table 4 has a tendency towards holistic correlation. Let us recall that the latter (in this context) we call the reflection in the printed media of the facts of social communication. Such reflection marks the connection of any event occurring in society with the Whole, the Universe, the external World due to material and immaterial factors.

Table 4.

Peculiarities of quasi-quantum and holistic correlation of social communications and media content of six newspapers during the period of the Aristocratic Republic and the 1919 coup d'état in Peru

No. salary	Name of the publication (newspaper) and brief description of the content	Years of release	The presence of quasi-quantum correlation (in %) in the period from 1895 to 1919.	Presence of holistic correlation (in %) in the period from 1895 to 1919.
1	2	3	4	5
1.	« El Comercio » One of the oldest and most influential newspapers in Peru, founded in 1839. During the Aristocratic Republic, it was close to the liberal and conservative forces that supported the power of the wealthy classes. This newspaper traditionally supported the government and the status quo (Sánchez, 1987). In 1919, El Comercio supported the existing government, although it was somewhat cautious in its views. After the coup, the newspaper continued to publish articles supporting the new authoritarian regime.	1839–present (available digitally from 2024)	+	+
2.	« La Prensa »	1903–1984	+	+

	A significant newspaper of the time, it actively advocated political reforms and exposed the social injustices characteristic of the Aristocratic Republic. The newspaper was more critical of the government and highlighted the country's problems, including corruption and economic inequalities (Sánchez, 1987). The newspaper supported the ideas of social reforms, drawing attention to the problems of the working class and the poor. Over time, La Prensa became more loyal to the new political changes after the coup, although it did not abandon its role in criticizing the regime.			
3.	«El Tiempo» Supported traditional oligarchic forces during the Aristocratic Republic. It promoted stability and order, supporting the existing system of power (Basadre, 1998). After the 1919 coup, the newspaper often published materials supporting the new authoritarian regime, although its viewpoint was more moderate compared to other publications loyal to the regime (Chirinos, 1985).	1895–1905 1916–present (now available in digital format)	+	+
4.	«La Nación» One of the largest newspapers that actively covered political events in the country, it often published articles criticizing the government for its policies and the dissatisfaction of social groups (Basadre, 1998). During the coup, La Nación could oppose the existing regime and support various political movements that advocated reform and change. However, the newspaper also showed some flexibility after the new regime began to stabilize the country (Chirinos, 1985).	1913–1914 (still available in digital format)	+	+
5.	«La Reforma» It was a left-wing publication that supported workers and social movements, advocating for the rights of workers and farmers. It was critical of	1905–1919 (still available in digital format)	+	+

	the existing government and the Aristocratic Republic (Tauro del Pino, 2001). The newspaper actively supported change and, following the coup, could be on the side of new political changes, as it aimed to eradicate corruption and social inequality.			
6.	«El Radical» It was a newspaper that actively supported revolutionary ideas and advocated for changes in the political life of Peru. It was associated with various radical groups that sought to change the socio-economic order in the country (Tauro del Pino, 2001).	1913–1919	+	+
7.	TOTAL:		6/100%	6/100%

Next, we explain the «+» sign used in Table 4 (columns 4 and 5) to indicate the presence of quasi-quantum (in %) and holistic correlation (in %) in the period from 1895 to 1919 in Peru.

El Comercio, one of the oldest and most influential newspapers in Peru, founded in 1839, during the Aristocratic Republic, was closely aligned with the liberal and conservative forces that supported the power of the wealthy classes. It is in this closeness that we find the quasi-quantum correlation between social communications and print media. El Comercio traditionally supported the government and the status quo (Sánchez, 1987). In 1919, El Comercio supported the existing government, although it was characterized by a certain caution in the views of its writers. After the coup, the newspaper continued to publish articles that supported the new authoritarian regime. We consider the holistic correlation between social communications and the print media «El Comercio» of the analyzed period of the Aristocratic Republic in Peru to be a direct connection between the authoritarian regime of Peru as an explication of the Whole and the content of the newspaper as part of the Whole.

In the significant newspaper of the time, La Prensa, which actively advocated political reforms and exposed the social injustices characteristic of the Aristocratic Republic, we identify a quasi-quantum correlation between social communications and the media in the desire to criticize the government and highlight the country's problems, in particular corruption and economic inequality (Sánchez, 1987). The holistic correlation was reflected in the newspaper's support for (part of the Whole) the idea of social reforms (the Whole), which drew attention to the problems of the working class and the poor. Over time, as the author notes (Sánchez, 1987), La Prensa became more loyal to the new political changes (the Whole) after the coup, although it did not abandon its role in criticizing (part of the Whole) the regime.

An important newspaper that supported traditional oligarchic forces during the Aristocratic Republic was El Tiempo. Its editorial staff promoted stability and order, supporting the existing system of power (Basadre, 1998). The quasi-quantum correlation between social communications and the print media of El Tiempo was expressed in the bystander effect. The newspaper's editorial staff and authors criticized the power

structures and thus played the role of an observer. After the 1919 coup, the newspaper often published materials that supported the new authoritarian regime, although its point of view was more moderate compared to other publications loyal to the regime (Chirinos, 1985). The above-mentioned tendency allows us to declare the presence of a holistic correlation between social communications and the media. Social communications in this case are the propaganda (part of the Whole) of the stability and order of the new government as a Whole.

The newspaper «La Nación» was one of the largest Peruvian newspapers, which actively covered political events in the country. It often published articles criticizing the government for its policies and for the dissatisfaction of the social strata of the population (Basadre, 1998). It is in such criticism that we see an explication of the quasi-quantum correlation between social communications (the activities of the Peruvian government) and the media (the newspaper «La Nación»). Let us consider that during the coup in the country, the authors of the newspaper «La Nación» (part of the Whole) spoke out against the existing regime (the Whole) and supported various political movements that advocated reforms and changes. It should be noted that the newspaper also showed a certain flexibility after the new regime began to stabilize the situation in the country (Chirinos, 1985). In such flexibility, there is a fixation of the holistic and quasi-quantum correlation between social communications and the media.

We consider the example of the activity of the newspaper «La Reforma» to be appropriate to illustrate the quasi-quantum correlation between social communications (the role of social movements, their resistance to the current government) and the media (the activities of the author and editorial team of the newspaper «La Reforma»). It was a left-wing publication that supported workers and social movements, advocating for the rights of workers and farmers. It was critical of the existing government and the Aristocratic Republic (Tauro del Pino, 2001).

If we consider the socio-communication activities of the Peruvian authorities at that time as a Whole, then we should recognize the criticism of such activities by the newspaper «La Reforma» as part of the Whole. We also consider the correlation in the active support of social change in the form of rebellion as holistic. The newspaper «La Reforma» was on the side of new political changes, since it aimed to eradicate corruption and social inequality.

«El Radical» was a newspaper that actively supported revolutionary ideas and advocated for changes (social communications) in the political life of Peru. The newspaper was associated with various radical groups (part of the Whole) that sought to change the socio-economic order in the country (Tauro del Pino, 2001), which should be considered the Whole from a holistic perspective.

Thus, the socio-communication correlation in Peru in 1919 was identified in the active position of the six newspapers (media) we analyzed, which were an important means of disseminating political ideas and mobilizing public opinion. The holistic correlation was recorded in the fact that various publications as part of the Whole supported or criticized the existing government (Target), creating an atmosphere that contributed to the spread of discontent among the population. It should be noted that the aforementioned correlations were recorded later. After the coup, many newspapers quickly adapted to the new conditions and began to support the new regime, since it promised stability and order, albeit at the expense of authoritarian methods of governance.

Thus, we have proven the idea that dual quasiquantum and holistic correlation took place during the Aristocratic Republic in Peru between 1895 and 1919.

The increasing role of the media in political crises in Peru

The third direction of analysis of the quasi-quantum and holistic correlation between social communication processes and the functioning of the media in the history of Peru is expressed in the increased role of the media in crisis political situations in the country.

In Peru, as in the rest of the world, affective polarization is currently being recorded (Zlobina, Blyznyuk, 2021), the essence of which is «the difference between positive bias in the group towards the party that someone supports and negative bias out of the group towards other parties» (Affective Polarization Around..., 2025). In Peru, affective polarization is recorded in social networks and is associated with homophily and echo chambers (Ruiz-Dodobara, Uribe-Bravo, & Chaparro, 2024). In the multi-party society of Peru, social media is actively used during periods of political activity (Bavel et al., 2021). It is now important to take into account different variables when analyzing the effectiveness of affective polarization.

«Among these variables that explain the shift from passive use of social media to participation in collective personal actions are factors that can be grouped within the framework of the Social Identity Theory for Collective Action (SIMCA) model. The SIMCA model argues that moral conviction, social identity, emotions, and perceptions of efficacy motivate people to participate in collective actions such as protests, petition signing, etc.» (Agostini & van Zomeren, 2021).

The researchers set out to «analyze the relationship between political use of social media, emotional polarization, and collective action» (Ruiz-Dodobara, Uribe-Bravo, & Chaparro, 2024). They considered two models. The first model assessed the mediating effect of SIMCA variables «on the relationship between political use of social media and collective action» (Ruiz-Dodobara, Uribe-Bravo, & Chaparro, 2024). The second model «political use of social media and its impact on collective action were mediated first by affective polarization and then by SIMCA variables» (Ruiz-Dodobara, Uribe-Bravo, & Chaparro, 2024). To achieve this goal, the authors turned to a sample of 659 Peruvians who were active users of social media. The age of the subjects ranged from 18 to 39 years. The study found that «only participatory effectiveness mediates the relationship between political social media use and collective action» (Ruiz-Dodobara, Uribe-Bravo, & Chaparro, 2024). Although the study authors did not confirm their hypothesis that affective polarization would be the determining factor in collective action, their «results indicate a path from political social media use to collective action mediated by both affective polarization and participatory effectiveness» (Ruiz-Dodobara, Uribe-Bravo, & Chaparro, 2024). The authors believe that

«...on certain social networks, such as Facebook, people interact with family and friends who share the audience's perspectives and interests» (Yarchi, Baden, & Kligler-Vilenchik, 2020).

That is why the role of media, such as social media, in political crises in Peru creates echo chambers «in which people read and see only information that matches their personal preferences» (Pariser, 2011). It is known that the aforementioned tendency «can strengthen the tendency towards polarization and therefore towards collective action» (Roblain & Green, 2021). In such collective actions, we see a quasi-quantum and holistic correlation between social communication processes and the functioning of the media in the history of Peru, which is explained in the increased role of the media in political crises in the country.

Regional media and the indigenous language of Peru

The fourth direction of analysis of the quasi-quantum and holistic correlation between social communication processes and the functioning of the media in the history of Peru is outlined by the peculiarities of the functioning of regional media, in particular, in the language of the indigenous population.

Despite the fact that Peru has only «4 million indigenous peoples, consisting of approximately 55 groups speaking 47 languages» (Indigenous peoples in Peru, 2025), out of a population of 34,473,532 (Peru Population (LIVE), 2025), the explication of indigenous languages in the media is minimal. According to the Public Media Alliance, 4 million Peruvians are fluent in Quechua and another 10 million have only an intermediate level of proficiency (Public media & indigenous languages, 2019). This means that 14 million indigenous people in Peru speak Quechua, which is one third (40%) of the country's total population. There are several media outlets in Peru that broadcast Quechua. These include radio stations such as Radio Tawantinsuyo (Streema, 2025) and Radio La Voz de la Selva (Quiénes Somos, 2025).

The Peruvian radio station Radio Tawantinsuyo aims to promote indigenous culture and language. It often broadcasts programs that highlight the traditions, music, and history of local communities, as well as providing information on social and political issues affecting indigenous peoples. The radio strives to maintain identity and cultural heritage, as well as provide a platform for the voice of indigenous peoples (Radio Tawantinsuyo, 2025). Another Peruvian radio station, Radio La Voz de la Selva, is located in the city of Iquitos, Loreto Department. The station plays an important role in the region's communication landscape, offering programs in various formats, including news, music, and cultural content, with a special focus on issues affecting Amazonian communities (Radio La Voz de la Selva, 2025). Radio La Voz de la Selva is known for its contribution to the preservation and promotion of the traditions, languages, and culture of indigenous peoples of the Amazon. The editorial programs talk about environmental problems, deforestation and the preservation of tropical forests (Radio La Voz de la Selva, 2025). We see a quasi-quantum and holistic correlation between the processes of social communication and the functioning of the media in the history of Peru in the functioning of the aforementioned radio stations «Radio Tawantinsuyo» and «Radio La Voz de la Selva». As regional audio media broadcasting in the Quechua language, they carry out a direct correlative connection between the social communications of the Peruvian Quechua peoples and modern social systems of Peru. We consider the aforementioned audio media to be quasi-quantum objects, since, firstly, they function according to the principles of quantum objects of the

microworld, and secondly, they vividly illustrate the action of the principles of complementarity, uncertainty and reflect the functions of the observer.

According to the uncertainty principle, the Peruvian radio stations «Radio Tawantinsuyo» and «Radio La Voz de la Selva» provide information in the Quechua language, but we cannot accurately determine the number of native Quechua listeners. The more we try to determine the exact number of such radio listeners, the more we will be mistaken, not knowing the exact number of listeners who are 100% and who are 50% fluent in Quechua. Therefore, a certain part of the radio listeners will need information in Spanish, which will not allow the researcher to find out the exact figures of those who listen to the radio broadcasts of the mentioned radio stations in the Quechua language.

Given the principle of additionality, the researcher cannot form a complete picture of the impact on listeners of the content broadcast in Quechua by the Peruvian radio stations «Radio Tawantinsuyo» and «Radio La Voz de la Selva». The researcher needs to know the number of listeners who understand Quechua, Spanish, other languages and dialects of the tribes of Peru. Until both factors are known (the first factor is the number of radio listeners who speak Quechua and other indigenous languages; the second factor is the quality of the impact of the content broadcast in Quechua), we cannot state the exact result of the measurement.

Recall that the concept of «observer» is associated with changes that occur with the object of observation. In the case of analyzing the effect of the concept of «observer» on the functioning of the quasi-quantum object of the radio stations «Radio Tawantinsuyo» and «Radio La Voz de la Selva», we note that both economic and political or cultural events covered by the editorial staff of the aforementioned Peruvian radio stations have an impact on the audio audience. The degree of such impact is not monitored in the absence of radio broadcasts. In such a situation, the effect of the observer (radio station) as a quasi-quantum object has no direct effect.

The holistic correlation of the quasi-quantum objects of the radio stations «Radio Tawantinsuyo» and «Radio La Voz de la Selva» consists in the statement of a close connection between the global perception of Peru as part of the world and civilization, on the one hand, and the regional traditions of the indigenous peoples of Peru.

In Peru today, several television programs and channels broadcast in the Quechua language. Such TV channels and media organizations include «TV Perú (Canal 7)», «Telesur», «Kawsay TV», «Radio and Television of the Indigenous Peoples of Peru» (RPIP) (Television Programs or TV Channels in Peru in Quechua, 2025). Each of the above-mentioned TV channels, TV programs and organizations has its own specifics of broadcasting. For example, the TV channel «TV Perú (Canal 7)», which we consider a quasi-quantum object, is a state-owned TV channel that has a variety of programs broadcast in the Quechua language. The channel shows the program «Q'orianka», which includes information about Quechua culture and traditions.

The program «Q'orianka» on the TV channel «TV Perú» is one of the important television programs aimed at popularizing the cultural heritage of the indigenous peoples of Peru, in particular the Quechua. The name of the program probably comes from the word «Q'orianka», which in Quechua means «golden» or «pure», and is often associated with symbols of beauty and wealth of natural heritage (Content of the television program «Q'orianka», 2025). The program covers topics related to the traditions, arts and crafts of indigenous peoples, especially the Quechua. It demonstrates unique cultural practices, dances, music and rituals that are passed down through generations. One of the main goals

of the program is to popularize the Quechua language. The presenters and participants often communicate in Quechua, which contributes to its preservation and development among the younger generation.

The television program «Q'orianka» highlights the lives and struggles of indigenous communities, including the challenges they face in modern society (conservation of natural resources, human rights, and social inequality). Important topics include issues of ecology and sustainable development, including the protection of natural areas that have cultural significance for indigenous peoples (Content of the television program «Q'orianka», 2025). The television program «Q'orianka» often invites well-known cultural figures, community representatives, and experts to discuss current issues related to the rights and cultural values of indigenous peoples. The program is educational in nature and is accessible to a wide audience, including those interested in the cultural diversity of Peru and Latin America in general. The television program «Q'orianka» is a platform for expressing the opinions of people who often do not have a voice in the mainstream media (Content of the television program «Q'orianka», 2025). The Q'orianka program helps raise awareness about the importance of preserving indigenous languages and cultures, giving a voice to small communities and supporting their fight for rights.

In addition to the program «Q'orianka», broadcast on the TV channel «TV Perú», the international television channel «Telesur» is well-known, which broadcasts programs in the Quechua language (Content of the television program «Q'orianka», 2025). The programs of the TV channel «Telesur» cover news and cultural topics focused on Indian communities in Latin America, including Peru.

On the YouTube platform, Kawsay TV, a channel specializing in creating content for the indigenous peoples of Peru, in particular for Quechua speakers (Content of the television program «Q'orianka», 2025), offers its television content. The channel has various programs that cover culture, language, issues and news important to Quechua communities.

The organization «Radio and Television of the Indigenous Peoples of Peru» (RPIP) broadcasts educational and cultural programs in the Quechua language and the languages of several Indian tribes of Peru (Content of the television program «Q'orianka», 2025).

In all the above-mentioned television channels, programs, and organizations, quasi-quantum and holistic correlations are traced both at the level of compliance with the uncertainty principle and the principle of complementarity, as well as with the concepts of «superposition» and «observer».

We consider the previously listed television channels, programs, and organizations to be quasi-quantum objects in the Peruvian social communication system. The interaction between quasi-quantum objects and social communication processes occurs at the level of the uncertainty principle due to the fact that researchers cannot clearly determine the degree of interaction between socially significant content broadcast on television, on the one hand, and the speed of its mastery (decoding) by representatives of different social and ethnic groups in Peru.

When analyzing the functions of television in Peru, the principle of complementarity is fixed in the quasi-quantum correlation of social communications and media as two incompatible, at first glance, quasi-quantum objects. The mentioned objects are incompatible because social communications are not material processes, but their essence forms the quality of material objects. On the other hand, media are not intangible. On the contrary, media should be considered a material object if we talk about technical means of

information production. At the same time, from a holistic position, media can be considered a union of the material and the intangible (spiritual), since it directly affects the formation of aesthetic and ethical, spiritual values of the individual, the audience. So, it turns out that social communications as quasi-quantum objects both have a correlation with the media and do not have one. According to the principle of complementarity of measurement in each of the two dyads (the first dyad is «material – spiritual», the second dyad is «social communications – media»), we cannot clearly determine the completeness of the measurement in the first dyad until we receive the results of measuring the correlation in the second dyad. Each time we try to measure the degree of correlation, we will be forced to state that it is impossible to measure both correlations simultaneously. Therefore, it is impossible to have a complete picture of the real attributes of two correlations simultaneously.

The interpretation of the concept of «superposition» for the quasi-quantum correlation between social communications and media in Peru faces certain difficulties. Next, we will try to explain superposition in the quasi-quantum and holistic correlation of social communications and media, relying on the interpretation of artificial intelligence «Gemini 2.0 Flesh».

«Imagine a coin that you toss. Before it lands in your hand, it is in a state where it is both heads and tails. This means that it is not determined to be either heads or tails, but is in both states at the same time. This is superposition. Now imagine that you catch the coin. As soon as you do this, it «decides» to be either heads or tails. This is called «superposition collapse.» The measurement (in this case, catching the coin) causes it to occupy one particular state» (Example of the quantum superposition principle, 2025).

Now let's draw a parallel between the example of artificial intelligence «Gemini 2.0 Flesh» and the correlation of social communications and media. Social communications can be considered from several positions: both as a social process that regulates social actions, social interactions, and social relations (first position), and as an exchange of information, as a style of coexistence of an individual in society (second position). Social communications can also be considered from the position of a scientific field consisting of seven scientific specialties (third position). Social communications can be interpreted as channels for encoding and decoding information (fourth position). Finally, we can understand social communications as any exchange of information for the sake of maintaining relationships, for example, with neighbors we do not like (fifth position). We are sure that we can continue to interpret social communications from several more positions, theoretical platforms or concepts. In any case, the nature of the interpretation will depend on the researcher, which allows us to draw a parallel with the example of the interpretation of superposition by artificial intelligence. Until the researcher determines for him what position he has, the term «social communications» is in a superposition. Any measurement of any definition of the term «social communications» will be associated with the moment of the researcher's «stopping» at one of the many possible positions. When the researcher's choice is determined, the multi-positional interpretation of the term «social communications» will «stop» and become concretized in the form of a collapse of the superposition.

The same thing happens with the definition of the term «media», which is also multi-valued. We have depicted the quasi-quantum correlation of the meanings of the terms «social communications» and «media» in Fig. 1 (see below).

From the perspective of the quantum concept of «observer», we consider the analysis of the quasi-quantum and holistic correlation between the processes of social communications and the functioning of the media in the history of Peru, which are covered by the identification of the features of the functioning of regional media, in particular the language of the indigenous population. Since in quantum mechanics the observer is considered not so much a researcher as a technical equipment (tool) that affects the «behavior» of particles and waves in the microworld, in the following we will turn to the macroworld, that is, to the quasi-quantum interpretation of the term «observer». In this case, we transfer all the trends associated with the functions of the concept of «observer» in the microworld to the quasi-quantum object «observer» in the macroworld. The role of the observer in the macroworld in the dyad «social communications – media» is performed by both media in various forms and types, and social communications. In other words, we are talking about the intercorrelation of two quasi-quantum objects.

We illustrate our point with examples of quasi-quantum correlative interaction of social communications and media in Peru, relying on the quantum mechanical concept of «observer».

In modern Peru, the process of television and social media integration is actively underway (Television and Social Media Integration, 2025). Television remains the most trusted form of media in the country, and a significant portion of the population relies on it for news. However, digital convergence has forced traditional media to incorporate elements of social media, such as creating programs specifically for platforms such as YouTube. This integration provides broader reach and interaction with audiences, fostering a quasi-quantum connection, where both forms of media influence each other's content and distribution strategies (Torres, 2025).

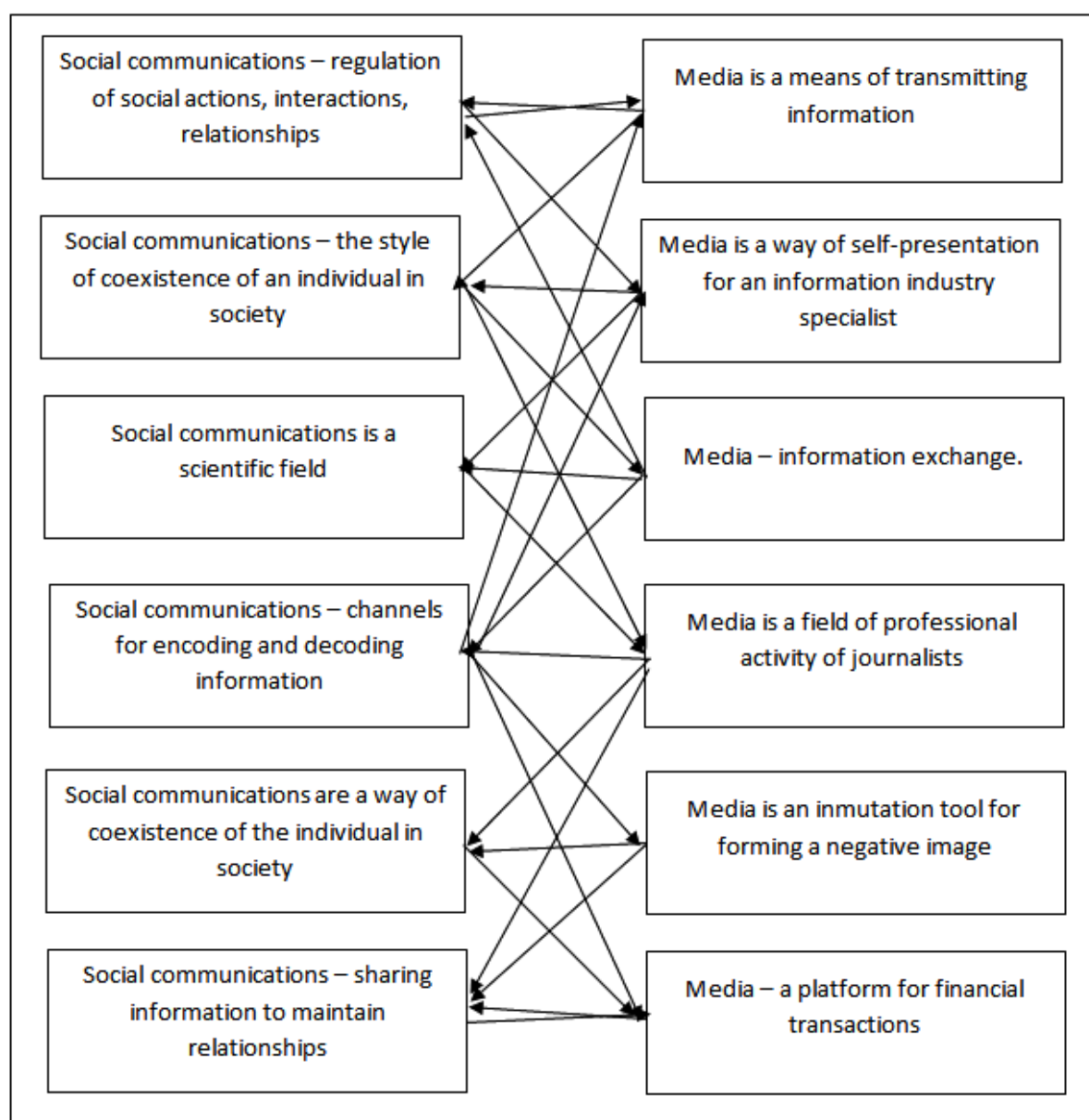


Fig. 2. Superpositions of possible quasi-quantum correlation of interpretations depend on the theoretical position of the interpreter.

The correlation of the quasi-quantum objects of «radio» as a form of media and «social communications» as a form of community engagement (Radio and Community Engagement, 2025) illustrates the role of the quasi-quantum observer. Radio has a wide coverage in Peru, reaching even the most remote areas. It plays a crucial role in disseminating information and engaging communities, especially those speaking indigenous languages. The interaction between radio broadcasts and local communities can be seen as a quasi-quantum system, where the observer (media) and the observed (community) are intertwined, shaping each other's narratives and practices (Torres, 2025).

If we superimpose the quantum observer effect as a matrix on the quasi-quantum dyad «social media – political mobilization», we obtain an illustration of the quasi-quantum correlation between social communications in the form of political mobilization of the

Peruvian population and such a form of media as social media. Social media platforms (e.g. Facebook, WhatsApp and TikTok) have become an integral part of political communication and mobilization in Peru. These platforms allow for the rapid dissemination of information and the organization of protests, reflecting quasi-quantum dynamics where the actions of users (observers) directly affect the political landscape (as observed) (Lady Miranda, 2025).

An example of the correlation between social communications and media in Peru from the perspective of demonstrating the bystander effect is the interdependence of independent media and social processes of community building (Independent Media and Community Building, 2025). Independent media in Peru have grown in number and influence, often contributing to the development of loyal communities through social networks. We consider them as outlets that we consider an example of quasi-quantum relationships that create self-sustaining ecosystems. In such systems, content producers and consumers are closely interconnected, as they shape the media landscape through their interactions (Torres, 2025).

An interesting example, in our opinion, is the correlation between the quasi-quantum objects of «instant messaging» (a form of media) and «social cohesion» (a form of social communication) (Instant Messaging and Social Cohesion, 2025). The instant messaging applications mentioned are known as «WhatsApp» and «Facebook Messenger». They are widely used in Peru and contribute to real-time communication and the process of social cohesion. Communication platforms allow users to stay connected and exchange information instantly, creating a quasi-quantum network where individual actions can have immediate and large-scale effects (Kunst, 2025).

The examples provided illustrate how the quasi-quantum concept of the «observer» can be applied to understand the complex interplay between social communications and media in Peru, where traditional and digital media forms coexist and dynamically influence each other.

As we have already noted, the holistic meaning of the correlation between social communications and media in Peru lies in the notion of integrity and indivisibility, on the one hand, of the connection between quasi-quantum objects, and on the other, between regional media and the languages of the country's indigenous population. Several examples will allow us to illustrate the above-mentioned correlation in its various forms and types.

The holistic correlation is clearly illustrated in the implementation of a holistic approach to radio broadcasting in Peru. «The Quechua and Aymara languages are widespread in audio media on a par with Spanish» (Quechua and Aymara in Broadcast Media, 2025). In their media unity, the three languages create a Cilié (Chole). The process of «equalizing» the rights of the three languages was not easy at the legislative level both in the «seventies of the twentieth century (1972)» (Official Languages in Peru, 2025), when Quechua was recognized as the official language of Peru, and in the decades of the twenty-first century (2011), when «the regional government of the province of Puno approved two languages (Quechua and Aymara) as official languages» (Quechua and Aymara declared..., 2025).

«Indigenous speakers make up the majority of Puno's 1,143,000 inhabitants. According to official statistics, 41% speak Quechua and 30% Aymara (Official Languages in Peru, 2025). « The Puno Regional Decree complies with Article 48 of the Peruvian Constitution (Constitución política del Perú. Art. 48°, 2025) , which states that «the

official languages of the State are Spanish and, where they predominate, Quechua, Aymara and other indigenous languages, in accordance with the law»» (Official Languages in Peru, 2025).

Over time, Quechua and Aymara were recognized as «official languages of Peru» (Official Languages in Peru, 2025), creating a holistic unity between them. An example is the launch of the news program «Ñuqanchik» on TV Peru, which aims to «provide news in Quechua» (Public media & indigenous languages, 2025). This initiative reflects a holistic approach, recognizing the importance of indigenous languages in media representation and promoting linguistic diversity.

We capture the holistic meaning of the correlation between social communications and media in Peru «in the adaptation of generative AI for indigenous language content» (Generative AI for Indigenous Language Content, 2025). For example, the tool «Quispe Chequea» uses generative AI to create verified content in indigenous languages, facilitating the generation of information for small editorial teams in indigenous communities. The aforementioned technology helps regional communicators to effectively create content, especially for radio stations in the Amazon and Andean regions. «Integrating Artificial Intelligence into Media Production for Indigenous Languages» (López Linares, 2025) is an example of a holistic approach by using modern technologies to preserve and promote Peru's cultural heritage.

The holistic correlation of social communications and media in Peru is explicated in campaigns «conducted on social media in indigenous languages» (Social Media Campaigns in Indigenous Languages, 2025). Such social media campaigns have been created in indigenous languages to address important issues such as COVID-19 and vaccination. Such campaigns include flyers, video ads, and podcasts that demonstrate the use of digital media (the Whole) to «effectively reach indigenous communities» (Mendoza-Mori, & Becerra Sanchez, 2025) as part of the Whole. The holistic approach we describe ensures that vital information is accessible to all, regardless of language barriers, and promotes the use of indigenous languages in modern communication channels.

In the process of «Community-Based Language Revitalization» (2025), experts apply the potential of the holistic correlation between social communications and media. For example, efforts to revitalize indigenous languages, such as «the languages of the Amahuaca people in the Amazon Basin» (2025), include community-based programs and the use of digital platforms such as WhatsApp. The mentioned initiatives aim to «unite indigenous communities and promote language preservation through modern means of communication» (Saving Endangered Indigenous Language in Peru, 2025). The holistic nature of the described efforts is evident in the integration of traditional languages with modern technologies to promote cultural continuity.

The holistic correlation between social communications and media is traced in «the implementation of bilingual education in Peru, which is clearly reflected in media representation» (Bilingual Education and Media Representation, 2025). Bilingual education programs in Peru aim to promote linguistic diversity and ensure equal access to education for students with different linguistic backgrounds. Regional and local newspapers (e.g., El Comercio and La República) often «include content in indigenous languages» (Shearer, 2025). This practice ensures that print media serve as inclusive platforms that respect and promote the country's linguistic diversity.

*Audiovisual media
and information exchange in Peru*

The fifth direction of analysis of the quasi-quantum and holistic correlation between social communication processes and the functioning of the media in Peruvian history can be explained by the activation of audiovisual media and information exchange.

Holistic and quasi-quantum correlations between social communications and media in Peru are explained through the principles of uncertainty, complementarity, the concepts of «observer» and «superposition» when analyzing the impact of audiovisual media on society. Next, we examine each of the above principles in detail.

Following the uncertainty principle, we argue that the influence of the media on public opinion may be uncertain. In this case, we should consider that there are many factors that can stimulate such uncertainty. Among such factors, we will mention censorship and control over the media. In the 1970s, during the government of Juan Velasco Alvarado, the Peruvian government closed newspapers and accused publishers of distorting information to influence public opinion (Gorriti, 1993). At that time, the main newspapers, television channels and radio stations were expropriated, which led to censorship and control over the information that reached citizens. In another period, from 1992 to 2000

«Most of the information in Peru was controlled by Vladimiro Montesinos, and the government allowed a meager opposition media to exist only to deflect criticism from Western governments and warn of growing crises from opponents» (Guriev, 2023).

Another factor of uncertainty can be considered, for example, the influence of Chinese media on Peruvian media. In 2020, Peru experienced a mixed influence of Chinese media, with some of the population supporting increased trade and improved bilateral relations with China (Hernán A. and anonymous, 2025). However, journalists and some political elites expressed concern about the negative impact of Chinese propaganda on public opinion.

The analysis of the quasi-quantum correlation between social communications and media in Peru is explicated in the emotional impact of media content, which can be unpredictable because it depends on individual perception and context. We then present specific historical examples that illustrate the holistic correlation between media messages and social dynamics in Peru.

In 2000, Peruvian President Alberto Fujimori was forced to resign after corruption and human rights abuses were exposed. On November 20, 2000, various newspapers (El Comercio, Gestión, Liberación, Expreso (see Figure 3 below) and El Peruano) across the country reported the following news: «Alberto Fujimori confirms his resignation in an interview from Tokyo. Also in Congress, ministers express their opinion on the president's resignation and then announce their decision to resign» (La renuncia de Alberto Fujimori, 2025). The media heavily covered the scandal, which led to mass protests and pressure on the government. The coverage of the event influenced public opinion (Whole) and contributed to the fall of the Fujimori regime. The scandal led to significant political changes, including the appointment of an interim government and the holding of new elections. In the given example, we illustrated the quasi-quantum correlation between the

media and the Whole (public opinion in Peru), between media messages and social dynamics in Peru.



Illustration 3. Publication «I am not interested in power and that is why I am leaving» in the Peruvian newspaper «EXPRESO» dated November 20, 2000 (La renuncia de Alberto Fujimori, 2025)

Another example of a quasi-quantum correlation between media messages and social dynamics in Peru concerns the «Not One Less» movement. In 2017, the «Not One Less» movement (NiUnaMenos) against gender-based violence and femicide began in Peru (Cabrejo, 2019). Social media and traditional media played a key role in spreading information about the movement, leading to mass protests and raising awareness of the issue (Caballero, 2019). The movement led to changes in legislation and increased attention to women's rights in society, which was enshrined in the document «National Action Plan for the Prevention, Assistance and Eradication of Violence against Women for 2017–2019. Law 26.485» (Plan nacional de acción..., 2025).

A striking example of the explication of the quasi-quantum correlation between media messages and social dynamics (social communications) in Peru is the active coverage of the situation with the spread of the virus and government measures during the COVID-19 pandemic (El rol de los medios de comunicación en el Perú..., 2025; Fernanda, & Angulo, 2023). Information about the pandemic and safety measures disseminated through the media influenced population behavior, such as quarantine compliance and vaccination. It has been documented that the social isolation of COVID-19 affected media consumption

habits in Peru (Alania Contreras, de la Cruz, Márquez Álvarez, Quinte Rodríguez, & Ríos Cataño, 2021). In turn, media coverage has led to changes in people's daily lives, as well as economic and social consequences, such as increased unemployment and changes in the health care system (Jinchuñá Huallpa, Flores Arocutipa, Fernández Sosa, 2023).

The examples given here explicate the process of quasi-quantum correlation between media messages and social dynamics in Peruvian social communications. The aforementioned correlation has created complex and multifaceted relationships that can be uncertain and difficult to accurately measure quasi-quantum.

From the perspective of quasi-quantum and holistic correlation between media and social communications, it is important to note that the relationship between individual media messages and overall social dynamics in Peru may be uncertain. Here are three examples that illustrate how, from the perspective of holistic correlation, the relationship between individual media messages and overall social dynamics in Peru may be uncertain.

The first example concerns the 2021 presidential elections in Peru (Taj, Turkewitz, 2025), when the media actively covered the candidates' biographies and their programs (Elecciones 2021: revisa aquí..., 2025). Quasiquant uncertainty was captured in the fact that different media messages could have different effects on voters, depending on their region, social status, and access to information (Montúfar-Calle, Atarama-Rojas, Saavedra-Chau, 2022). For example, in rural areas, access to the Internet could be limited, which affected the perception of candidates (Montúfar-Calle, Atarama-Rojas, & Saavedra-Chau, 2022). Therefore, the impact of the media on the election results was uncertain, since different population groups had different access to information and different reactions to it.

The quasi-quantum and holistic correlation between media and social communication is illustrated in *the second example*. In 2018, Peru witnessed massive protests against corruption, sparked by revelations in political circles (Giordano, 2025). Although the media actively covered the protests (Perú: manifestantes arremeten contra periodistas..., 2025), their impact on the overall social dynamics was ambiguous (Coronel, 2025).



Illustration 4. The photo shows a Peruvian journalist against the backdrop of the 2018 riots against corruption in the Peruvian government.

Photo by Genry Bautista

(Perú: manifestantes arremeten contra periodistas..., 2025).

Some citizens may have been motivated to participate in protests, while others may have felt fear or indifference (Sánchez, 2025). Thus, we have proven the fact that the

impact of the media on social dynamics was uncertain due to the diversity of population reactions and the complexity of social processes.

In the *third example*, we illustrate the existence of quasi-quantum uncertainty, which was demonstrated during the COVID-19 pandemic in Peru during 2020–2021. At that time, the country's media disseminated information about safety measures and morbidity statistics (Perú puede sumar casi 20 mil muertes..., 2025). Quasi-quantum uncertainty, in our opinion, was recorded in the ambiguous impact of media messages on the behavior of the population. Some people followed the recommendations, while others ignored them due to distrust in the sources of information or due to socio-economic circumstances (Taj, y Kurmanaev, 2025). Thus, the role of the media in social dynamics was uncertain due to the variety of factors that influenced people's behavior, including trust in the media and socio-economic conditions.

The three examples we described earlier show that the relationship between media messages and social dynamics (social communications) can be complex and uncertain due to the variety of factors that influence public perception and response.

Analyzing the quasi-quantum correlation between social communications and media messages in Peru can reveal how media content (especially visual and audio) interacts with social dynamics in society, and the principle of complementarity, borrowed from quantum physics, allows us to explain how these elements complement each other to create a more multifaceted perception of reality. The process described below is illustrated by two examples.

1. The Peruvian elections may be a prime example of quasi-quantum correlation, where political candidates use a combination of television spots (visual messages) and radio or television interviews (audio messages) to communicate their ideas to voters (Oré Arroyo, 2025). Visual messages, such as images of the candidate, scenes from rallies, or emotionally charged symbols, are complemented by auditory elements – such as the candidate's voice and intonations that convey emotions. These two types of information work together to create a more powerful perception than either element alone. According to the principle of complementarity, visual and auditory information do not simply coexist, but mutually reinforce each other, forming a comprehensive understanding of the political situation.

2. During the 2001 presidential election, when Alejandro Toledo used the media to strengthen his political position after Fujimori's resignation. Toledo actively used television campaigns, including both interviews and commercials, to present him as a credible alternative for the country after the political crisis (Cómo pasó Alejandro Toledo..., 2025). An important role in his campaign was played by the combination of visual images on television, such as scenes where he participated in various social events, together with audio materials (such as on-air interviews) in which he revealed his plans and proposals.

This integration of visual and audio elements helped A. Toledo to shape the image of a politician who advocates reforms and new approaches to governing the country, which voters badly needed after the political chaos. The visual and audio content of the campaign supported and complemented each other, ensuring a strong emotional response among voters.



Illustration 5. The photo shows Alejandro Toledo speaking against the backdrop of his image on a poster during the 2001 election campaign (Oré Arroyo, 2025).

3. During the 2011 Peruvian elections, television interviews were supplemented with videos of rallies and social events, demonstrating her active participation in the country's life (Elecciones presidenciales en Perú 2011, 2025). Visual content elicited an emotional response from voters, reinforcing the candidate's words through audio elements, creating a more complete and comprehensive picture of the political struggle for voters.

The three examples above illustrate the combination of visual and audio elements that interact to create a complex, multi-layered perception of political messages. This combination allows candidates to better communicate with their voters and thus explicate the operation of the quantum principle of additionality.

In the context of social media in Peru, where conflicts can spread rapidly over the internet, quasi-quantum correlation is evident through the integration of video and audio materials accompanying informational messages. For example, the anti-corruption propaganda campaign «Lava Jato»

«... between 2005 and 2014, during the presidencies of Alejandro Toledo, Alan García and Ollanta Humala, she provided \$29 million to high-ranking officials in Peru. Shortly after, the Peruvian prosecutor's office formed the Lava Jato task force to launch an investigation» (Toledo, 2025).

Due to the quasi-quantum correlation between social communications and media (video and audio materials accompanying news messages), the Lava Jato scandal was one of the largest corruption scandals in Latin America, affecting many countries, including Peru. The anti-corruption campaign aimed to expose and punish the guilty, which once again proved the thesis that quasi-quantum correlation between social communications and media illustrates the functionality in the macroworld of the quantum principle of complementarity.

The Lava Jato anti-corruption propaganda campaign in Peru from 2005 to 2014 combined the synergistic effect of the interaction-correlation of visual, audiovisual, and emotional elements using the quantum principle of complementarity. The Lava Jato campaign used videos that showed evidence of corruption, such as recorded conversations and documents.

«Former Peruvian President Alejandro Toledo (2001-2006) was found guilty of receiving \$35 million in bribes from Brazilian construction company Odebrecht, according to prosecutors, in exchange for allowing them to win a contract to build a highway that now connects Peru's southern coast with the Amazon region in western Brazil. Our Lima correspondent Francisco Zacarias reports» (Informe desde Lima: expresidente peruano Alejandro Toledo..., 2025).

Quasiquant and holistic correlations were explicated through media reports containing graphic elements (diagrams and photographs illustrating the scale of corruption) (Caso Lava Jato, 2025).



Figure 6. Infographic illustrating the amounts of contributions to a project in Peru involving construction companies. Material provided by the Lava Jato Commission (Car Wash Case, 2025).

«Odebrecht and Peru's Graña y Montero formed consortia to obtain awards for large-scale works in Peru, such as the IIRSA North and South Highways, Lima Metro Line 1, Chavimochic, and the Southern Peru Gas Pipeline. Andrade Gutierrez, ICCGSA, and JJC Contratistas Generales were also part of some of the consortia. Jorge Barata, former Odebrecht executive director in Peru and effective co-author of the investigation underway in the country, admitted that Graña y Montero and JJC Contratistas Generales, which together with Odebrecht and ICCGSA formed the Conirsa consortium, were aware of the payment of bribes to public officials for the construction of Interoceánica» (Caso Lava Jato, 2025).



Illustration 7. The fraudulent economic scheme created by Brazilian millionaire Marcelo Odebrecht within Latin American countries, particularly Peru (Car Wash Case, 2025).

The videos were accompanied by dramatic music and sound effects that emphasized the seriousness of the situation. For example, the Facebook page of the editorial office of the newspaper *El Comercio* (Perú) also broadcast live from the courtroom of Alejandro Toledo, when the verdict in the Interoceani case was pronounced (Juicio Alejandro Toledo: dictan Sentencia por Caso «Interoceánica», 2025). During the broadcast of the trial, voice-over commentary was used to explain the complex aspects of the case and call for action against corruption. The combination of visual and audio elements created a strong emotional response, provoking indignation and a desire to fight corruption. This contributed to the mobilization of the public and raising awareness of the problem (Saravia Salazar, 2020).

At the same time, the anti-corruption propaganda campaign «Lava Jato» in Peru had an impact on public opinion and the behavior of members of society. In Peru, there were mass protests and changes in the political system, including the resignation of high-ranking officials and the holding of new elections. The «Lava Jato» campaign stimulated public debate and changes in social norms regarding corruption (Decreto Supremo N.º 180-2021-PCM, 2025).

The example above illustrates how the visual and audio elements of the anti-corruption propaganda campaign «Lava Jato» in Peru from 2005 to 2014 interacted to create a deeper emotional experience. It influenced public opinion and behavior, illustrating the quantum principle of additionality in a social context.

The quasi-quantum and holistic correlation of social communications and media in Peru is captured in cultural festivals and their media support. In the context of cultural events in Peru, such as festivals or national holidays, the media (television, radio, online platforms) usually combine visual and audio messages to convey cultural identity. For example, during the 65th National Contest and the 15th World Contest «Marinera» (TVPerú es el canal oficial part contest from the marinera..., 2025) television reports are broadcast that show vivid scenes of the celebration, combining them with folk music, ballroom dancing or special interviews with participants (Concurso Nacional de Marinera..., 2025). Each of the previously mentioned elements creates a partial perception of the event, but together with broadcasts on radio, television, and social networks (media), they create a complex and rich impression that enhances cultural unity (as a form of social communication) and the general atmosphere of the holiday.

At the level of quasi-quantum correlation of social communications and media in the history of Peru, the spiritual and material energy produced by the media is united. At the same time, they complement each other, creating a complex impact. An example of such synergy is the program «Contact Hour», which began broadcasting on the channel «TVPerú» of the National Institute of Radio and Television of Peru (IRTP). In the program, «incomprehensible events will be investigated through reports and interviews with experts» (La espiritualidad ancestral andina y enigmas..., 2025). We believe that the explication of quasi-quantum and holistic correlations between social communications and media in the Peruvian television program «Contact Hour» is carried out through the analysis of the interaction of cultural, spiritual and scientific aspects broadcast in the

program. Quasiquant and holistic correlations in the above context mean an interconnected study that not only considers the physical, but also the symbolic and spiritual connections between different elements of culture and media.

The program uses television as a primary channel for communicating with a wider audience, offering a space for reflection and discussion. The TV program «Contact Hour» has become a platform for social communication, where connections between generations, cultures and regions of Peru are developed through stories about mysteries and myths related to the country's history and spirituality. Quasiquant correlation allows for the explication of parallel and invisible connections between events that appear as unexplained scientific phenomena, but become important for social and cultural reality. In the program «Contact Hour» on Peruvian television, many mysterious phenomena (for example, UFO sightings, paranormal phenomena, reincarnation, etc.) are interpreted as the previously mentioned quasiquantum connections. In our opinion, such content and its analysis are a unique way of knowing that combines science and metaphysics, adding depth to the understanding of Peruvian culture and traditions.

The holistic correlation in the program «Contact Hour» on television concerns the connection between individual elements of Peruvian culture: traditions, myths, folklore, spirituality and their reflection in the media. The program does not simply tell about mysterious phenomena, but also creates a holistic picture of Peruvian culture through the interaction of different regional experiences, rituals and stories.

The analysis of the program «Contact Hour» on Peruvian television from the standpoint of the explication of the quasi-quantum effect of the Observer allows us to state that the television audience of Peru functions as an observer who changes the media content with their reaction. From the standpoint of quasi-quantum correlation, the audience's reaction in social networks determines the specific impact of the media content. In addition, holistic correlation allows us to identify Peruvian society as a whole, which acts as an Observer. Its reaction can change the overall social dynamics.

It should be noted that the media content of the Peruvian TV program «Contact Hour» can exist in a state of superposition, having multiple meanings or interpretations, until it is observed by the audience. The quasi-quantum correlation between social communications and the media is fixed at the level of manifestation of the potential of the media content. For example, in superposition, the media content of the TV program «Contact Hour» will be different for different emotional reactions, until it is observed by specific representatives of the TV audience.

Thus, Jan Smuts' holistic concept allows us to consider the quasi-quantum and holistic correlation between social communications and the media in Peru as a complex system, where different elements interact and influence each other, creating a complex and unpredictable impact on society.

Representation of the multicultural level Peruvian media

The sixth direction of the analysis of the quasi-quantum and holistic correlation between the processes of social communication and the functioning of the media in the history of Peru is declared by the representation and formation of various types of Peruvian culture by means of media. The mentioned representation should, in our opinion, be considered in five aspects: explication of the interaction of mythology and spirituality in

the Peruvian media, the relationship between folklore and folk practices in the media of Peru, the use of the history of Nazca and Machu Picchu in the context of the media, political and social changes through the media, the representation of Peruvian identity in media content. Next, we analyze each aspect through the prism of the quasi-quantum and holistic correlation between the processes of social communication and the functioning of the media in the history of Peru.

The aforementioned types of correlations are captured in the explication of mythology and spirituality in Peruvian media. One classic example is the popularization of Andean spirituality and mythology through television and other media formats. According to quasi-quantum theory, myths and spiritual practices such as the cult of Inti (the sun god) (IRTP unfold impressively coverage part Inti Raymi ..., 2025) or the veneration of natural spirits (Acosta, 1987), are constantly reproduced in the media as symbolic, but elusive and difficult to measure, connections between generations and modernity. However, through the media, such practices take on a new form, giving them a quasi-quantum status, as they are simultaneously part of tradition but also embedded in the modern media space.

For example, the previously mentioned and described program «Contact Hour» (La espiritualidad ancestral andina y enigmas..., 2025) on the Peruvian channel «TVPerú» not only recreates ancient myths and legends, but also tries to give a new understanding of these topics, taking into account modern science, psychic and paranormal phenomena. The mentioned synergy creates a paradoxical correlation between spirituality and science, where certain cultural elements are transmitted in the media with a scientific approach, which can contribute to the integration of the past and the present. In such a context, the myths and spirituality of Peru can be presented in the media as both real and metaphysical phenomena, emphasizing their place in culture and society.

Quasiquant and holistic correlations between social communication processes and the functioning of the media in the history of Peru are demonstrated through the synergetic connections of folklore and folk practices in the media. Peruvian folklore, in particular dances, music, rituals and crafts, often acts as an important cultural element in the media space. The synergy mentioned earlier is, in our opinion, a holistic correlation, where traditional elements of culture are intertwined with modern social communications through the media. For example, on the waves of «Radio Matinal» the traditional program «Viva la culture» sounds, the content of which demonstrates traditional Peruvian melodies and stories about the unique cultural achievements of the Andean peoples (Transmisión en vivo de radio matinal..., 2025). In the television shows «Miski Takiy» (TVPerú) (Miski Takiy, 2025), «Una y Mil Voces» (TVPerú) (Una yes Mil Voces, 2025), «Costumbres (TVPerú)» (Costumbres, 2025) showcases vibrant Peruvian dances, such as the «Marinera» or the «Huayno» (an ancient dance of the Andes), which are part of the national identity.

«The elegant and passionate national dance of Peru, the Marinera, is designed for couples with developing scarves, and graceful movements. The dance has roots that combine Spanish, indigenous and African influences, making it a symbol of the fusion of Peruvian cultures. There are different regional variations of the marinera, each with its own unique style and elegance (Limeña, Norteña, Puna, etc.). Their presence on television reinforces national pride and the beauty of their traditions» (Marinera, 2025).

Through the media, cultural codes are transmitted at the level of symbols, gestures and melodies, which are not only interpreted in the context of modernity, but also intertwined with contemporary social and political processes in the country. The audiovisual programs mentioned earlier create a holistic experience of cultural identity, where the media becomes a bridge between tradition and modern society. In this case, the media not only demonstrates the correlation between themselves and social communications in folkloric forms, but also integrates them into modern social and political contexts, stimulating national consciousness and cultural pride of the peoples of Peru.

The quasi-quantum and holistic correlations between social communications and media in the history of Peru are traced on the example of constant information in the media space about historical and spiritual monuments. We consider the use of iconic (symbolic) places of Peru, such as the Nazca lines or Machu Picchu, as part of the analysis of quasi-quantum and holistic correlations. The mentioned symbols combine the scientific and mystical vision of the history of Peru, which are actively used in the media. For example, the previously mentioned television program «Contact Hour» (La espiritualidad ancestral andina y enigmas..., 2025), often turns to mysterious places, trying to find in them both a scientific explanation (archaeological and historical research) and a paranormal one (theories about extraterrestrial influences or incomprehensible forces).

In this example, the media functions as a platform for dialogue between the scientific community and a wider audience, who can accept or reject the theories proposed. Such television programs contribute to the formation of cultural memory, where mysterious places are not only investigated from a scientific perspective, but also become part of cultural representation through the media.

Quasiquant and holistic correlations between social communications and media in the history of Peru are recorded in political and social interaction. The media play an important role in shaping public discourse on social and political changes in Peru. For example, television and radio actively broadcast news and programs that highlight the fight against poverty (Aguilar, 2025; Cuadros, 2025), inequality and problems in local communities (Aquino, 2025; Monsalve S., 2025).

«According to environmental organizations, with the resumption of the metallurgical complex, emissions exceeding permissible standards are observed. In addition, the state has not implemented the compensation measures ordered by the Inter-American Court» (Monsalve S., 2025).

«Animal food was distributed among the poorest children in our country. The national school feeding program Qali Warma, which is tasked with providing food to public school students in Peru, found itself at the center of a storm after a recent report presented on the program «Punto Final» revealed that the canned food «Don Simón» that was being fed to many children was also destined for dog shelters» (Aguilar, 2025).

In the examples given, we see a holistic correlation between media and social processes, where the media not only record reality, but also actively shape it, influencing social consciousness and political debates.

One of the important aspects of the explication of the quasi-quantum and holistic correlation between social communications and media in the history of Peru is the

formation of a national identity, which is actively broadcast through cinema, music, and show programs.

For example, the dramatic film «Milk of Sorrow» (La Teta Asustada), released worldwide in 2009, is a vivid example of how cinema can reflect social, cultural and historical aspects that shape national identity. The film tells about the consequences of aggression and violence committed by members of the paramilitary communist group «Sendero Luminoso» in Peru from 1980 to 1992. The film, directed by Peruvian director Claudia Llosa (Braier, 2025), is a deeply surreal drama that explores themes of rape, war, gender equality, and fear. It was nominated for an Oscar as the best foreign language film and won the Golden Bear at the 2009 Berlinale.

«The film tells the story of Fausta, a young woman who suffers from a strange illness caused by her mother's trauma during the Peruvian civil war. This illness, called the «milk of sorrow», is a metaphor for collective trauma that is passed down from generation to generation. The symbolism of the potato that Fausta inserts into her vagina as protection against intruders emphasizes her inner fear and defenselessness. It is also a metaphor for a cultural tradition that tries to protect itself from violence and oppression» (The specifics of the reflection of national color..., 2025).

The film we analyzed, «Milk of Sorrow» (La Teta Asustada), is a profound, in our opinion, and multi-layered work that demonstrates the quasi-quantum and holistic correlation between social communications and media in Peru. We interpret the above-mentioned concepts as the interaction between individual and collective experiences, as well as between art (media) and social processes that form identity. Next, we carry out a subjective analysis of the explication of the quasi-quantum and holistic correlation between social communications (the period of the activity of the «Sendero Luminoso» organization in Peru from 1980 to 1992) that were reflected in the media (the film «Milk of Sorrow»).

At the level of interaction between the individual and the collective, representation takes place on the individual experience of the main character Fausta, who in her image explicates the symbol of individual trauma transmitted through generations. Her illness, the «milk of sorrow», is a metaphor for the internal fear and pain caused by the violence during the civil war. This reflects a quasi-quantum aspect, when Fausta's personal experiences are a reflection of the broader collective trauma of Peruvian society. The screenwriter and director of the film, C. Llosa, shows how individual stories (for example, the trauma of Fausta's mother) become part of collective memory. In our opinion, in this way the director demonstrated the impact of personal experiences on the entire society, creating a connection between the past and the present.

«Claudia Llosa uses the symbolic language of cinema to present the deep emotional states of the characters, as well as the complex historical and cultural realities of Peru. She draws attention to important social issues, such as female power, family ties, and the impact of past events on collective and individual consciousness; the director manages to subtly and deeply reveal the themes of collective memory, grief, survival, and recovery in the context of historical and social traumas. Through the story of Fausta, Claudia explores the impact of the past on modern life, the processes of personal

identification, and the search for ways to self-determination and recovery» (Dushyna, 2024).

We see a holistic correlation between social communications and media in the film «Milk of Sorrow» in the fact that media is a carrier of cultural memory, since the film is an example of a media that transmits cultural memory and identity. Director C. Llosa used «visual symbols, metaphors and surreal elements to show the complexity of Peruvian history and society» (The specifics of the reflection of national color..., 2025). The film demonstrates the process of identity formation through social communications (e.g., stories about war, traditions, fears). We interpret the use of potatoes as a symbol of protection, which explicates the specificity of social communications transmitted within the community. C. Llosa, as a director, appropriately, in our opinion, uses symbolism (e.g., «milk of sorrow», potatoes) as a way of communication between characters and viewers. We consider the aforementioned symbols to be a manifestation of holism, as they combine individual experiences with collective values and the history of Peru.

We consider the visual style of the film «Milk of Sorrow» as a way of transmitting social communications through media. The film combines realistic elements (for example, depictions of poverty and fear) with poetic and metaphorical images to create a holistic (whole) vision of Peruvian reality. The film's cinematographer N. Brayer used earthy tones for Fausta and her surroundings, which, in our opinion, emphasized her connection to the land and cultural traditions of the peoples of Peru. Such colorful media visualization enhances the viewer's perception of social communications, which, in our opinion, shape the identity and cultural heritage of the film's characters.

We argue that the film shows the impact of collective trauma (the consequences of war) on the national identity of the main character. Faust, who travels from fear to freedom, is a symbol of national healing. We believe that such a storyline emphasizes the functions of the media (in our case, the film), which is «a tool for discussing and understanding national identity» (The specifics of the reflection of national color..., 2025).

What is interesting, in our opinion, is a fragment in the film that demonstrates the symbolism of rebirth. We consider the flower that Fausta carries in her mouth to be a symbol of rebirth and hope, presenting a holistic correlation between Fausta's individual experience and the collective desire of Peruvian society for healing and rebirth.

The dramatic film *The Milk of Sorrows* is a prime example of the quasi-quantum and holistic correlation between social communications and media. It shows how individual experiences (Faust's trauma) interact with collective memory and history. The media of the film «not only reflect reality, but also activate the collective memory and cultural identity of Peruvians» (The specifics of the reflection of national color..., 2025). At the same time, the media (visual style, symbolism) reinforce social communications about identity, culture, and healing.

We have provided examples that show how the media in Peru not only reflect social processes, but also actively contribute to the formation of national consciousness, cultural identity, and social discourses, while simultaneously creating quasi-quantum and holistic correlations between different aspects of Peruvian culture and contemporary society. The examples we have provided and our subjective analysis of the aforementioned correlations give us the right to apply SI analysis, or social engineering analysis, to form a new model of the existence of Peruvian society and social practices within it.

Below, we present a graphical representation of such a social engineering model (SI model), based on the six areas of analysis we have identified for quasi-quantum and holistic correlations between social communications and media in Peruvian history (see Fig. 3 below).

To build a social engineering model, we identified six key elements that, in their interrelationship, create a system that will promote positive changes in Peruvian society. Let's list the elements mentioned above:

- 1) the emergence and functioning of the media in Peru as a means of shaping public discourse;
- 2) exercising control over the media in order to effectively influence public opinion in countries and;
- 3) increasing the role of the media in the political crises that occurred in Peru;
- 4) features of the functioning of regional media, in particular in the language of the indigenous population;
- 5) improving technical means of information exchange for positive changes in Peruvian society;
- 6) representation and formation of various types of Peruvian culture through media.

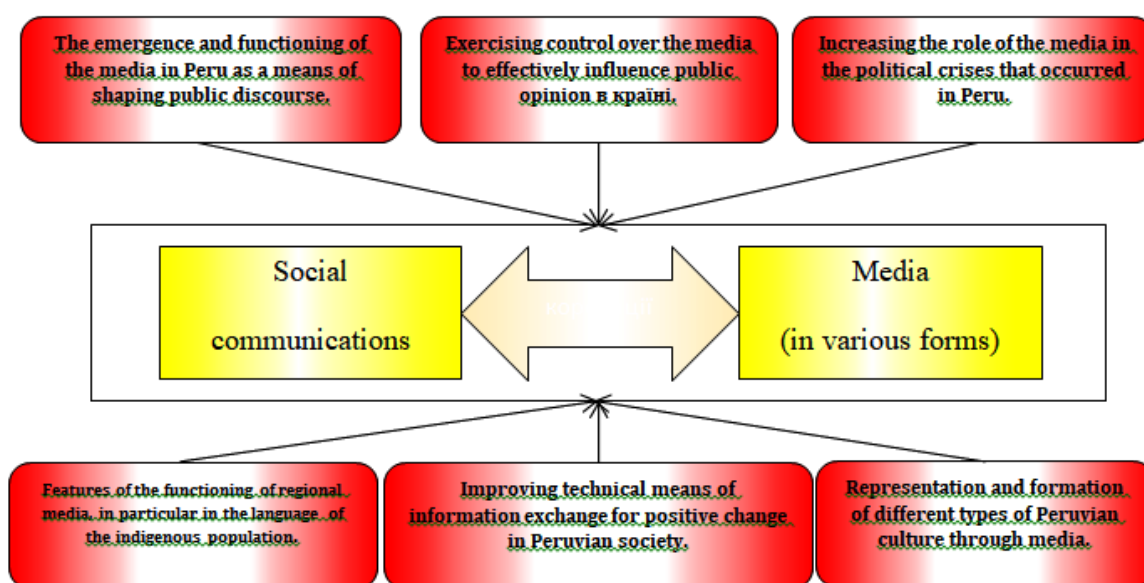


Fig. 3. Social engineering model (SI model) based on the six areas of analysis we identified for quasi-quantum and holistic correlations between social communications and media in Peruvian history.

Using the artificial intelligence program «Mistral» AI « (<https://chat.mistral.ai/chat>) below we briefly describe the goals and objectives of each element of our proposed AI model.

Element 1 «The emergence and functioning of the media in Peru as a means of shaping public discourse» aims to create inclusive platforms for public discourse that will facilitate the open exchange of information and opinions between different social groups.

In this case, the first task of element 1 should be the development of independent media platforms that will provide equal opportunities for expressing the opinions of different social groups. The second task we see is the organization of regular forums and discussions, as well as the involvement of experts and the Peruvian public in discussing current issues. The third task we propose is to support initiatives to develop media literacy among the Peruvian population.

Element 2 «Exercising control over the media to effectively influence public opinion in the country» pursues the goal of ensuring transparent and democratic control over the media in order to prevent manipulation of public opinion. Element 2 of the SI model we propose includes the following tasks: the creation of independent regulatory bodies that will control the activities of the media in Peru; the introduction of standards of journalistic ethics and professional norms; ensuring transparency in media financing and preventing conflicts of interest.

According to our proposal, *element 3* «Enhancing the role of the media in political crisis situations» should be aimed at ensuring objective and timely information to the Peruvian population in crisis situations in order to prevent panic and disinformation. To achieve the above goal, it will be necessary to ensure the development of rapid response systems for the Peruvian media in crisis situations. In addition, it will be necessary to organize and provide training for journalists and editors of the Peruvian media in methods of objective coverage of crisis events. It is worth considering that cooperation with state and public organizations in Peru will be necessary to ensure reliable information.

Element 4 «Features of the functioning of regional media, in particular in the language of the indigenous population» of the SI model proposed by us pursues a goal that is focused on the direction of development of regional media and support for the languages of the indigenous population of Peru. At the same time, we propose to consider financing and support for regional media projects that work in the languages of the indigenous population of Peru as priority tasks. It is also necessary to organize training programs for journalists working in regional media in Peru. We consider it advisable to establish cooperation with local communities to create content that meets their needs and interests.

Element 5 «Improving technical means of information exchange for positive changes in Peruvian society». Its implementation should be aimed at ensuring access to modern technical means of information exchange for the country's population. Achieving the stated goal of Element 5 of our C-model can be ensuring the development of infrastructure for Internet access in remote regions; supporting initiatives to develop digital literacy among the Peruvian population; and collaborating with technology companies to provide affordable and high-quality technical solutions.

To implement *element 6* «Representation and formation of different types of Peruvian culture through the media», we propose to promote the preservation and popularization of Peruvian culture through the Peruvian media. To this end, it is necessary to create television and radio programs that highlight the diversity of Peruvian culture, as well as broadcast all cultural events and festivals through the country's media. It is worth establishing cooperation with cultural organizations and artists to create unique, purely Peruvian content.

To implement the SI model we have proposed, which is based on the identified six areas of analysis of quasi-quantum and holistic correlations between social communications and media in the history of Peru, it is necessary to conduct a diagnostic study to determine the needs of different social groups and the opportunities for meeting

them. Having the results of the aforementioned diagnosis, create an action strategy to achieve the set goals, which will make it possible, in our opinion, to effectively implement the planned activities and projects. We note the need for constant monitoring of results and assessment of the effectiveness of actions. Finally, it is mandatory to make changes to the strategy based on the results of monitoring and evaluation. We believe that the described SI model will create an inclusive and effective media environment that will contribute to positive changes in Peruvian society.

Conclusions

At the beginning of the study, we formulated the goal of identifying quasi-quantum and holistic correlations between social communication processes and the functioning of the media in the history of Peru. The goal was fully achieved.

We have established that there are six areas that allow us to analyze the above-mentioned correlations. These areas include the emergence and functioning of the media in Peru as a means of forming public discourse; exercising control over the media in order to effectively influence public opinion in the country; increasing the role of the media in crisis political situations that occurred in Peru; the peculiarities of the functioning of regional media, in particular in the language of the indigenous population; improving technical means of information exchange for positive changes in Peruvian society; representation and formation of various types of Peruvian culture through the media.

We examined each of the above areas in detail, analyzing from three to five publications, the authors of which analyzed various types and forms of media products that were related to the processes of social communications. The main criteria for the analysis for us were quasi-quantum correlations, which were explicated in the media thanks to the three principles of quantum mechanics, namely: the uncertainty principle, the complementarity principle and the concepts of «superposition» and «observer». Among the criteria that we used in our analysis, we also included the possibility of establishing the results of the correspondence/inconsistency of the quasi-quantum correlation with the facts of identification of the integrity (unity) of the processes of social communications with the quality of the functioning of the media and their types and forms, which were explicated in the history of Peru.

According to the results of the analysis, we found that the signs of quasi-quantum and holistic correlations between social communications and media in the history of Peru can be used as a basis for the formation of a social engineering model of society. Taking into account the aforementioned signs, we proposed a social engineering model (SI model) and described the goals and objectives of each of its elements, and proposed general actions that need to be taken for its implementation.

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Conflict of interest

There is no conflict of interest.

Ethics

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Квазіквантова та цілісна кореляція між соціальними комунікаціями та медіа в історії Перу

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Анотація

У дослідженні висувається гіпотеза про існування прямої та непрямої кореляції між процесами соціальної комунікації та функціонуванням медіа в історії Перу як у квазікількісному, так і в цілісному сенсі. Метою дослідження є виявлення цих кореляцій.

Методи. Для досягнення поставленої мети автор використовує міждисциплінарний підхід, заснований на цілісній концепції Я. Смутса, яка постулює, що всі явища, процеси та об'єкти є частинами цілого. Дослідження спирається на метод квантового хроносу, який аналізує комунікаційні процеси й тексти, опубліковані щонайменше 75 років тому. Крім того, використовується метод соціально-інженерного аналізу (СІ-аналіз), що дає змогу ідентифікувати моделі соціальної взаємодії та розробляти нові моделі на їх основі.

Результати. Автор визначає шість напрямків аналізу квазіквантових та цілісних кореляцій між соціальними комунікаціями та медіа в історії Перу: виникнення та функціонування медіа як інструментів формування публічного дискурсу; здійснення контролю над медіа для впливу на громадську думку; посилення ролі медіа в політичних кризах; специфіка функціонування регіональних медіа, зокрема мовами корінних народів; удосконалення технічних засобів обміну інформацією для позитивних змін у суспільстві, а також репрезентація та формування різних аспектів перуанської культури за допомогою медіа.

Висновки. На основі проведеного аналізу автор робить висновок про наявність квазіквантових та цілісних кореляцій між соціальними комунікаціями та медіа в історії Перу. Ці кореляції можуть бути використані як основа для формування моделі соціальної інженерії суспільства. Автор пропонує СІ-модель, яка має шість ключових елементів, спрямованих на створення інклюзивного й ефективного медіасередовища, що сприятиме позитивним змінам у перуанському суспільстві.

Ключові слова: соціальні комунікації, медіа, квазіквантова кореляція, холистична кореляція, історія Перу, соціально-інженерний аналіз.