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RINOE Journal-Economic History

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Support the international scientific community in its written production Science, Technology and Innovation in the Field of Social Sciences, in Subdisciplines of Macroeconomics and monetary economy: Growth and economic fluctuation; Financial markets and institutions; Labor and consumers, demography, education, income and wealth; Government, War, Law, and Regulation; Agriculture, natural resources, natural, natural environment and extractive industries; Manufacturing and construction; Transport, domestic and international trade, energy, technology and other services; Micro-Business History; Regional and urban history.

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Presentation of the content

In the first article we present, *Implications in the Evaluation of Costs in Distance and Face-to-Face Education through the “Break-even-point” Technique, in Bachelor's Degree in Sociology*, by VÁSQUEZ-MARTÍNEZ, Claudio Rafael, ALVAREZ-GÓMEZ, Miguel and MORFIN-OTERO, María, with adscription in the Universidad de Guadalajara, in the next article we present, *Portraits of the cultural landscape of the pantheons: Construction of identity and collective memory*, by GUTIÉRREZ-ZENTENO, Sheila Xoloxochitl, MENA-ÁLVAREZ, Andrea, ELIZONDO-ZENTENO, María del Pilar and LÓPEZ-ZAMBRANO, Dagoberto, with adscription in the Universidad Autónoma de Chiapas, in the next article we present, *The oratories in the City of Sucre. XIX - XX centuries*, by CALVO, Jorge, COLLAZOS, Lita and GUTIÉRREZ, Alfredo, with adscription in the Universidad Mayor Real y Pontificia de San Francisco Xavier de Chuquisaca, in the last article we present, *Level of influence of radio la plata in the university, social, political, economic, cultural and health development of the city of Sucre and the department of Chuquisaca from 1943 to the present*, by ACHÁ, Cinthia, & SERRANO, Álvaro, with adscription in the Universidad Mayor Real y Pontificia de Francisco Xavier de Chuquisaca.

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Implications in the Evaluation of Costs in Distance and Face-to-Face Education through the “Break-even-point” Technique, in Bachelor's Degree in Sociology

Las Implicaciones en la Evaluación de Costos en Educación a Distancia y Presencial a través de la Técnica “Break-even-point”, en Licenciatura en Sociología

VÁSQUEZ-MARTÍNEZ, Claudio Rafael*†, ALVAREZ-GÓMEZ, Miguel and MORFIN-OTERO, María

Universidad de Guadalajara, Av. Juárez 976, 44100 Guadalajara, Jal., México

ID 1st Author: Claudio Rafael, Vásquez-Martínez

ID 1st Coauthor: Miguel, Alvarez-Gómez

ID 2nd Coauthor: María, Morfin-Otero

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Abstract

Universities, both public and private, seek to implement a university policy that tries to address the academic, administrative, educational and economic problems would be faced with the concrete fact that ignore the behavior of those categories that explain such drawbacks. In the best case, too specific and traditional elements and equipment shortages are known problems, lack of training of certain administrative levels, inadequate buildings, the development of modules, presentation advice and obviously a relationship is established directly between the magnitude of these problems and inadequate financial resources. This project made the application of the technique "Break-even-point" (Breakeven) Costs of Distance Education and Higher Education Education Classroom. The project presents the ratio of fixed costs and variable costs and the influence of the number of students in the Semester Program Total Cost per case BA in Sociology.

Resumen

Las universidades, tanto públicas como privadas, intentarán implementar una política universitaria que trata de subsanar los problemas académicos, administrativos, docentes y económicos, se encontrarían ante el hecho concreto de que desconocen el comportamiento de aquellas categorías que explican tales inconvenientes. En el mejor de los casos, se conocen problemas demasiados específicos como la escasez tradicional de elementos y equipo, la falta de capacitación del personal de ciertos niveles administrativos, la inadecuación de locales, elaboración de módulos, presentación de asesorías y obviamente se establece una relación directa entre la magnitud de estos problemas y la insuficiencia de recursos financieros. Este proyecto realizó la aplicación de la técnica “Break-even- point” (Punto de Equilibrio) de los Costos en Educación a Distancia y Educación Presencial en Educación Universitaria. El proyecto presenta la relación de costos fijos y costos variables y la influencia que tiene el número de alumnos en el Costo Total Semestral por Programa, caso Licenciatura en Sociología.

Management, Evaluation, Costs, Education

Gestión, Evaluación, Costos, Educación

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* Correspondence to the Author (e-mail: crvasquezm@gmail.com)
† Researcher contributing first author.

Introduction

ICFES (2012) developed a methodology for the determination of university costs given the need to have a functional tool that would allow cost studies to be carried out and become a mechanism capable of producing systematized information, useful for the development of theories and policies on Education Higher.

In the final report of the Deschooling University project (Arboleda, 2011), six cost models in Distance Education are presented, which are: capital recovery period according to books, internal rate of return, contribution to current net cost, equivalent annual cost, Scheneider-Sigelen cost. All applied theoretically to Distance Education, without any adaptation to the cost system of the University of Antioch and without taking into account Face-to-Face Education.

The present study starts from the elaboration of a practical theoretical model, more dynamic, of greater flexibility, that allows feedback, both in Distance Education and in Face-to-face Education, adapting to the cost system of the University of Antioch in theory and in praxis.

Object of Study

The purpose of this project is the application of the "Break-even-point" technique of costs in Distance Education and Face-to-Face Education in the Bachelor of Sociology. The project presents the relationship of fixed costs and variable costs and the influence that the number of students has on the Total Semester Cost in the Bachelor of Sociology, University of Antioch in periods A to I. * * 1999-2008.

Objectives

Determine the fixed cost, the variable cost and the total semester cost of the Degree in Sociology. Through the "Break-even-point" technique, make the comparison of the costs, mentioned above, between Distance Education and Face-to-Face Education in the Bachelor of Sociology program.

Hypothesis

The Costs in Distance Education are lower than in Face-to-Face Education.

Research questions

What is the fixed cost in distance education and face-to-face education?

What is the variable cost in distance education and face-to-face education?

What is the "break-event-point" in distance education and face-to-face education?

Justification

In the universities, public and private, many financial policies are unknown to correct academic, administrative, educational and economic problems. It is necessary to study university costs with their respective categories of fixed costs, variable costs, total costs, in order to differentiate what is being spent in each administrative process. In the best of cases, too specific problems are known, such as the traditional shortage of elements and equipment, the lack of training of the personnel of certain administrative levels, the inadequacy of premises, the preparation of modules, the presentation of advice, and obviously a relationship between the magnitude of these problems and the insufficiency of financial resources.

For this reason, this study emphasizes the search for the equilibrium point ("break-event-point") in distance education and face-to-face education.

At the extra-institutional level, it is a cost study.

It facilitates the carrying out of comparative studies between different university institutions, since it allows to unify criteria in relation to the structure and magnitude of operating costs and basic activities (teaching, research, consulting, extension and elaboration of modules) developed by the institution.

At the institutional level:

It allows institutional evaluation (research) and self-evaluation, since the cost methodology vertebrates the different systems through which the institution operates for the fulfillment of its objectives and goals, namely: General administrative systems, academic, financial, accounting and human resources.

In short, university cost studies respond to the needs of administrative adjustments. Costs are handled as first factors in academic policy. Among the different variables, those of a curricular nature can be pointed out: number of subjects in the program, number of theoretical and practical hours per course, number of students per course. Distribution of the programming between full-time professors and full professors and distribution of their time, in teaching, research and other activities. Financial variables such as salary level, general expenses and administrative expenses are also included. The phenomenon that is interesting to mention here is that one of the parts of the budget, expenses, tend to grow.

On the other hand, income does not grow at the same rate due to the demand for places to access university.

Theoretical Framework. (Theoretical foundation)

The costs in Distance Education and Face-to-Face Education. Social Costs.

Cost studies observe that globally, the days have passed when the allocation of public funds for education had the highest priority (Snowden and Daniel, 2011). It is in the 90s when a greater concern to rationalize the allocation of resources in the field of education becomes evident and when economists begin to study educational costs more intensely. At the same time, a tendency to substitute capital goods for the labor force is hinted at. The labor force in traditional education represents the highest region in costs, reaching percentages of 80% and 90% for salaries. And not only that; increases in labor force costs affect other costs of production. In conventional education, teachers' salaries represent the largest component of total costs. On the contrary, it has been determined that in Distance Education the three most important factors in this regard are: The "Multimedia System", the "Curricular Organization" and the "Number of students". (Snowden and Daniel, 2011).

Curriculum Organization

The broader and more varied the range of courses offered by a Distance Education model, the higher the costs that their production and maintenance will generate.

Number of students

Unlike what happens in Conventional Education, in which a greater number of students necessarily implies the hiring of more teachers, in the case of Distance Education this variable is what allows that, once a critical point has been reached, the increase in the number of students makes the average cost per student lower and lower.

In short, Distance Education is economically viable on a small scale, as long as the means used are consistent with the size of the population they serve and are adequate from the point of view of costs. These, in turn, in Distance Education, are more subject to variations produced by changes in institutional policies. This implies that the economic success of small Distance Education models depends to a great extent on the intelligence that is used in the setting of policies and a skillful administration (Snowden and Daniel, 2011). (Azad, 2013), (Gill, 2012), (Shah, 2011), (Tilak, 2010), (Burker 2009), (Ghosh 2013).

Fixed Costs and Variable Costs in Distance Education and Face-to-Face Education.

Fixed costs in an educational system are those that occur regardless of the number of students enrolled. On the contrary, the variable costs are those that depend directly on the enrollment.

In Classroom Education, variable costs are normally higher than fixed costs, since, as mentioned, teachers' salaries represent the most important variable in terms of costs.

The most important fixed costs incurred by Distance Education are: production of materials, transmission of programs and administration.

Individual costs in Distance Education

Being understood by this the total cost that a student pays during a semester for his support in the program or career that he is studying. Among such variables are: transport, food, accommodation, printed materials and modules, tools and stationery.

Conceptual Categories

Cost: The maintenance expenses for the operation of a program, degree or organization, without taking into account the individual cost and also without taking into account the income that students deprive themselves when they are studying and not working.

Total semester cost per program: It is the total semester maintenance expense for the operation of the Bachelor's Degree in its respective modality, comprising its personal services expenses, general expenses, financial expenses, leases, depreciations, amortizations, in addition to the corresponding expenses of the central administrative units (proration), academic units (apportionment) and units other dependencies with their special programs (apportionment). (Note: Prorations were given based on the percentage of students). This is given according to the "criteria" of the Planning Office of the University of Antioch and they are agreed between it and the directors of the Faculty, in a governmental entity of the Republic of Colombia.

The total is multiplied by the semi-annual inflation and devaluation index, taking as a deflator with respect to period A.

Note: The biannual inflationary and devaluation index from A to H was taken as a deflator with respect to period A in each of the costs of this study, provided by DANE (National Administrative Department of Statistics). Bogota A, B, C, D, E, F, G, H, shown in the following table:

Inflation and Devaluative Index	Period - Semester
0.83420	A
0.76418	B
0.65270	C
0.59890	D
0.53140	E
0.50580	F
0.45590	G
0.43669	H

Table 1 Semi-annual inflation and devaluation index from a to h with respect to period a (according to dane)

Academic semester: It is the number of academic weeks that lasts one of the periods in which an academic program is usually divided, generally separated from another by a vacation period; For purposes of measuring its duration in academic weeks, the first day of classes is taken into account until the day of the last exam. In the present study, the academic semester is considered 16 weeks.

Number of students in the program: It is the number of students enrolled in a given program, regardless of the number of subjects they take, but adhering to the specific regulations of the University of Antioch. The information is taken approximately three months after the day of initiation of classes, when the period of additions and cancellations of subjects and enrollments is supposed to end. Face-to-face education: System or modality of education that encourages the teaching-learning process, basically face-to-face.

Distance education: System or modality of education that relies on the use of multimedia that promote the teaching-learning process basically in a non-face-to-face way, in order to achieve educational objectives with a geographic and demographic coverage greater than that of a system of Conventional Face-to-Face Education.

Fixed cost: It is a concept taken from the industry and suitable for education. For the industry, fixed costs are all those costs that normally do not vary in direct relation to production, but are in direct function over time; notwithstanding this, one should not have the idea that they never vary, by virtue of the fact that they have more or less frequent changes; Its main characteristic is precisely its invariance, within certain limits of time and capacity.

They remain fixed, or almost constant, regardless of whether more or less is produced, or more or less is sold. In relation to the unit, that is, to the unit cost of production or distribution, they are inversely proportional to increases or reductions in production or sale; example: rent, depreciation (straight line), amortization, administrative staff salaries, sales manager salary, etc. Fixed costs are also named constant costs, scheduled indirect costs, period costs, capacity costs, committed costs, representative costs of production capacity, auxiliary costs, support costs, etc.

Fixed costs are also usually called time costs, due to their irrelevant quality, to their invariance within certain limits of time and capacity, that is, such expenditures will have to be made periodically, whether or not there is production.

Appropriate to the University of Antioch, the fixed cost is the cost independent of the number of students served in the period studied. Fixed costs are those cost items that do not vary with the volume of students served in a given period of time.



For the University of Antioch, according to the “criteria” of the Planning Office are fixed costs:

- Personal services, includes all payments to staff, whatever their connection modality and in the case of teachers, whether or not there are classes, teachers receive their salary, for the period of time studied from A to I.
- General expenses: other expenses other than personal services, required for the operation of the University of Antioch, are grouped together. And when it is consumed during the validity of the scheduled period.
- Financial operating expenses: These are the interests caused by overdrafts or loans intended to cover personal services or general expenses.
- Leasing: Includes all items spent on payments for the rental of premises and equipment for the operation of the respective unit.
- Depreciation and amortization: includes the values of the depreciation and amortization of fixed assets such as buildings, vehicles, machines, laboratory equipment, furniture and office supplies.

Variable cost: It is a concept taken from the industry and suitable for education.

For the industry, variable costs are considered to be all those that are a direct function of the volume of production and sales respectively, that is, those that vary directly and proportionally to the volume of production and sales..

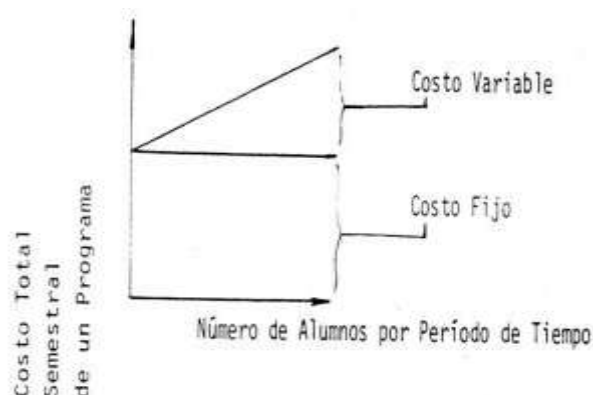
Regarding these, it can be stated with accuracy that the greater the volume of production and sales, the greater the number of variable costs.

Variable costs are also called volume costs, effective costs.

Appropriate to the University of Antioch, it is the cost that depends on the number of students served in the period studied.

Variable costs are those cost items that vary with the volume of students served in a given period of time.

Variable costs are activity costs because they accumulate as a result of the number of students served in the period studied. They would not exist if it were not for the performance of some activity. A variable cost is necessarily zero to zero activity. Variable costs increase or decrease directly with changes in the activity of the number of students attended in the period studied, which includes materials to support the learning process.



Total cost: It is the addition of the Fixed Cost and the Variable Cost in each program, Bachelor.

Break-even-point: For the present study, the equilibrium point is the intersection of the graphs of total cost in EDP and total cost in EDI corresponding to each program, Bachelor's degree, and this point indicates that in that space the total costs are equal in EDP (Face-to-face Education) and EDI (Distance Education).

Limitations: In the present study, it is limited by its confidentiality in the data and the academic abnormalities that the University of Antioch has had. Fixed costs and Variable Costs will be determined indirectly, so their value will be approximate. The cost is limited to maintenance expenses for the operation of a program or organization, without taking into account the individual cost and also without taking into account the income that students deprive themselves by studying and not working.

Methodology

This study is based on university costs in the work "Distance Education in Antioquia from Theory to Reality", (Vásquez and Restrepo, 2012).

Population

The population for the analysis of educational costs in Classroom Education (EDP) and Distance Education (EDI) at the University of Antioch, is as follows:

In Face-to-Face Education (EDP), Undergraduate, the following program will be taken into account:

- Bachelor's degrees in Sociology.

In distance education (EDI), Undergraduate, the following program will be taken into account:

- Bachelor's degrees in Sociology.

Variables

Total semester cost per program

Where the Total Semester Cost per Program: is the total semester maintenance expense for the operation of the Bachelor's Degree in its respective modality, including personal service expenses, general expenses, financial expenses, leases, depreciations, amortizations, in addition to the corresponding expenses the central administrative units (apportionment), academic units (apportionment) and other units with their special programs (apportionment).

Bachelor's degrees in Sociology (EDP)
7'925,725

For the other semesters, a similar procedure was applied, working beforehand with constant weights s with respect to period A, thus making the following table:

PERIODO SEMESTRE	NUMERO DE ALUMNOS	COSTO TOTAL SEMESTRAL POR PROGRAMA, LICENCIATURAS EN SOCIOLOGÍA (EDP)
A	162	7'925,725
B	194	8'976,585
C	173	8'383,878
D	148	7'635,135
E	148	7'669,652
F	165	8'021,764
G	168	8'124,240
H	168	8'126,016
I	168	8'134,992

Table 2 Period - number of students - total semester cost per undergraduate program - edp in constant pesos with respect to the period to

Total semester cost per program

Bachelor of Sociology (EDI) 6'843458

For the other semesters, a similar procedure was applied, working beforehand with constant weights with respect to period A, thus making the following table:

Period Semester	Number of students	Cost Total semester by Program a, bachelor's degree In sociology (edi)
A	158	6'843458
B	181	7'169284
C	306	7'633859
D	275	7'315104
E	280	7'398760
F	407	7'914325
G	457	8'001716
H	404	7'714854
I	404	7'769428

Table 3 Period - number of students - total semester cost per undergraduate program - average in constant pesos with respect to the period to.

D = Number of students (Tables 4 and 5)

Procedure

To establish the costs of each program, undergraduate, the work "Distance Education in Antioquia From Theory to Reality" (Vásquez and Restrepo, 2005) was consulted, in which the total costs per semester for each program are mentioned. as well as the number of students in each program, this for each semester period from A to I.

These costs were corrected with the inflationary and devaluation indices mentioned above. In each semester the number of students for each program is known, so that there are points of the function.

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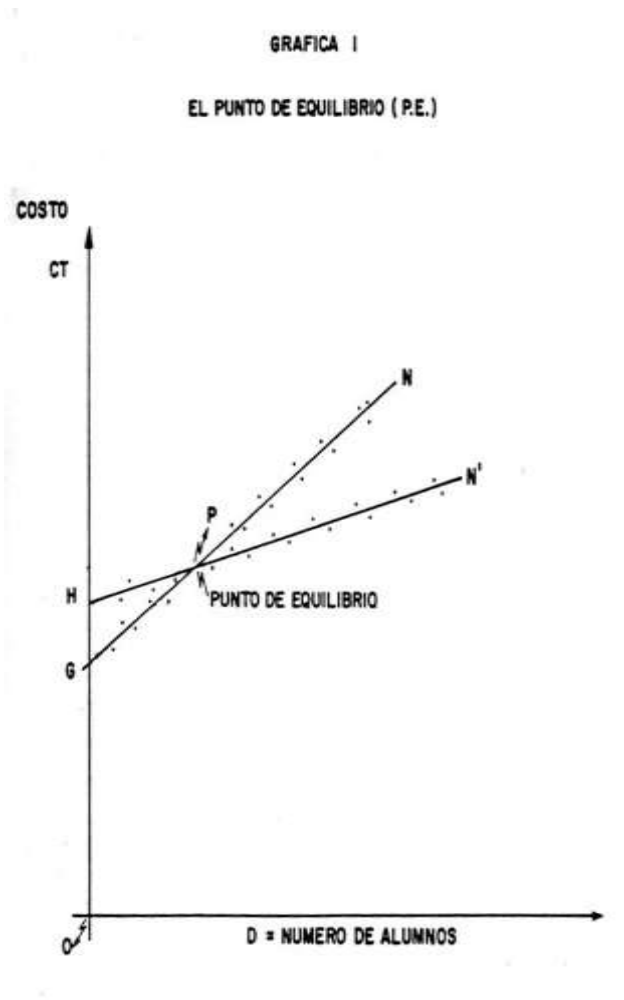
- CT = Total semester cost per Program.
- CF = Fixed Cost.
- v = Marginal Cost (pending)
- D = Number of Students

Semester Period	A	B	C	D	E	F	G	H	I
Program Bachelor of Sociology	162	194	173	148	148	166	168	166	168

Table 4 Historical evolution of the number of students in edp-university of antioch programs period-semester a to i

Periodo Semestre	A	B	C	D	E	F	G	H	I
Programa Licenciatura en Sociología	158	181	306	275	280	407	457	404	404

Table 5 Historical evolution of the number of students in edi- university of antioch programs period-semester a to i



Where:

GO: fixed cost of the line N: C.F. HO: fixed cost of line N': (C.F.) ´

In order to know the fit is correct, the correlation coefficient was determined for each equation obtained, verifying the significance of the correlation through the critical values shown in the tables of "critical values of the correlation coefficient." (Glass, 2010)

Linear regression is the straight line that passes equidistant through “its” cloud of corresponding points.

Line N of the EDP Mode Line N' of the EDI Mode The Lines have the equation $CT = CF + vD$ ∴

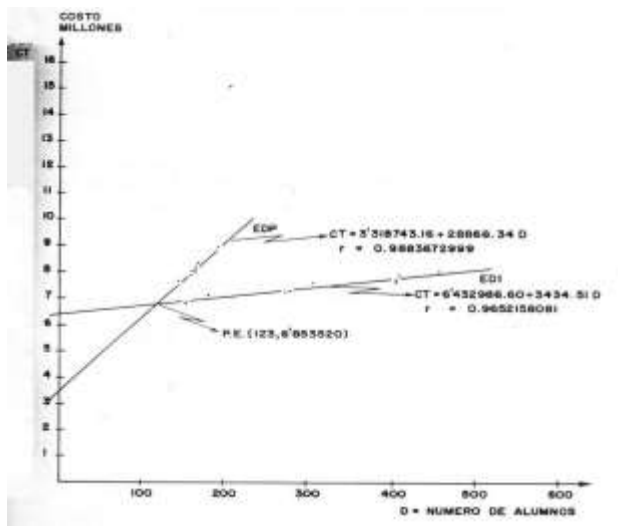
$$\therefore CF = \frac{\left(\sum_{i=1}^n D_i \sum_{j=1}^n C_{ij}\right) - \left(\sum_{i=1}^n D_i \sum_{j=1}^n C_{ij}\right)}{\left(n \sum_{i=1}^n D_i^2\right) - \left(\sum_{i=1}^n D_i\right)^2}$$

Pendiente de las Rectas $y = \frac{n \sum_{i=1}^n D_i C_{ij} - \sum_{i=1}^n D_i \sum_{j=1}^n C_{ij}}{n \sum_{i=1}^n D_i^2 - \left(\sum_{i=1}^n D_i\right)^2}$

Coefficiente de Correlación $r = \frac{\frac{n}{\sum_{i=1}^n D_i} \sum_{j=1}^n C_{ij} - \left(\frac{\sum_{i=1}^n D_i}{n}\right) \left(\frac{\sum_{j=1}^n C_{ij}}{n}\right)}{\sqrt{\left[\frac{n}{\sum_{i=1}^n D_i} - \frac{\left(\sum_{i=1}^n D_i\right)^2}{n}\right] \left[\frac{n}{\sum_{j=1}^n C_{ij}} - \frac{\left(\sum_{j=1}^n C_{ij}\right)^2}{n}\right]}}$

n = Observed periods.
CT = Cost corresponding to each period
D = # of students corresponding to each period

The equations thus obtained allowed drawing a graph for each program, where when graphing the EDP modality and the EDI modality as a function of the number of students (abscissa) and the Total Semester Cost per Program (ordinate), it showed the equilibrium point as well as the cost ratio. The equilibrium point was obtained by simultaneously solving the equations in EDP and EDI modes..



Graphic 2 Total semester cost per undergraduate program in sociology

This made it possible to carry out an analysis of each program, specifying the equation of the Total Cost and the breakeven point. The information found was condensed in the following tables:

Modality	Equation	Coefficient Correlation n	Point Of Balance
EDP	CT=3'318743.16+28868.34D	0.9883672999	D=123 Alumnos
EDI	CT=6'432986.60+3434.51D	0.9652158081	CT=6'853520 pesos

Table 6 Modality-equation-correlation coefficient-equilibrium point in the degree program in sociology in constant pesos with respect to the period-semester

Costos	Costo Fijo	Costo Variable
Programa		
Licenciatura en Sociología	3'318743	3'534784

Table 7 Fixed cost and variable cost with respect to the breakeven point in constant pesos for the period-semester a in edp programs - university of antioch

Costos	Costo Fijo	Costo Variable
Programa		
Licenciatura en Sociología	6'432987	420539

Table 8 Fixed cost and variable cost with respect to the equilibrium point in constant pesos of the period-semester a in edi programs - university of antioch

Discussion of results and analysis

In the period of time Period-Semester A to I at the University of Antioch, in the EDP and EDI modalities, regarding costs, the following analysis is presented.

In graph 1 the linear regression equations of EDI and EDP of the Bachelor of Sociology with their P.E. (Breakeven).

In EDP the linear regression is $CT = 3'318743.16 + 28868.34 D$ (Table 6) with a correlation coefficient $r_1 = 0.9883672999$ significant with $\alpha = 0.05$, n-2 g. L., since the theoretical value in Statistical Table Glass (2006) of $r = 0.666$, g. L. n-2 al $\gamma = 95\%$ bilateral, is less than the value found $r_1 = 0.988367299$. ($p < 0.01$).

A Fixed Cost (C. F.) 3'318743,16 (Table 7)

A Marginal Cost $v1 = 28868.34$, which is the slope of the linear regression.

Where $v1$ represents the cost necessary for one more student on the D axis.

By equivalence in Bivariate Regression, the slope and correlation tests are equivalent.

The correlation coefficient $r1 = 0.9883672999$, indicates a good positive direct linear relationship between Y (CT = Total Semester Cost per Program) and X (D = Number of students, (Table 4). With a coefficient of determination

$= 97.69\%$, expresses the proportion of total variation in the values of the variable Y

(CT = Total Semester Cost per Program) that can be considered or explained by a linear relationship with the values of the variable X (D = Number of Students).

In EDI the linear regression is $CT = 6'432986.60 + 3434.51 D$ (table 6) with a correlation coefficient $r2 = 0.9652158081$ significant with $\alpha = 0.05$, n-2 g. L. because the theoretical value in Statistical Table Glass (2006) of $r = 0.666$, g. L. N-2 to $\gamma = 95\%$ bilateral, is less than the found value $r2 = 0.9652158081$. ($p < 0.01$).

A Fixed Cost (C.F.) = $6'432986.60$ (Table 8)

A Marginal Cost $v2 = 3434.51$, which is the linear regression slope.

Where $v2$ represents the cost needed for one more student on the D axis.

By equivalence in Bivariate Regression, the slope and correlation tests are equivalent.

The correlation coefficient $r2 = 0.9652158081$, indicates a good linear, direct positive relationship between Y (CT = Total Semester Cost per Program) and X (D = Number of students (table 5)).

With a coefficient of determination $r^2 = 93.16\%$, expresses the proportion of total variation in the values of the variable Y (CT = Total Semester Cost per Program) that can be considered or explained by a linear relationship with the values of the variable X (D = Number of students).

When the linear regression of EDP intersects with the linear regression of EDI, it forms the Equilibrium Point (PE) (Break-Even-Point), where at this point CT and the number of students are equal (D Table 4 and 5) in EDP and EDI. Linear Regression in EDP: $CT = 3'318743.16 + 28868.34 D$ Eq. (1) Linear Regression in EDI: $CT = 6'432986.60 + 3434.51 D$ Eq. (2)

Equating CT in equations (1) and (2)

$$3'318743.16 + 28868.34 D = 6'432986.60 + 3434.51 D$$

$$D = \frac{3'114243.44}{25433.83} = 122.445 \approx 123$$

$$D = 123 \text{ Alumnos.}$$

$$CT = 6'853520$$

At the Equilibrium Point (PE) (Break-Even-Point), it corresponds to a CT = $6'853520$ constant pesos with respect to period A, a D = 123 Students (Table 6), a Variable cost (CV) (table 7) in EDP of $3'534784$ constant pesos with respect to period A, a Variable Cost (CV) (Table 8) in EDI of 420539 constant pesos with respect to period A. In conclusion, if the number of students is greater than 123, EDI's Bachelor's Degree in Sociology is less expensive than EDP's.

Conclusions

The equilibrium point (Break-Even-Point) is valid for the series of conditions that existed during the period from A to I in which the data provided by the Planning Office of the University of Antioch were used. The equilibrium point takes into account past experience and determines probable effects that the projection of the past may produce in the operations of the immediate future for the University of Antioch, such as, for example, increase or decrease in physical staff, teachers, teaching materials, equipment, replacement of physical plant and obsolete equipment.

In the EDP programs, the linear regressions were of the form $CT = (CF) 1 + v1D$, where CT is the Total Cost per semester per program, D is the number of students, (CF) 1 is the independent term and indicated a fixed cost, v1 is the marginal (slope) cost.

Regarding the correlation coefficients (greater than 0.9), they were found significant with $\alpha = 0.05$, n-2 g.L., since the theoretical value in Glass (2006) statistical tables of $r = 0.666$, g.L. n-2 $\alpha = 95\%$ bilateral, is less than those found ($p < 0.01$),

By equivalence in bivariate regression, the tests for slopes and correlations are equivalent. The correlation coefficients found in the different EDP programs are good (greater than 0.9), indicating a good positive direct linear relationship between CT and D, so that the values of (C.F.)

(Fixed Costs in EDP) and (C.V.) (Variable Costs in EDP) must be significant. And there are also good coefficients of determination (greater than 0.8), where it is probable that with these coefficients of determination they express the proportion of the total variation in the values of the variable CT that can be considered or explained by a linear relationship with the values of the variable D.

In the EDI programs, the linear regressions were of the form $CT = (CF) 2 + v2D$, where CT is the total semester cost per program, D is the number of students, (CF) 2 is the independent term and indicating a fixed cost, v2 is the marginal (slope) cost.

Regarding the correlation coefficients (greater than 0.9), they were found to be significant with $\alpha = 0.05$, n-2 g.L., since the theoretical value in Glass (2006) statistical tables of $r = 0.666$, g.L. n-2 $\alpha = 95\%$ bilateral, is less than those found. ($p < 0.01$).

By equivalence in bivariate regression, the tests for slopes and correlations are equivalent.

The correlation coefficients found in the different EDI programs are good (greater than 0.9), indicating a good positive direct linear relationship between CT and D, so that the values of (CF) (fixed costs in EDI) and (CV) (Variable costs in EDI) must be significant. And there are also good coefficients of determination (greater than 0.8), where it is probable that with these coefficients of determination they express the proportion of the total variation in the values of the variable CT that can be considered or explained by a linear relationship with the values of the variable D.

When the linear regression of the respective EDP program intersects with the linear regression of the respective EDI program, it forms the "Break-even-point", where at this point it equals CT (Semiannual Total Cost per Program).

Concluding, the hypothesis is approved. Hence, if the number of students is greater than the abscissa assigned at the equilibrium point in the EDI programs analyzed, then they are less expensive than those of EDP in the period from A to I.

Recommendations

It is suggested that for future studies of university costs, the equilibrium points of each of the careers in each educational institution be carefully analyzed to observe the variable costs and fixed costs of university administration.

In the educational complex in which we live, it is increasingly necessary for techniques that help the University of Antioch and other universities in achieving their objectives. This is why the break-even-point can play an essential role in the life of the institution by informing and specifying data capable of making decisions and rationalizing its resources in the institution.

The result of the analysis is valid only for that period from A to I in which the "costs" and the "equilibrium point" were found where the factors to be studied were subjected to that point, but the technique (Break-even-point), the procedure, and the methodology can be applied to other educational institutions.

The breakeven point can be used for the administration of the University of Antioch, other institutions and the correct interpretation of the various changes that are presented leads to decisions made by the management of the University of Antioch and other universities. In addition, the equilibrium point (Break-Even-Point), can be used as a tool for planning and programming a budget more appropriate to the needs of the University of Antioch and other universities, planning activities according to past experience, its economic situation, its resources and future trends; organizing its physical and human elements, directing and coordinating them; monitoring activities as they are carried out; and to carry out the corrective operation of EDI and EDP according to the pertinent government policies. In the case of the University of Antioch, the face-to-face education modality tends towards a greater participation in costs with respect to the Distance learning modality (EDI).

This contrast of resources and results suggests the reformulation of policies in EDI and EDP, the rationalization of their physical and human resources, the planning of minimum conditions for the gradual strengthening of the programs.

The break even point can also be used to project costs, depending on the situations and temporal, economic and political circumstances of the University of Antioch and other institutions. The breakeven point can also help change financing policies for the rationalization of resources in both the EDI programs and the EDPs of the University of Antioch and other universities.

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Portraits of the cultural landscape of the pantheons: Construction of identity and collective memory

Retratos del paisaje cultural de los panteones: construcción de identidad y memoria colectiva

GUTIÉRREZ-ZENTENO, Sheila Xoloxochitl*†, MENA-ÁLVAREZ, Andrea, ELIZONDO-ZENTENO, María del Pilar and LÓPEZ-ZAMBRANO, Dagoberto

Universidad Autónoma de Chiapas

ID 1st Author: *Sheila Xoloxochitl, Gutiérrez-Zenteno*

ID 1st Couthor: *Andrea, Mena-Álvarez*

ID 2nd Coauthor: *María Del Pilar, Elizondo-Zenteno*

ID 3rd Coauthor: *Dagoberto, López-Zambrano*

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Abstract

Globalization seemed to become the enemy to defeat. For decades some authors have observed a phenomenon that devours everything in its path, destroying identity. However, there is a counterpart, one that has caused many communities or researchers decide traditions or document certain elements of their daily lives with the certainty that his eyes back to the local, encourages and protects the collective memory. The following paper discloses how by using photography and direct observation was possible to document the elements of the cultural landscape in two local cemeteries, whose habits, customs and architecture are completely different. The importance of this study is how the apprehension of these elements can recognize the construction of collective memories of the groups of mourners, mourning processes which were impacted by what lies in both scenarios.

Photography, Cultural landscape, Collective memory, Mausoleums, México

Resumen

La globalización pareció convertirse en el enemigo a vencer. Durante décadas algunos autores la han observado como un fenómeno que devora todo a su paso, destructora de identidades. Sin embargo, existe una contraparte, aquella que ha hecho que numerosas comunidades o investigadores, decidan documentar ciertas tradiciones o elementos de su vida cotidiana con la certeza de que volver los ojos a lo local, incentiva y resguarda la memoria colectiva. El siguiente trabajo da a conocer cómo mediante el uso de la fotografía y la observación directa fue posible documentar los elementos que conforman el paisaje cultural en dos panteones locales, cuyos usos, costumbres y arquitecturas son completamente diferentes. La importancia de este estudio radica en cómo la aprehensión de dichos elementos permite reconocer la construcción de las memorias colectivas de los grupos de dolientes, cuyos procesos de luto se vieron impactados por lo que yace en ambos escenarios.

Fotografía, Paisaje cultural, Memoria colectiva, Panteones, México

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* Correspondence to Author (e-mail: sheilaxolo@hotmail.com)
† Researcher contributing as first author

Introduction

Emmanuel Hoog (2005) says that the demand for collective memory has never been so strong, why is this? Why do communities suddenly seem to have a need to safeguard those elements that they consider part of their identity? How is this collective memory built today? How is it preserved? Globalization seems to be one of the triggers. This has existed since the trade routes were inscribed in history, the difference lies in how this phenomenon is experienced today. For thousands of years, people — and later companies — have sold and bought items from distant lands, just think of the idea that led Columbus to embark on America: shorter trade routes that promote greater profit.

Today this opening of routes is lived from the technological development; Creations like the internet have fueled large-scale commerce. While in ancient times the groups of merchants carried out strenuous physical migratory movements, currently this physical movement is no longer necessary, you can contact, buy or sell using portals, online visits, contacts via network. Globalization and technology go hand in hand. The sale can be made in distant places, it is faster given the contact via the internet, and in some cases cheaper, given the customs support in some countries. The space was modified, the time also (Silva Silva, 2008).

The international free market based on technology, promoted the exchange, at first of goods or services, later sociocultural elements began to travel without restriction from one place to another. Societies market knowledge, traditions, customs, and lifestyles (James and Rodner, 2001). At this point, cultural exchange has generated resistance to globalization, to a certain extent subjects and governments try to recognize the transculturation or hybridization processes that are experienced, as part of a defense of their heritage, identity and memory, all of which are based of this research.

The cultural landscape

The object of study of this research is the cultural landscape in the local pantheons. The cultural landscape is defined as a space without limits. This concept has as its antecedent that of natural landscape, a space in which all possible natural resources lie and that has not suffered the intervention of man (see figure 1).

This one experiences a second moment when the subject carries out the cultural impression of him (Krebs in Sauer, 2006); the man begins the registration of him on said geographical territory and the landscape changes from natural to cultural. Cultural landscape is considered any space in which subjects, other living beings and all those elements that make up the environment converge and coexist (see figure 2).



Figure 1 Krebs natural landscape



Figure 2 Krebs Cultural Landscape

The International Council on Monuments and Sites (ICOMOS) observes the existence of two types of cultural landscape: the clearly defined landscape (PCD) and the organically evolved landscape (PEO). The PCD is created and designed intentionally by the human being, it is about landscaped landscapes and parks, built for aesthetic reasons. The PEO is born from an initial imperative of a social, economic, administrative or religious nature, it evolves in response to the adaptation to its natural environment. Three types emerge from this type of landscape (see figure 3). The vestige landscape (PV), the active landscape (PA) and the associative cultural landscape (PCA) are PEO (see table 1).

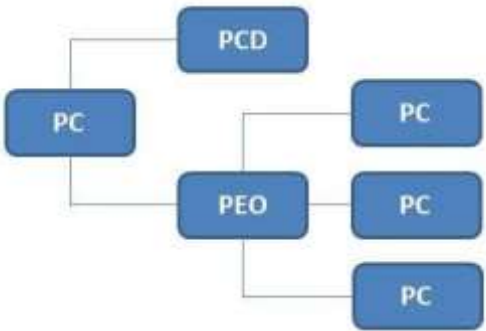


Figure 3 Types of cultural landscape

The first of them, also known as a fossil, is one whose evolutionary process concluded at some point in the past but its features are visible. The second maintains an active role in society and is associated with the traditional lifestyle; its evolution is still active. The third is a landscape in which there are powerful religious or cultural associations with the natural environment (ICOMOS in López Zambrano, 2014).

Tipos de paisaje evolucionado orgánicamente (PEO)	
Paisaje vestigio	Proceso concluido, rasgos visibles.
Paisaje activo	Activo, se asocia con el estilo de vida tradicional.
Paisaje cultural asociativo	Asociaciones religiosas o culturales con el medio natural.

Table 1 Types of PEO

Identity and the cultural landscape

It is said that the cultural landscape is closely linked to that of identity because from the adaptation that the subject makes of a geographical space, it is possible to appreciate the development of customs, traditions, rites, architecture, social movements, among others, all of them built in the same frame.

Identity arises when it is recognized that there is someone in front of me. What I am manifests itself in the presence of the other. Identity is a simile of the individual's life history: it is born in the social space, it is built from the community and it leads the subjects to organize around it (Castels, 1997).

Identity and culture are linked, there is no culture without an actor and he conforms it from values, traditions, beliefs, symbols and modes of behavior that affect him and the social group that allows the development of that sense of belonging, which ultimately it gives him an identity (Giménez, 2007).

The identity seen from the culture allows the existence of diversity since there are individuals or groups with interests, codes, norms and rituals that allow them to identify with each other. The way in which all these cultures are related is what they call interculturality. Knowing the identity of each of these cultures allows negotiating that coexistence based on respect and recognition.

Mircea Eliade (in Flores, 1999) points out that there is a constant in societies that become aware of their identity: for each one of them there is always a clear difference between their own territory, between the known world and the indeterminate space that surrounds it.

Everything that a community builds as part of its cultural landscape gives it identity, in addition, it also allows the recognition of the other through a very simple act: recognition. Identity, then, is also built from the cultural landscape.

The importance of documenting the cultural landscape from photography

In its beginnings, photography did not enjoy respect as it does in the social imaginary, in reality, it was seen as a sacrilegious act that reproduced copies of nature in a slavish way. It is said that Matisse said that the photographic record had disturbed the imagination, because the photographic image left feeling aside. Baudelaire labeled her as a servant of the arts and sciences but none of them thought about the value she would acquire for society (Debray, 1994).

Documentary photography - the basis of this work - has become an element of great value for contemporary society. The photographic image ceased to be a purely illustrative document; offers the opportunity to freeze in time events, facts, lines, colors, objects, subjects that, at a certain moment, were part of a reality that already was.

When speaking of the image as a document, reference is made to the possibility that it offers to study, understand or analyze these fragments. In this regard, Félix Valle Gastaminza (2002) established three modes of image-world relationship: the symbolic, the epistemic and the aesthetic. The symbolic mode refers to the way in which man represented the world around him, with magical symbols, cave paintings or simple drawings.

The epistemic mode tells us about the information provided by an image, playing a role, and the aesthetic mode emphasizes the relationship of the image with society (here there is a relationship with art).

For his part, Polo Yañez (in Valle Gastaminza, 2002) talks about the three elements that allow the generation of a documentary photograph: it must contain an ethical factor, the document-gene and objectivism.

The ethical factor refers to the intention of the documentalist to capture reality without any modification, the documentgenic element is related to the interest that the photographic work may provoke in the viewer, thus arising a comparison between the world that the viewer has had to live and the world that he sees represented or captured in the image, objectivism is related to the technical and compositional decisions chosen by the photographer. When it comes to research, there are rules for documentary photography

Why document photographically? Protecting, documenting and preserving are actions that have been present in the history of man. At first, being part of this memory was reserved for very few objects and subjects (Hoogs, 2005); With the passage of time, globalization, fear of the loss of identity and the democratization of the media, the need to save what each considered important was generated in the subjects. Since such importance has been given to commerce in the first instance, and to the government in the second, that culture has been left aside (Rifkin in Silva Silva, 2008).

The importance that culture has in what is called the constitution of social trust is not treasured or recognized, thus, the importance that churches, civil associations or sports societies that confer identity to any community is minimized, therefore, in a world globally, it has become important to preserve what makes a community different, what is interesting is that this identity is shared taking advantage of the use of technologies, thus, communities will have the opportunity to re-understand their identity, and recognize that of others.

If men's memory is erased, photography is an option to bring back what already was and that, at some point, is no more. Photography is man today, what painting was in its time, when it was the means to portray subjects and their environment. The painting was a source of information for the researcher for a long time.

Today, photography rises not only as a representation, it does so as a social image, it makes it possible to portray historical aspects of the societies of each era; photography has become a document that, constructed - and read - correctly, allows us to stop time on details as important to the cultural landscape as architecture, clothing, infrastructure, behavior, among others. Every cultural landscape seen from a lens is a plastic space that each culture creates (Panofsky in Saavedra, 2003).

Since every cultural landscape contains aesthetic and cultural values that emerge when the subject makes his record on the territory he occupies (Sabaté in Galimberti, 2013), it is worth approaching the stones and monuments - as Foucault said - and portraying what they show us.

Construction of the collective memory from the image

"From time immemorial, one of humanity's main concerns has been the conservation of its riches, whatever they may be. Thus, as soon as something is classified as valuable, it is immediately treasured, protected and venerated" (Hoog, 3, 2005).

The collective memory is part of these riches and photography, without expecting it, has played that role to which Hoog refers. By enabling the apprehension of facts, moments, subjects or actions at the precise moment in which they took place, the art of playing with light and shadows offered the possibility of capturing not only all of the above, but also those identity elements that define eras, periods, you were complete. Photography became, without knowing it, the tool to capture what each community decides, is inherent to its identity.

In the case of the cultural landscape, photography offers the opportunity to generate a visual record of the changes that it is facing. That is why documenting memory is important, with or without globalization, every society evolves, changes or modifies patterns. Photography then becomes a document of great help when reflecting on the past, approaching it; "To want these documents to pass through time is to help our children not to know but to understand" (Hoog, 2005, 13).

Documenting the cultural landscape is not gray literature, it is part of the culture, the intelligentsia, the knowledge and therefore, part of the memory of a people, built through the rites, traditions and acts of a people, captured in an image.

The cultural landscape of two local pantheons

A cultural landscape goes beyond the panorama that we can appreciate when we stop at different points of the city, a cultural landscape is one of the business cards that the community has built, it represents to a large extent the formation, consolidation and maintenance of a territorial identity. The anthropologist and historian Lourdes Arizpe (2011) highlights the cultural strength that Mexico possesses in multiple identity elements, such as its gastronomy, customs, family relationships or artistic manifestations. And among those other elements, we mention perhaps one of the most representative of the Mexican: death and his mourning.

Every culture in the world has built its own beliefs and ceremonies around death. In Mexico, the ideology that exists in this regard derives from a mixture generated by the influence of the Mesoamerican peoples who inhabited the territory and by the conquerors of these peoples, they are rituals sheltered by religion with pagan overtones. The way of living the duel, makes that of the Mexicans is considered by other cultures as a practice of a festive nature.

For this research it was decided to work on two pantheons whose architectural characteristics were completely different. On the one hand, it was chosen to document the cultural landscape of the "Panteón Ejidal de Terán" (of a public nature), a demarcation that is part of the capital city Tuxtla Gutiérrez, Chiapas. In this pantheon only burials are carried out. On the other hand, a crematorium was chosen, "Mausoleos La Esperanza" (private). Both geographical spaces could not be more different.

Photography allowed us to study how the architectural design and infrastructure in both places define the mourning process of the mourners, therefore collective memories are built around this ritual, very different.

While on the one hand we have an ejidal pantheon located on an irregular terrain with little planning, and dirt walkways (see Figure 4), in contrast, the Mausoleum is seen as a strictly planned place, with a garden design, everything is perfect, balanced: lines, strokes, architecture (see figure 5).



Figure 4 Access to the Mausoleum



Figure 5 Access to the Ejidal Pantheon of Terán

Once inside, it is possible to observe how the relatives try to provide their own identity to each of the tombs, depending on the freedom that each of the spaces offers them. For example, in the ejidal pantheon, it is possible to find a diversity of designs, sizes, colors, shapes.

This does not happen inside the Mausoleum, where all the niches in which the urns with the ashes are deposited measure exactly the same, and have the same shape and size: square and small. The same is true in the area where coffins can be placed. It is possible to make a contrast even on the floors of both places, while in the public pantheon there are dirt floors, in the private pantheon, these are grass, green, natural and well-cared for (see Figures 6 and 7).



Figure 6 Panoramic of the ejidal pantheon



Figure 7 Overview of the mausoleum

Little by little we are entering the changes that globalization, that which has led to sharing organizational models, is generating in some of the spaces in which death begins to be experienced in different ways. The following photographs are testimony to the way both cemeteries are organized. While on the one hand the public space offers cheaper costs to bury the deceased, the costs in the private mausoleum are even doubled.

In the ejidal pantheon, 6 thousand pesos are charged for burial (space) and an annuity of 150 pesos; in the private one, a space for a coffin reaches 23 thousand pesos plus an annuity of one thousand pesos. It is clear that costs impact what the debtor receives. But this does not matter to the debtor of the public pantheon, unlike the debtor of the private mausoleum, he makes the grave of his deceased his own. None is the same as the others, within the apparent disorder, there is an order. Each tomb of the ejidal pantheon provides us with information not only about the debtor but also about his family.

The burial rite

Observing the burials in both spaces and photographing them allowed us to learn about how the cultural landscape affects the process of mourning that each debtor lives. In the ejidal pantheon, pain is experienced on the surface.

The long and long-suffering cries accompany the last journey of the coffin. This is done walking due to the type of terrain on which the pantheon lies (a plateau with slopes). In an open space, where disorder and diversity prevail, it is easy to lose one's composure, the relatives cry, scream, other graves even serve as a seat while waiting for the placement of the coffin in the grave. It is common that while the coffin is lowered, handfuls of earth or flowers are thrown at it. Once the burial is finished, the family members place all the flowers received marking the grave, making use of plastic or metal jars (see Figures 8 and 9).



Figure 8 Burial in the ejidal pantheon

In the case of the private space, the mausoleum where cremations take place, the rite is completely different. The aesthetics of the place allow the emotions that the relatives feel, to be experienced in a different way. The fact of accessing a place where access to the coffin is done by car does not give the mourners the possibility of crying after a coffin.

In fact, the number of cars to which access is given is three, the rest must leave their unit parked outside the property. The float is parked in the place where the remains will be cremated. Once the body is deposited, the box is removed and the float is removed. The relatives are not allowed to enter the crematorium, they must say goodbye before removing the body from the box. While the body is cremated, the relatives wait in a heated adjoining room. Some walk through the gardens.



Figure 9 Crematorium

Figures 10, 11 y 12. Entierro tradicional en el panteón ejidal. Fotografía: Dago Zambrano.

The sound of the wind floods the gardens, while some murmurs are heard. All this happens until the family member receives the urn. The ashes will be deposited later, if they consider buying a niche. If so, it will look like the rest of the niches, with a marble or mirror-like finish. In both places food is invited but while in one there is music, in the other everything is silence.

Identity contrasts and different memories

Despite the fact that both spaces worship death, the cultural landscape that exists in each of them is completely different. All this has to do with a fundamental element, the spatial location, the geographical characteristics, its planning and architecture. While one of them was founded in the last century to bury the dead of the 1910 revolution, the other comes as a result of a contemporary vision of death: it does not have to be grotesque. The mausoleum is seen as a closed, private place. The ejidal pantheon is a public place, there is no access control. Emotions seem to be unleashed more easily in the ejido pantheon due to the above. Since the mausoleum is run like an established business, the bereaved know that the rule does matter, by controlling their emotions.

The mausoleum represents what Martín Barbero calls the bourgeoisie, while the ejidal pantheon is the town itself (1981). A space for any inhabitant. For this reason it is easy to notice the mark, that sign that the relatives seek to leave in the grave of their dead, throwing a hand of colorful paint, photographs, flower garlands, everything that can be placed and that cannot be easily stolen. (Figure 10).



Figure 10 Graves

In the mausoleum this does not happen. Niches and tombs look the same, the only permission granted to the debtor is to place a plastic flower or a small toy, if so chosen (Figure 11).



Figure 11 Detail of niche in the mausoleum

Thus, we observe how, based on certain practices, collective memory is constructed from the way in which space and the norm conditions them. In both spaces we can find two different cultural discourses. In the private pantheon a diversity is not observed as clear as in the ejidal pantheon, the control is greater in the closed space. Paradoxically, both spaces, despite facing the culture of death, also represent life. Thanks to the dead, the living generate a relationship with these places. This allows them to keep, in some way, close to them, those who have physically already left. However, the construction is very different. In the ejidal pantheon, death is lived, torn apart, cried, shouted and at certain moments, it is celebrated. In the mausoleum, this is treated with respect, respecting the norm, in an organized and simple way. Each one, from their landscape, registers a collective memory and allows portraying how the different social sectors live and face the departure of their loved ones.

Conclusions

Carrying out this type of research allows us to document the passage of time, and the decisions that local administrations make regarding the way in which they try to maintain the identity of a space (and with it traditions, rites and festivities) or, if they decide to replace it, which entails a change in the cultural landscape that is built in said space.

It is not so much about glocalization (of thinking globally to act locally), but about documenting to share or make known how people live in that community (space or collective), this type of research allows us to capture how a group of people or a group of people is living. collectivity reaffirm their identity through rites, in this case, funeral rites. It is important to understand and know who they are, how they are, how they relate or how they live with others.

We also see how photography becomes an indispensable tool to capture what happens with the cultural landscape in these spaces, or they try to maintain their identity or introduce changes to survive, trying to have their impact on the culture that lies here, suffers the least possible impact.

It is a fact that cultural landscapes change faster with the arrival of new visions, businesses or ideas to "improve" the image of the city, so it is imperative to document the spaces that are representative for a community. There will come a point when this type of study becomes an obligatory reference to understand how a community changed from the modifications that were experienced in its cultural landscape.

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The oratories in the City of Sucre. XIX - XX centuries

Los oratorios en la Ciudad de Sucre. Siglos XIX - XX

CALVO, Jorge, COLLAZOS, Lita and GUTIÉRREZ, Alfredo

Universidad Mayor Real y Pontificia de San Francisco Xavier de Chuquisaca, Facultad de Derecho Ciencias Políticas y Sociales. Calle Colombia esquina Avenida Germán Mendoza.

ID 1st Author: Jorge, Calvo

ID 1st Coauthor: Lita, Collazos

ID 2nd Coauthor: Alfredo, Gutiérrez

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Abstract

An old custom viceregal dictates that in the large houses should always be a place dedicated to God. Going back a little in the history we find that Sucre was known for being a Catholic city par excellence. In the city of Sucre, a large part of its houses had a private chapel decorated with magnificent works of art in gold and silver, under the slogan "the best for God". Families chuquisaqueñas wished to have the Blessed Sacrament present in their homes and this was achieved through a handout to the Vatican, who granted permission, as also to celebrate masses in their chapels and Oratories individuals, except in the days of precept.

Resumen

Una vieja costumbre virreinal dicta que en las casonas siempre debe haber un lugar dedicado a Dios. Retrocediendo un poco en la historia nos encontramos con que Sucre era conocida por ser una ciudad católica por excelencia. En la ciudad de Sucre, gran parte de sus casas contaban con una capilla privada decorada con magníficas obras de arte en oro y plata, bajo el lema "lo mejor para Dios". Las familias chuquisaqueñas deseaban tener presente el Santísimo Sacramento en sus hogares y esto se logró a través de una dádiva al Vaticano, quien les otorgó permiso, como también para celebrar misas en sus capillas y Oratorios individuales, excepto en los días de precepto.

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† Researcher contributing as first author

Introduction

When the Villa de La Plata was founded between the years 1538-1540, evangelization began in this region, the Church as one of the most important institutions of the time, consolidated with the erection of the Bishopric in 1552 and the elevation to the rank of Archbishopric in 1609.

With the establishment of several religious orders such as: San Agustín, Preachers, Mercedarians, Franciscans, Jesuits, Hospital Order of San Juan de Dios and those of Consecrated Life such as the monasteries of Santa Clara, Carmelitas Descalzas and Nuestra Señora de los Remedios, among others marked a transcendental stage of evangelization in Charcas.

In particular, the city grew and in the houses of well-off families they began to build various types of oratories for private religious worship, without detracting from the creation of the traditional beguinage and pious associations installed at the time.

As many centuries have elapsed since the construction of this particular religious infrastructure, currently there are only five oratories of a private and public nature in our city that deserve to be valued for the tourist use of this religious city par excellence as well as its visitors.

Materials and methodology

Bibliographic review that allows to endorse the reference study in the different archives, libraries and documentary centers of our city.

Interviews with religious and elderly parishioners, with the ecclesiastical hierarchy of the Archbishop of Sucre to request updated information and sensitize them about the importance of the diffusion and use of tourism.

Design of a tourist circuit that allows diversifying the current offer

Results obtained and Discussion

Results

The purpose of this Project is that all the Tourism Agencies that work in the Capital of the Republic have a new tourist alternative focused on visiting the Oratories, Chapels, Beguinage and a Sanctuary.

Currently in the city these spaces of spiritual recollection can be identified as public, private and of the male religious orders as well as those of consecrated life.

The oratories that existed in the colonial mansions that have especially belonged to distinguished families from Potosí, Chuquisaqueñas and foreigners who lived during the 19th century and much of the 20th century in our city have been very important.

Unfortunately, these places of prayer have been demolished and said rooms were reconditioned to give space to other rooms in the modern "camouflaged" buildings existing in the Historic Center of this "illustrious city."

So far it has been possible to identify the following oratories, chapels, beguinage and sanctuary:

Oratories

- Señor de las Tres Caiditas Supreme Court of Justice Central Market Peasant Market Public Prison
- Conciliar Seminary of San Cristóbal
- Residence of the Hospitaller Order of San Juan de Dios Residence of the Parents of the Society of Jesus Hospice May 25
- Home Mercedes Residence San José

Chapels

- Virgin of Guadalupe Virgen del Carmen Tata Cajoncito
- San Pedro San Pablo El Abra
- San Francisco Solano Archbishopric
- Hospital Real de Santa Bárbara Colegio _La Inmaculada 'Colegio Santa Ana
- Santa María Eufrosia School María Auxiliadora School Sacred Heart School Sagrada Familia

- Conciliar Seminary of San Cristóbal
- Regina General Cemetery Residence

Beguinage

- Saint Rita of Cassia

Sanctuary

- Virgin of Lourdes

The following are some private homes as public buildings where very well built oratories have existed where both the finely-sewn ornaments and walls worked by skilled craftsmen from Charcas stood out.

Distinguished personalities such as the brothers Manuel and Jaime de Zudáñez, Don Aniceto Arce, Don Gregorio Pacheco, Severo Fernández Alonso and Dr. Ismael Montes, Presidents of the Republics, the Dean of the Cabildo and Vice-Chancellor of the San Francisco University lived in said property. Xavier, Matías Terrazas, Monsignor Miguel de los Santos Taborga. With regard to existing oratories in public buildings, the one that existed in the current prefecture building, which was the first Archbishop's Palace, the Cabildo, the Municipal House of Culture 'Simeón Tadeo Roncal', which was the second Archbishop's Palace, the oratory existing in the 'Gregorio Pacheco Asylum' and in colonial times the transitory Archbishop's Palace located in front of the San Lázaro Indian Parish, among others.

Discussion

Being a historical investigation and therefore the first of its kind, it will allow the cult to have greater accessibility to these centers and, local, national and international tourism can get to know this artistic-religious heritage closely, with the consequence of increasing the offer local tourist

It is worth noting that those responsible for some public and private dwellings are conscious to guard, at least, the structure of said buildings almost intact, despite the fact that the urban area of the city has evolved, that architectural heritage is constituted in an attraction for national and foreign tourists.

Conclusions

The Oratories, Chapels, Beaterios and Sanctuary of the city of Sucre that the first three date from colonial times, unfortunately have not had a deep study from the historical and less tourist point of view. These references can also be indicated by the scarce References, especially on the ecclesiastical brochures related to this very particular area.

In the same way, it can be stated that the tourist offer of the city of Sucre has been very static for more than two decades. Reason why, the tourist flow that had an average stay of approximately 3 days in the city, had a decrease of 2.5 days. This leads to conclude that the tourist flow moves mainly towards the surroundings of the city of Sucre, leaving very little time to visit the ecclesiastical and cultural historical heritage.

One of the reasons is the offer of circuits designed several years ago, which were not renewed by travel agencies, such as public institutions and tourist guides who carry out their activities in a repetitive and monotonous way on city tours.

Likewise, it is concluded that, with this proposal, the tourists' stay would promote a longer overnight stay in the city. This situation would have a direct impact on the different areas of Sucre's tourist activity, because the Capital of the Republic is preparing to commemorate the Second Centennial of the Libertarian Gestation of May 25, 1809.

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Level of influence of radio la plata in the university, social, political, economic, cultural and health development of the city of Sucre and the department of Chuquisaca from 1943 to the present**Nivel de influencia de radio la plata en el desarrollo universitario, social, político, económico, cultural y de salud de la ciudad de Sucre y el departamento de Chuquisaca desde 1943 hasta el presente**

ACHÁ, Cinthia, & SERRANO, Álvaro

*Universidad Mayor Real y Pontificia de San Francisco Xavier de Chuquisaca, Facultad de Derecho Ciencias Políticas y Sociales. Calle Colombia esquina Avenida Germán Mendoza.*ID 1st Author: Cinthia, AcháID 1st Coauthor: Álvaro, Serrano

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Abstract

The present research is descriptive-quantitative, and aims to identify the influence of Radio La Plata in the university, social, political, economic, cultural, sports and health development in Chuquisaca since 1943 to the present. The files of the radio have been reviewed and also a search to 500 people has been done in order to show the supportive role of Radio La Plata and the population's opinion about its contribution to the city. In the Social area, Radio La Plata has been the media of communication that channeled demands and aspirations. In the political area, it reported about the events in the historical periods of time, prioritizing Chuquisaca's interests. In the Economic area, has supported with the creation and consolidation of Fancesa, the University Autonomy and the Career of Social Communication Sciences. In the cultural area, it diffused the traditions of Chuquisaca, contributing with the tourist progress. In the sports area, it promoted the construction of a good infrastructure and organized and transmitted events. In health area, it helped with diseases prevention through information campaigns.

Resumen

La presente investigación es descriptivo-cuantitativa, y tiene como objetivo identificar la influencia de Radio La Plata en el desarrollo universitario, social, político, económico, cultural, deportivo y de salud en Chuquisaca desde 1943 hasta la actualidad. Se han revisado los archivos de la radio y también se ha realizado una búsqueda a 500 personas con el fin de mostrar el papel solidario de Radio La Plata y la opinión de la población sobre su aporte a la ciudad. En el área Social, Radio La Plata ha sido el medio de comunicación que canalizó demandas y aspiraciones. En el ámbito político, informó sobre los hechos ocurridos en los períodos históricos, priorizando los intereses de Chuquisaca. En el área Económica, se ha apoyado con la creación y consolidación de Fancesa, la Autonomía Universitaria y la Carrera de Ciencias de la Comunicación Social. En el área cultural, difundió las tradiciones de Chuquisaca, contribuyendo con el progreso turístico. En el área deportiva, impulsó la construcción de una buena infraestructura y organizó y transmitió eventos. En el área de salud colaboró en la prevención de enfermedades a través de campañas de información.

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† Researcher contributing as first author

Introduction

Today, the media are a persuasive tool that allows us to keep in continuous communication with different social, economic, political, cultural, health and educational events, both nationally and internationally. The media have the power to connect different parts scattered throughout the world, playing an important role in the human development of peoples as well as in the promotion of health and prevention of diseases. Its action increases in importance due to technical progress, the breadth and the diversity of the news transmitted.

The media do not function simply as transmitters of information, but are the pillar that maintains the current social, political and economic structure. This is a relevant factor in the creation of the subject model, from his childhood until his death. In the era in which we live, a media era where the work of communication is becoming increasingly important, the role that the media plays in social processes and transformations, as well as in the processes of formation of organizations, must be taken into account. people at different levels, and begin to recognize the importance and responsibility of their educational work.

In this sense, radio essentially has the objective of democratizing the word and exercising a pluralism of opinion, participatory and transforming reality. It also has as fundamental purposes, guiding, informing, entertaining healthily, forming culture and promoting an active participation of the population in their society. Thus, radio is considered as a vehicle of culture and transmitter of education that creates social spaces for the reception of messages and has the ability to contribute to articulate various political and non-political sectors with each other and link them with proposals and projects of national development. .

Radio la Plata, the oldest radio station in the capital of the Plurinational State of Bolivia, has been contributing to the process of social, political, economic, cultural and health construction of the department of Chuquisaca since the mid-twentieth century, spreading reality through its airwaves. and defending the interests of the region and its institutions in search of their full development, thus strengthening coexistence, respect and dialogue in a diverse Bolivia.

The present research aims to identify the level of influence of Radio La Plata in the university, social, political, economic, cultural and health development of the city of Sucre and the Department of Chuquisaca from 1943 to 2012.

Materials and methods

It corresponds to the qualitative, participatory-action-research design using qualitative techniques such as in-depth interviews with personalities linked to social, cultural, political and economic sectors of the city of Sucre and the Department of Chuquisaca, at different times, aims to describe the impact of the oldest station in Sucre on the development of the region in the last almost 70 years.

The same corresponds to the descriptive quantitative design since it includes a survey of the perception of the radio listeners of Radio La Plata with closed questions about the role of the radio in the development of the region.

Population and sample

The study population consisted of approximately 300,000 inhabitants of the city of Sucre and the sample consisted of 500 inhabitants selected for convenience according to inclusion criteria such as:

- Be a person linked to social and / or cultural and / or political and / or economic and / or university and / or health sectors of the city of Sucre and the Department of Chuquisaca
- Have lived in some or all of the following historical stages: The Revolution
- National 1952, the military dictatorship and / or the democratic era.
- Be between 40 and 80 years old
- Being a radio listener of Radio La Plata.
- Agree to participate freely in the research.

Methodology

The methodology that has been used to meet the proposed objectives is described below:

To demonstrate the dynamic role of Radio La Plata in the processes of human, social, political and cultural development of health and education, the use of methods such as the documentary review of the archives of Radio

La Plata, Periódico Unión, Correo del Sur and the method of analysis and synthesis of concrete actions related to the creation of spaces for participation and opinion forums on the importance of development processes towards the common citizen, where the reinforcement of arguments and the dissemination of technical and political opinions have led to the development of project ideas that are now a reality.

To establish the social, political and cultural impact of the transformations generated by Radio la Plata from the news, educational and entertainment perspective, we resorted to in-depth interviews with key informants

Opinion leaders, political authorities from different periods in different fields, cultural operators, athletes, academics, historical researchers and journalists among others), in order to extract the required information, systematize it and synthesize it for later presentation.

Finally, in order to know the current opinion of the population of the City of Sucre about the contribution of Radio La Plata to the development of the city and the region, a survey was conducted with open and closed questions to a sample of people who meet the established inclusion criteria. (Annexes)

Key Informants

Interview with Gregorio Donoso Daza (1993 archive) Interview with Guido Donoso Bleichner (2010 archive) Interview with Antonio Barzzoli (1993 archive) Interview with Freddy Donoso Bleichner Interview with Gabriel Peláez Gantier Interview with Mario Gantier Alfaro Interview with Mario Céspedes Toro Interview with Aldo Quaglini Rentería Interview with Tito Antonio Durán Interview with Willy Renteria Mendizábal Interview with René Rosquellas Fernández Interview with Claudio Andrade

Analysis of the information

The analysis of the qualitative information collected through the key informant interview was synthesized and presented in a descriptive way. The information from the perception survey was statistically analyzed in the epi-info package.

Results and discussion

Result one

Radio la plata's dynamic role of social, political, economic, cultural, health, education and university development processes. The documentary review and analysis of the archives of Radio La Plata was carried out, from which the following concrete actions related to the creation of spaces for participation, opinion forums and awareness of the importance of development processes towards citizens are extracted common, where the reinforcement of arguments and the dissemination of technical and political opinions have led to the development of project ideas that are now a reality.

In the social area they stand out

Dissemination of information on the 1948 earthquake
Organization of campaigns to rebuild the city after the earthquake. Creation of Fancesa
Civic organizations communication window
Channeling of social demands in the Editorial —Reportaje a la Vidal Campaigns to support various institutions such as the Psychiatric with Skydiving at the Sucre Stadium
Musicals with international artists.
Campaigns to support victims of the Rio Chico flood Campaigns to support victims of Aiquile
Campaign for a tool for the Hogar Granja Sucre
Dissemination of the Chuquisaca Industrial program
Dissemination of the Chuquisaca en Marcha program
Dissemination of municipal programs with Amdech and the municipal network. In the political area, the following stand out:
Information about the Second World War. Political intervention in the Civil War of 1949. Central Informative del Medio Día.
Editorial —Reportaje a la Vidal Crómex News
Update Defense of the creation of FANCESA

Closure of the issues in 1953 for defending FANCESA. Attempt to capitalize Fancesa.
 Constituent Assembly Hechos de la Calancha
 Electoral processes central control
 Place of political speeches by candidates In the economic area, the following stand out:
 Radio La Plata was closed for defending the cement factory FANCESA Firm support of Radio La Plata to the Chuquisacan industry
 Chuquisaca Industrial Chuquisaca in March.
 Defense of the popular economy in Reportage to Life.
 Support for the strengthening of autonomous municipal governments. In the cultural area
 Bolivian message.
 Generation of two local record companies: Disquera —Capital and Disquera Charcas.
 Dissemination of aspects related to Chuquisacan and Bolivian festivals and customs, together with the work of Professor Luís Ríos Quiroga: Calendar
 Chuquisaca Folkloric. LUMEN cultural program. Germán's disco.
 Support for tourism with the realization of the Tourist Circuit of the 7 legs of Sucre and the Divortium Acuarum.
 Support for the tourist development of the Cal Orko dinosaur footprints. World Discometer
 Carnival of Yesteryear
 Dissemination of the collection programs of legends and traditions of Chuquisaca for the school
 Intercollegiate knowledge contests. The Air Bumblebee
 In the sports field Estadio Patria
 Closed Coliseum Jorge Revilla Aldana Sports Organization JRA
 Broadcasts of various sports championships Oscar Crespo Maurice Circuit
 Ovation
 In the health area
 Improvement of hospital infrastructure Creation of research institutes
 Contribution of Radio La Plata to the promotion of health and the prevention of diseases such as: Leprosy, Tuberculosis, Yellow fever, Malaria, Fever
 Bolivian Hemorrhagic Disease, Poliomyelitis, Nutrition, Goiter, Measles, Diarrhea, Chagas, Tobacco, Cholera, AIDS, Rabies, Bubonic fever.
 In the area of university development Defense of university autonomy Creation of careers.

Result two social, political, economic, cultural, health and education impact of the transformations generated by Radio La Plata from the news, educational and entertainment perspective.

In order to know the impact of the transformations generated by Radio La Plata, we resorted to interviewing key informants in order to extract the required information. Likewise, past interviews published in printed media, radio tapes and archival videos were reviewed, information that is presented below in a systematized and synthesized way.

Social impact

Radio La Plata is a channel of communication for the social demands of the population of Chuquisaca.... This is how Dr. Mario Gantier Alfaro describes it, who refers to the role of Radio La Plata during the 68 years of existence of the dean station. He points out that Sucre is proud to have a radio station that has known how to maintain its independence, courageously defend the interests of the community and the people, be a hotbed of great broadcasting professionals and be a source of information and comments ...

In this regard, the lawyer and journalist Gabriel Peláez G. in his article —The presence of the Radio in Regional development, published in the Golden Segment of the newspaper Unión in November 1993, when the station was celebrating its Golden Anniversary, he affirms: -.... Some of the major decisions that promoted specific works within regional development have been largely the result of a good part of the tenacious, sustained and courageous radio journalism of Radio La Plata when it comes to regional interests.

Most of the civic mobilizations, for example that demanded development, would have been unthinkable without the participation of the radio stations. The role of raising awareness towards the common citizen, the dissemination of details on an issue, the reinforcement of arguments that support the concrete implementation of development projects, the dissemination of technical and political opinions, the possibility of a confrontation of opinions on each issue, they constitute elements that without the radio, could never be made available to everyone.

Without those elements that the broadcasters make possible, it is in turn unthinkable a task of consensus to make society's aspirations a reality. Even more so in districts like ours, eternally postponed and that until today have not achieved clear progress in defining their objectives for regional development. In short, the radio media become authentic spokespersons for public opinion and the most expensive aspirations of their community. In our community, it is possible to cite specific examples of how the work of the media has been especially relevant to make concrete works that make regional development a reality and there is no doubt that in this task that has been going on for several decades, Radio La Plata, who had and has a preferential seat.

There have been cases related to the defense of our natural resources, the construction of the Jorge Revilla Aldana Coliseum, that of the Patria Stadium, that of the Juana Azurduy de Padilla airport, concrete realities in which the district's radio stations have played a very prominent role.

And not only in that, its action has also been decisive, when it has been tried to claim before the Government of the day, for the permanent breach of economic commitments aimed at promoting development works, or pushing the signing of agreements with national authorities, to let those works come true.

In almost all these cases, the presence of Radio La Plata has been constant in these unalterable, permanent, non-bribery tasks ... it is a merit that is not easy to find ...

As described in previous lines -... Radio La Plata has been over the years, an element of cohesion, a communication link between social actors with the people and the government itself.

She has been closely linked to the birth and development of representative civic institutions of the city and the department, maintaining strong ties with organizations such as the Chuquisaca CODEINCA Civic Interest Committee, the Central Departmental Worker, the Federation of Drivers and the Federation of Fabriles among others ... as highlighted by journalist Aldo Quaglini, who describes the social work of the Dean of the South of the Country Radio in the following words:

-... Radio La Plata has provided fundamental support to problems of a civic nature, adding to the demands of social and civic organizations. Their study rooms have often been the centers from which different departmental claim activities have been developed. Radio La Plata broadcast live and direct countless assemblies of civic entities where the department of Chuquisaca was even declared in a state of emergency. It even broadcast CODEINCA's own elections ...

Radio La Plata's commitment to the social problems of the most unprotected sectors of Chuquisacan society has been reliably demonstrated on various occasions when Radio La Plata carried out several campaigns to raise funds for various populations, such as the Gregorio Pacheco Psychiatric Hospital in Los Angeles. 1970s with the realization of a parachuting show at the Sucre Stadium, as well as the presentation of foreign musical groups for charitable purposes, activities that brought together a significant number of people who contributed to the consolidation of the proposed objective....

Campaigns to collect medicines, food and supplies for those affected by natural disasters such as the famous flood that affected Rio Chico in the 70s and the Aiquile earthquake in 96, made Radio

La Plata is the center of Chuquisacan solidarity. Likewise, it is worth highlighting the —Campaign for a Tool that he carried out

Radio La Plata with the objective of collecting carpentry and blacksmith tools for the Hogar Granja Sucre in the 70s

On the other hand, he selflessly disseminated the social contribution of the Catholic Church to the city of Sucre, a fact that led to recognition from Cardinal Maurer, for example. Radio La Plata broadcast live the visit of important ecclesiastical personalities, such is the case of Pope John Paul II in May 1988.

The radio prepared and informed the population about the National Census of 1950, the second of the century whose results of the enumeration gave the figure of 3,019,031 inhabitants for the country, with 33.9% of urban population and 66.10% of inhabitants in rural areas. Later he also interacted in the Population and Housing Census of 1976, 1992 and 2001.

Political impact

To answer the question about the level of influence that Radio La Plata had in the political life of the region and the country, they resort to the knowledge of Guido Donoso Bleichner, son of the station's founder and director until 2011, before passing away. In an interview he describes the role of his radio. At the beginning of the 1940s, in the city of Sucre, the radio waves broke out as the most important part of modern communication at the time, given that a world warlike conflict was approaching, the Second World War.

Radio Chuquisaca owned by Mr. Camacho created the first radio connecting Chuquisaca with the world. The concern of this station led to new desires to create another medium, since Radio Chuquisaca had a marked bias towards a sector of those who were in the Second World War ...

Two technicians Don Gregorio Donoso Daza and Don Antonio Bazzoli and the voice of Carlos Torrez Rojas, meet and after long months of hard work they manage to set up a second radio station that would be called Radio La Plata, as a tribute to one of the four names in the city of Sucre, at the suggestion of Wálter Urioste who was a close friend of Gregorio Donoso....

Gregorio Donoso Daza, who had studied radio technology in the Argentine Republic, and his compadre Antonio Bazzoli Maita, built the first Radio La Plata team that began its experimental broadcasts in September 1943 and officially went out into the air on November 6 of that year. once the respective procedures were carried out before the national authorities ...

The expectation of the international political events of the Second World War forced Radio La Plata to create various information spaces. In that understanding, the central midday newscast with the voice of Félix became traditional Montalvo who entered as the first voice of the radio ...

There were important personalities such as journalists such as Víctor Peláez Vacaflor who was a press editor for the radio, as was my father Don Gregorio Donoso, later Mr. Rojas known as —Chajra Gallo— who was a writer with Marianito Rojas. This press team began to compose the first Radio newscast that was broadcast at noon from the beginning.

Later, the famous Oscar Crespo Maurice, who was a great friend of the radio and a particular friend of Gregorio Donoso Daza when he worked in the Labor Office, became famous because he had a very beautiful voice and the news program was very listened to because he improvised and had a very interesting mental activity ... A few months after the Radio was founded, the studios were moved from Calle Bustillos to Plaza 25 de Mayo, at the Arroyo family's home occupying three balconies. Gregorio was an enterprising man and always had the full support of his wife, Crescencia Bleichner, to whom he fell the task of maintaining the home and raising his thirteen children. At that time, the radio did not bill much money to finance expenses, so my mother Crescencia was even forced to sell potato chips in Plaza 25 de Mayo and get rid of some of the jewelry that she had inherited from her mother ...

At that time, not all the people of Sucre had their receiver, so they met in the Plaza in front of the radio to listen to the news directly from the radio speakers, for many years until the end of the 50s....

During the first months of broadcast, the Second World War monopolized the news attention when Europe bled with the armies of Adolf Hitler in Germany and the army of the allies commanded by the United States....

Radio La Plata of course broadcast news of the Second World War, minute by minute thanks to the broadcasts of Argentine stations such as Belgrano and the World, the BBC and NBC of the United States, today the Voice of America VOA ...

News from the allies was broadcast in particular and, for its part, Radio Chuquisaca broadcast news from the other side of the conflict, that is, from the Nazis. It was an interesting competition with oral confrontations between a radio that defended some and another that defended others....

According to stories by Mr. Mario Gantier Alfaro, two months after Radio La Plata was founded, the then president, General Enrique Peñaranda, was overthrown by Major Gualberto Villarroel on December 20, 1943 after a bloody confrontation between military groups supported by the MNR and civilians of the left, making themselves known for the first time the military lodges as RADEPA.

A popular uprising overthrew Villarroel on July 21, 1946, being assassinated and hung on a lantern in the Murillo square in the city of La Paz. The revolutionaries of that time brought Dr. Néstor Guillén to power, who held the presidency of the Superior Court of La Paz, who delegated Tomas Monje Gutiérrez to call general elections, being Enrique Hertzog the winner in January 1947 for the PURS.

It was during his tenure that the earthquake occurred that destroyed a large part of the city of Sucre and that the president personally verified in a visit to the capital.

Later, the PURS itself plus several military leaders promoted the removal of Hertzog and the Mamerto Urriolagoitia, —el Chivoll, ascended to power in May 1949. Then the MNR, Revolutionary Nationalist Movement, promoted an agitation in the mines, agriculture and the cities until finally on August 7, 1949 the Civil War broke out that lasted for 10 bloody days.

Government troops controlled the city of Sucre and then the Potosí miners commanded by Colonel Miguel Paravicini, after a hard confrontation they retaken the Plaza 25 de Mayo, but later they left due to the complaint that government bulldozers were arriving.

President Urriolagoitia ordered the bombing of Lajastambo airport with three C47 aircraft. Finally, on September 4, the government again retaken the city of Sucre with the Ingavi and Andino Regiments after a bloody confrontation where they fought from the outskirts to the very center of the capital.

Approximately 200 people perished, adding a considerable number in the LAB plane fire at La Jastambo.

According to Guido Donoso ... Don Oscar Crespo Maurice, an announcer at the time, who had been engaged in political activity in those years, had to stop speaking at the outbreak of the civil war, which was very important for Radio La Plata due to the arrest of Don Gregorio Donoso, the director, who once again played an important role in defending his radio station with courage in trying to avoid the kidnapping of equipment .

Interventions —Piristas abounded at the beginning of those years, such as that to Radio La Plata, after the bloody civil war of 1949. In each revolution beginning in 1949, until the last military coups, Radio La Plata was one of the first targets to take, control, dominate direct public opinion....

From these stories emerged various stories of courage, of firm defense of freedom of expression and of the press and as a result arbitrary arrests, advertising cuts and lost equipment and materials (not a few were those who did not take souvenir discs)....

He handed over the presidency to the Armed Forces and these to General Hugo Ballivián. For its part, the MNR, on April 9, 1952, led a new rebellion that culminated in major reforms: the nationalization of the mines, agrarian reform, universal voting and educational reform with Víctor Paz Estenssoro as president. It was then that Oscar Crespo had to leave the radio permanently and go to Yotala and later to La Paz to start a car race.

... He left as a replacement for the central newscast a host from Potosi that few. Months before, Don Jorge Revilla Aldana had come to Sucre to study mathematics and physics at the National School of Teachers, who from then until his death was the voice of Radio La Plata in the newscast from noon to the year 1982.

In this way, the radio continued to write the history of the city and the country with other voices such as Jorge, one of the journalists who for more than 25 years served his community with quality and great determination. The history of Sucre is written in the daily midday bulletins, the Crómex news in the afternoon and the morning bulletin that began with the name GSG.... Later it was reported in Estudio 21, at 9 at night and in Micronoticieros for the whole day. At the end of the year, the news summary for every month of the year was written, which was closely followed by the entire population of Chuquisaca and even national and international followers from whom we received correspondence confirming our tuning. In 1953, given the refusal of the Government of Paz Estenssoro to execute the law approved by the congress for the construction of the National Cement Factory (FANCESA) in Sucre, Radio La Plata led protest mobilizations that later cost it the first closure of its broadcasts from February to May 1953, by mandate of the prefect Carlos Torres Rojas, founding partner of the station and friend of Gregorio Donoso the director.

According to the story of Don Mario Gantier Alfaro, Hernán Siles Suazo took over the MNR government in 1956 and implemented a stabilization plan against inflation. In 1960, elections were called and Víctor Paz Estenssoro was elected again, who provided decisive support to the department of Santa Cruz.

In 1964, Paz Estenssoro again ran, this time with René Barrientos Ortuño for the vice presidency, who would eventually overthrow Paz Estenssoro, but shortly after he died in a helicopter accident. He is succeeded by Luis Adolfo Siles Salinas, who was the only constitutional president to be replaced by a series of military coups led by Juan Pereda Asbún, Alfredo Ovando Candia, Juan José Torres and Hugo Banzer Suarez, later overthrown by Alberto Natush Bush.

Elections were registered in 1979 and the congress appointed Walter Guevara Arce, who was succeeded by Natush Bush, but who, due to pressure from the people, had to hand over power to Lidia Gueiler Tejada until July 1981, when the country seemed to enter a democratic period of stability.

General Luis García Meza Tejada, backed by senior military leaders and Colonel Luis Arce Gómez, starred in one of the most tragic episodes in Republican history that later led to a Responsibility Trial whose sentence was handed down by the Supreme Court in March 1993 by the crimes on Harrington Street, the assault on the COB with camouflaged ambulances and the murder of the leader Marcelo Quiroga Santa Cruz, the semi-precious stones business of La Gaiba and drug trafficking.

García Meza was overthrown by Ceso Torrelío and Guido Vildoso, until finally on October 5, 1982, the expected democratic stage began, with the handover of power from General Guido Vildoso to Dr. Hernán Siles Zuazo who is called from exile to assume the Presidency of the Republic for the UDP, who, later, would star in the worst hyperinflation in Bolivian history.

That fact led to him leaving power and Víctor Paz Estenssoro took office once again, this time imposing neoliberalism with the famous 21060 that put an end to hyperinflation, but which established the beginning of a new economic policy based on stabilization. of the economy and the reestablishment of the authority of the State and the Government, drastic reduction of the fiscal deficit by increasing prices of hydrocarbons and freezing wages, creation of the Bolsín administered by the Central Bank, reduction of the state bureaucracy with massive layoffs, support for exports and freedom of imports and the restructuring of COMIBOL, YPFB, and CBF.

The immediate reaction of the COB, with a general strike, was neutralized with the state of siege and the confinement of important union leaders. In October, the President signed with the opposition majority of ADN, led by Hugo Bánzer, the so-called Pact for Democracy. Faced with the so-called —Marcha por la Vida in which 1500 miners advanced from Oruro to La Paz, the second State of Siege was decreed and the march stopped in Patacamaya.

In this way, the restructuring of COMIBOL was carried out, which consisted in the closure of several mines and the dismissal of 18,000 mining workers out of a total of 27,000 beginning a relocation process. Paz Estenssoro is succeeded by Jaime Paz Zamora, national head of the MIR in an alliance called the Patriotic Agreement with his old enemy, Hugo Banzer's DNA. Paz Zamora ruled for four years in a regime characterized by a significant increase in corruption.

Gonzalo Sánchez de Lozada succeeds him, for the MNR supported by the MBL and the UCS of Máx Fernández, a government characterized by the continuation of neoliberalism and a lack of credibility of national politics that is worn down by sectarian and personal concerns of a few and the dangerous loss of confidence of all the people.

His government was characterized by the development of a policy of modernization of the State, with transcendental measures of great long-term projection, such as the Educational Reform, the capitalization of the main state companies, decentralization and Popular Participation.

It is at this point that Radio La Plata once again defends the interests of the region, by facing the capitalization of the Sucre cement company, FANCESA, together with the Civic Committee, the Departmental Workers' Union and the Union of Workers of Fancesa and transporters who They go on an indefinite general strike and receive the support of the San Francisco Xavier University.

The then Mayor of the city of Sucre, Germán Gutiérrez Gantier, according to a publication by Correo del Sur of August 04, 1997, warned about the consequences of the blindness of wanting to compete with a weakened and small factory such as Fancesa against giant consortiums that had already entered the country with the birth of Itacamba, a new cement company.

In his own words, Fancesa was destined for failure. Gonzalo Sánchez de Lozada ended his mandate on August 6, 1997 and transmitted the command of the Government to General Hugo Bánzer Suárez who, having triumphed in the electoral elections on June 1 of that same year. He was appointed Constitutional President of the Republic for the period 1997-2002, but did not fulfill his mandate for health reasons.

The nearly 20 years of Bolivian democracy have been marked by the institutionalization of a regime of coalitions and pacts, called —pact democracy, for the achievement of the political stability of the country and economic governance, but which opens the way to a new distribution of the control of state institutions between the different traditional political parties called —political quota, which generated a growing problem of governability, division and corruption in the public administration.

When President Hugo Bánzer Suárez resigned, Vice President Jorge Quiroga Ramírez assumed the presidency on August 7, 2001. He called general elections and handed over the Presidency on August 6, 2002 to Gonzalo Sánchez de Lozada who was inaugurated for the second time, but he resigned on October 17, 2003, after a bloody massacre in the Gas War in the city of El Alto de La Paz.

The Vice President of Formula, Carlos D. Mesa Gisbert, assumed the Presidency, who served on an interim basis for one year and eight months and then resigned. The Presidency of the Executive Power was entrusted to the President of the Supreme Court of Justice, Eduardo Rodríguez Veltzé, on June 9, 2005 and according to the mandate he called general elections.

Evo Morales Ayma, obtained 54% of the votes in 2005 and assumed the Presidency of the Republic on January 22, 2006 for a period of five years until 2011. In this second five-year period, political structural changes took place in the country. The Constituent Assembly is installed in the city of Sucre and after prolonged debates, a New Political Constitution of the State was proposed, which was later approved by means of Constitutional referendum in January 2009.

On this occasion, Radio La Plata does a rigorous informative monitoring of the events of the Constituent Assembly and witnesses the events of La Calancha where three young university students lose their lives for defending the return of state powers to Sucre, in violent repressions carried out by police officers.

President Morales called general elections, initiating compliance with the New Political Constitution of the State, shortening his mandate by one year, and he was re-elected President of the Plurinational State of Bolivia for five years, obtaining 64% of the votes.

Radio La Plata in the democratic era has been one of the pioneers in broadcasting electoral processes with its Central Control program, having, when the city was smaller, an informant at each polling station and a correspondent in each province of Chuquisaca.

Before the elections, he conducted interviews with the candidates to find out their proposals and concerns. In this sense, many civic leaders and national candidates for the presidency asked Radio La Plata to address their adherents and co-religionists from the balconies of the station in Plaza 25 de Mayo since the time of President Hertzog, Villarroel, Víctor Paz Estenssoro, Hernán Siles Suazo, Jaime Paz Zamora.

In the perception of journalist Aldo Quaglini, Radio La Plata in politics has been more or less like a kind of melting pot, since it has been made up of a plurality of people of different thinking, who have prioritized above all the defense of Chuquisaca's interests. Looking for more global objectives that are those of the Department and the nation.

René Rosquellas Fernández, who worked in the radio for about 10 years, affirms that in the journalistic and opinion field, Radio la Plata was always a leader. This characteristic constituted, of course, a condition of opposing facets that radio had to assume permanently.

On the one hand, it was the station in which the community trusted, thus granting it representation in the fight for its interests. However, the radical criticism and the clear position of Radio La Plata, meant for many political authorities a dangerous control and an uncomfortable control of their activities. This translates into threats and even persecution of executives and journalists of this media.

Economic impact

Radio La Plata was closed for defending the Cement Factory FANCESA

On Saturday, March 27, 1948, the foundations of Sucre shake after a strong earthquake (6.4 degrees on the Richter scale) that left three dead and several wounded, its colonial adobe constructions were destroyed, deep cracks were produced in some buildings, the roofs of several houses collapsed, walls were cracked, the vaults of some temples, among other damages.

Faced with this devastating panorama, the President of the Republic at that time, Enrique Hertzog, declared his Constitutional capital a disaster area and created a —Reconstruction and Relief Committee levantar to raise it back to Sucre. At that time, it was thought to give it other functions, not only administrative, but also promoting industry and agriculture.

This committee was made up of the main local and national authorities who, after an evaluation, estimate that 300 million Bolivians would be required for reconstruction.

The General Treasury of the Nation (TGN) did not have that amount, so it decides to create a tax on the sale of foreign currency in the proportion of one Bolivian per US dollar, which in the long run becomes the largest source of funds for face relief and reconstruction tasks.

In this context, it was decided to create the National Cement Factory (FANCESA, as a productive company that was going to contribute to the reconstruction of the city, ensuring sources of employment, the generation of its own capital for its subsistence and for the development of the region. But it took ten years from the announcement of its creation to its full operation - from March 27, 1948 to January 21, 1959 - due, as always, to bureaucratic problems, the carelessness of its authorities and the political situation. and social of that decade in which the country was submerged.

Radio La Plata went on the air on November 6, 1943 and when the earthquake occurred, the station had already been in the air for five years and, as the only means of communication, began to take a greater role in all of the events of the city. At that time, its young director, Gregorio Donoso Daza, together with the team of announcers and journalists, promoted solidarity campaigns to collect food, food and clothing for people who had lost part of their things in the earthquake.

But given the need, Radio La Plata took the lead and became the articulator of regional demands, particularly on the FANCESA issue. From its foundations to its operation, its participation was leading, because the idea of forming a cement factory was born in the station. Mario Gantier Alfaro, a journalist for Radio La Plata and protagonist of the defense of Fancesa, relates that as a result of the concern of the Junín College professor, Manuel Varea, who brought samples of limestone from the Cal Orco area to the radio, Where the main factory of the Chuquisaqueños used to be and currently operates, the idea of building the factory began to be coined.

The idea is well received on the radio and begins to be their heritage in addition to promoting it. The journalists' initiative is assumed by the Chuquisacan deputy, Daniel Gamarra, who presents a law for the construction of the National Cement Factory (FANCESA). The Parliament of that time approved it.

For about three years, the proposal to create FANCESA was cooling off due to the lack of interest of the authorities at the time. Even more so when, in 1952, the Revolutionary Nationalist Movement (MNR) assumed the leadership of the State.

At the beginning of 1953, Radio La Plata, through Mario Gantier, denounced that the MNR did not want to build the cement factory. He says that he personally wrote and produced radio jingles that read: —Pueblo de Sucre, the MNR intends to prevent the construction of the Cement Factory.

Another message stated: —Authorities of Sucre and Chuquisaca know the intention of the MNR Government that does not want a factory for the development of the Region

Gantier points out that when the messages began to be spread it was on a Sunday, the next day, a Monday, the Plaza 25 de Mayo was full of people, particularly university students who protested against the Government for preventing the construction of the factory and, even, there was a stoppage of the University.

Sucre's movement, led by the San Francisco Xavier estates, was so great that it managed to —perforate the MNR government and it was forced to retreat from its initial position until it accepted the construction of the cement factory.

But this defense of FANCESA cost Radio La Plata the first closure of its broadcasts. Gantier says that from February to May 1953, the then prefect Carlos Torres Rojas, founding partner of the station, friend of Gregorio Donoso and broadcaster of the station, informed him that the radio, by superior instructions, was closed.

During those 120 days, the station was silent but received the support of its listeners through communications and letters that, unfortunately, could not be broadcast due to the absolute power that the MNR had at that time and avoided any demonstration to reopen the station.

In May of that year, Radio La Plata went on the air again after an agreement between the station's director and the Prefect. Donoso agrees to spread the jingles about the arrival of Víctor Paz Estensoro to Sucre and the government suspends the closure.

From that episode until the operation of the Factory, La Plata carefully monitored the entire consolidation process of FANCESA, repeatedly denouncing the delays that arose in its implementation.

The station, during all that time generated various campaigns using communication tools. Editorials, communiqués, jingles, and special programs became his weapons to defend himself against a government that sought to silence the initiatives.

But in this case, the natural allies were the university students from San Francisco Xavier with whom continuous mobilizations were organized to assist in the efforts to build the factory, in its various stages. According to Gantier, at that time they did not have the help of the Mayor's Office or the Prefecture, because they responded to the Government.

Claudio Andrade, researcher and author of books on the history of the National Cement Factory (FANCESA), says that the station was very zealous in reporting on the continuation of the works, since there were always problems, which is why it is explained that its construction it took 10 years.

Andrade, based on his research, recalls an episode about the role of Radio La Plata. He relates that in the first government of Víctor Paz Estensoro, after the agrarian revolution of 52, the heavy transport drivers began a mobilization demanding resources for the construction of FANCESA.

Juan Lechín Oquendo, leader of the Central Obrera Boliviana and leader of the miners and one of the protagonists of the 1952 revolution, arrives in Sucre.

Radio La Plata through its airwaves begins to report on the presence of Lechín in Sucre and all the people reported gather around Plaza 25 de Mayo and its director, Gregorio Donoso Daza, coordinates with the transport leaders to start a vigil until get the government to respond to regional demands.

Thus, the transporters take Lechín hostage in the current Chuquisaca Governor's Office building and achieve a commitment that the State's financing for the National Cement Factory will arrive.

The historian also remembers another episode. Carlos Torres, personal friend of Gregorio Donoso, partner and former radio host of Radio La Plata, becomes Prefect of the Department.

Thanks to that relationship and the experience and knowledge that Torres had acquired during his time on the radio, he promoted the requests of the station that were linked to the execution of Fancesa, but later he was the one who ordered the closure of the station.

Andrade said that Radio La Plata was always together with the Chuquisaca civic movement, alerting the population and informing about the long process of building the factory.

Moreover, in the archive of the San Francisco Xavier University, there are letters with the radio letterhead, where it is stated that he played a very decisive role in the continuation of the works, adds Andrade.

The journalist and lawyer, Gabriel Peláez, considers that La Plata's greatest contribution to the birth of Fancesa was having generated the idea of creating a cement factory and leading the population in that line, since, at that time, it was they manage several alternatives to invest the resources of the State.

Before his death, the director of Radio La Plata, Guido Donoso, said that the station was not wrong in generating and promoting the idea of building a cement factory for Sucre.

The results, its growth, the generation of resources and the sources of employment, after 50 years of operation and becoming the main factory of the Chuquisaqueños, prove us right.

Strong support of Radio La Plata to the Chuquisaqueña industry

Aldo Quaglini, to date considered one of the most prominent journalists who worked at Radio La Plata, highlights the firm support that was given to the Chuquisacan industry, mainly to the Fancesa Cement Factory, the South SIDS Industrial Society, Sureña, the Factories of chocolates and chocolates and factories of hats among others.

Hence the idea of making a program called —Chuquisaca Industrial, a program that visited the different factories of the city, medium and small in order to make a description of the production process, the commercialization of the product, its achievements and the difficulties they were going through. The program was broadcast on Saturdays as an attempt to make known the development of the Chuquisacan industry in order to revalue it.

Later, the program —Chuquisaca en Marcha emerged with the idea of integrating not only the city of Sucre but the department of Chuquisaca, dealing with issues of an economic, social and cultural nature in the provinces of the department. Radio La Plata assumed the reliable defense of the first Sucrense bank, the National Bank of Bolivia, and the defense of telephone cooperatives, Cotes. Likewise, he promoted from the microphones the realization of productive fairs that made visible the characteristics and productive capacities of the provinces of the department. In recent years Radio La Plata, from the direction of Guido Donoso Bleichner (+), supported the productive component in Chuquisaca and contributed to the strengthening of the autonomous municipal governments by carrying out information dissemination agreements with municipal programs of the Municipal Network and the Association of Municipalities of Chuquisaca AMDECH.

Radio La Plata defender of the popular economy. Radio La Plata has been much of its history a defender of the popular economy. In this, the journalist and broadcaster Jorge Revilla Aldana played a very important role at the time of price controls with his traditional —Reportaje a la Vidal, where he cared about the small things that interest and are fundamental in the family basket.

Impact on university development

University Autonomy and Radio La Plata

The relationship between the San Francisco Xavier de Chuquisaca University and the La Plata station was always very close. The coincidence of both institutions was the defense of the interests of Sucre and Chuquisaca and that were reflected throughout history. As a result of this close civic relationship, the radio station was closed for defending University Autonomy in 1955.

La Voz de la Capital became a channel that, on a daily basis, was used by university leaders to express their ideas and thoughts, not only political, but also institutional and civic in nature.

According to Mario Céspedes Toro, radio host, La Plata produced and broadcast several university programs. These spaces began to go out into the ether in the years 1945 to the 50's. In these broadcasts, campaigns to defend autonomy were generated, both in democratic and de facto governments.

In 1950, Víctor Peláez conducted a university program with strong opinion articles in defense of the University and its autonomy. From then on, the radio unwaveringly complied with the defense of the University and its autonomy.

A concrete event occurred in 1955. The leader of the Central Obrera Boliviana (COB), Juan Lechín Oquendo, arrived in Sucre together with peasants to intervene at the San Francisco Xavier University. The political decision was made by the then president, Víctor Paz Estensoro.

Radio La Plata reported on this event and, through its airwaves, called for the defense of university autonomy. That government intervention lasted for three months.

Mario Gantier Alfaro, a journalist for the station, relates that during that time, the station transmitted information about this event and provided coverage to groups of university students who were protesting the MNR regime.

The broadcasting of interviews, editorials, and programs with university content did not appeal to the MNR government, which is why, for the second time, the station was closed. But, this time, according to Gantier, it was only for three days, thanks to the reaction of public opinion that mobilized and protested this arbitrariness.

The University Court, at that time was the weekly newspaper of the university students of San Francisco Xavier and was directed by the former vice president of Bolivia, Julio Garret Aillón.

In that medium, Radio La Plata was qualified as a defender of University Autonomy.

Gantier, in another facet of the relationship with the University, says that in 1948, when an earthquake occurred on March 27, a new anniversary of San Francisco Xavier was celebrated. That day both teachers and students celebrated their anniversary.

Radio emissions were suspended from 9:30 p.m. due to a power outage due to the strong seismic movement of 6.5 degrees on the Richter scale. Gregorio Donoso Daza, managed to bring energy from the Charcas millinery to Plaza 25 de Mayo, to inform the city and the department about the damage caused by the earthquake.

The following day, Sunday, March 28, 1948, both institutions came together to organize a campaign to collect food and clothing to help people who had lost part of their belongings as a result of the earthquake.

Years passed and the station continued to defend regional interests together with its natural allies such as the university leaders who, with their youth, determination and commitment, became bastions of defense of their University and Chuquisaca.

On other occasions, the radio station was taken over and used by military governments to broadcast their messages. The director, Don Gregorio Donoso, related that on several occasions he put his own life at risk to defend his heritage and his family.

From these interventions, various stories of courage emerged, of firm defense of freedom of expression, university autonomy and freedom of the press, resulting in arbitrary detentions and advertising cuts, as well as lost equipment and materials. Unfortunately, the station's nightclub was the most affected.

The institutional link was maintained until 2011. The journalist Edgar Mansilla, for more than 15 years, led the University and People program financed by San Francisco Xavier and it was broadcast on Saturdays from 07:00 to 09:00.

Social

Promotion of Radio La Plata to the Creation of the Communication Sciences Career

Radio La Plata, together with the Chuquisaca Press Workers Union, promoted the creation of the Communication Sciences Career of San Francisco Xavier de Chuquisaca.

For several years, the Sucre press union organizations already had the intention of creating a career for journalists to become professional and obtain an academic degree. In 1989, the idea got stronger. Thus, the first contacts were made with the Chuquisacan journalist Eliodoro Aillón Terán, who lived in Quito, Ecuador. He had extensive experience in the subject because he was a professor not only in Ecuador, but also in other South American countries.

Based on his ideas, in Sucre, an academic proposal for its creation begins to be elaborated. That task fell to Doctors Ruffo Oropeza, Ignacio Mendoza and Orlando Tapia, who, at that time, were the authorities of the Law School.

Parallel to this academic work, restless young people like Juan Torres and Yuvert Donoso, began to summon people who wanted to study the communication career.

Thus, in the auditorium of Radio La Plata, the first meeting is held.

At the station, during all that time, it became the center of operations to report on the progress and negotiations with the university authorities as the interest of young people in this new alternative of professionalization grew.

The organizers were surprised by the massive presence of young people who participated in the meeting. About 300 people came to the station and a driving committee was created to manage the creation of the race.

Dr. Ignacio Mendoza became the teacher who reported on the procedures, their results and what characteristics the future university career was going to have.

After several academic meetings, negotiations with directors and deans of the other faculties, on January 29, 1989, the rector of that time, Jorge Zamora Hernández, gave the green light to the creation of the new career of San Francisco Xavier and, now After 22 years, it has become a consolidated academic unit with the projection of continuing to grow at the rate of the new Communication and Information technologies.

Cultural impact

Bolivian message

Radio La Plata's contribution to the culture of Sucre and Chuquisaca begins on the day of its inauguration, on November 6, 1943 in a room of the house belonging to the Jager family on Bustillos street at the corner of Plaza Zudáñez in the city of Sucre. .

There, after a few short opening words from its partners, the first foundational performance of the radio is carried out by the Duo Rendón Arandia and the Estudiantina Policial made up of prominent artists from our environment.

They were the first artists to perform on November 6, the day of the founding of Radio La Plata, to which the authorities of our medium were invited.

One of its founders, Mr. Antonio Bazoli, describes the moment in an interview conducted in 1993 as follows: -... Well, Don Carlos Torrez was the one who gave the first word of Radio La Plata on the day of its inauguration. Of course, later I and Don Gregorio Donoso also spoke, who gave a little enhancement to the inauguration by inviting two musical groups to play.

Don Gregorio Donoso was very skilled at contacting music... it was not lacking where he brought folk music from. By then here in Sucre everyone listened to classical music and light music, but not folk music, that is why I say that Radio La Plata has always promoted folk music through Don Gregorio Donoso, even that did not cost anything to the radio because the musicians They did not charge but Don Gregorio paid for the soft drinks ...

Until after the 70's, in the celebrations of the Sucre society, the first arpeggios of a cueca, a dance or a parade were heard, and people took the event as the conclusion of the party.

Are they voting for us? Many of those present used to affirm.

The ladies collected their purses, the men covered their shirts and ties, with the jacket that had remained on the back of the chair, and they sipped the last drinks, preparing to leave the premises of the social party. Some were encouraged to dance and rounds were made to the sound of huayños and parades, putting together a real cacharpaya.

While this was happening in salons such as the Foyer del Gran Mariscal or in restaurants or private party rooms, generally located in the center of the city, in popular cantinas and chicherías Bolivian popular music prevailed, with live performers leaning towards the chuquisaqueños cuecas and dances.

There is no exact date on which Radio La Plata began to broadcast Bolivianity Message, due to the data collected, the live presence of artists sporadically in the Auditorium Hall of the station, then gave way to the structuring of a periodic program and on a special schedule.

On Sundays before one in the afternoon and even before sports broadcasts. Chuquisaqueña popular music broadcast live by a long list of artists who accompanied the family's Sunday lunch consisting of a peanut casserole and a spicy pepper.

What criteria prevailed for Radio La Plata to have a vocation for disseminating popular music from Chuquisaca ?; Was there a decision by the Issuer's Management to meet this objective ?; Was it the desire to fill spaces with music that was not fully accepted by certain circles of society?

We transferred these and other questions to the one who was part of the Radio La Plata team in the 60's, 70's, 80's and part of the 90's, the Journalist Aldo Quaglini Renteria, who for 19 years led, among other programs, Message of Bolivianity.

What was behind Message of Bolivianidad? Was the question posed.

I began to host the Bolivian Message in 1967, and at that time the program had its own history, it had its artists, it was a point of reference for the notes that came from outside listeners of the 31-meter short wave of Radio La Plata

It was not strange to read reports from Canada, Japan, the United States, from several European and Latin American countries and naturally from the Departments of Bolivia Guido Donoso, who months before had assumed the Coordination of the Station, responded to each message received with a banner from the Radio, later they were also sent to make banners typical of the program. Guido was the controller, the one in charge of recordings and the one who selected the music for each Sunday. He handed me the cover of the recording tape with the list of the songs and I wrote the appropriate scripts for the presentation of each song, making reference to the lyrics, the name of the song or some reference to the interpreter (s).

There was a certain fear of not sustaining the program with the same skill that others had done, however in 1968, the Union of Radio and Television Workers awarded us the distinction of being the Best National Music Broadcasting Program. The Radio gave Message of Bolivianidad a Chuquisaqueñista tone, while continuing to introduce national music produced in other latitudes. But, in addition, the station opened its morning and afternoon programs with Bolivian Music and introduced a half hour of national music before the central newscast at noon. I had the privilege of talking a lot with Don Gregorio Donoso, and it is in those talks that I found some explanations for this vocation to spread Bolivian music, before regulations were launched in this regard.

Don Gregorio was a veteran of the Chaco War. That war that concentrated Bolivian soldiers from different latitudes of the country, men with different ways of being, of expressing themselves, of singing, with different visions. All of them reunited in unfavorable conditions defending national integrity. In the pauses of the fighting or in the transfers from one place to another whistling or humming the arpeggios that came to mind.

Cambas, Collas, Chapacos, Aymara, Quechuas or Guaraníes united in the burning sands of the Chacoll, generated in those Bolivians a deep national feeling, and a practical manifestation of that feeling is music. These feelings were strengthened upon return, when listening to topics related to the war, to the Detachment 111, to 220, Boquerón Abandonado, Infierno Verde, and others.

And that feeling remained in time, Don Gregorio suggested groups and themes to be disseminated. That turned into a pillar of the radio, was translated into a policy of valuing what is ours, of promoting its diffusion, of making way for the national in dance halls and that popular music and then folk music is not only limited to the very popular places, but have their place in all Chuquisacan society.

Later, the Bolivianity Message will have to do what the Disco Manía programs did, which presented the latest national and international hits in various genres for the youth.

Message will do so with the latest productions of national popular and folk music produced by the different record labels without departing from his chuquisaqueñista inclination.

Was it just to spread the music or were other additional goals met?

Bolivianity Message was not only a record player or a tape player, it promoted groups, artists, ensembles. It gave them greater visibility than they achieved in the unfolding circles. It fulfilled that sentence of the communication that indicates:

What is in the media exists.

The Estudiantina Valda with whom the live performances began, the Rendón-Arandia Duo, the San José Ensemble, Los Kollas, Don Fidel Torrico before their recordings at Discolandia, the Estudiantina La Plata, the Municipal Estudiantina, Carlos Ruiz, Alberto Vargas, Enrique Cuéllar, Los Indios, Conjunto Serenata, Conjunto Churuquella,

Filiberto Auza, Román Romero, Mauro Núñez and their group, Gerardo Serrano, Los Masis, Los Primos and many others, were mentioned in national and international reports and naturally heard in the city and its provinces.

Don Enrique Cuéllar, I don't know how many cuecas and bailecitos he will have premiered at Message of Bolivianidad, like other groups and soloists who performed at Message. In this case fulfilling another task that of promoting what is ours.

In addition, very nice things happened, the members of both groups for special occasions formed temporary duos or trios, they gave it a name while keeping their identity reserved so as not to disturb their groups and they acted once or twice and nothing more. But I think the most important thing was to like the popular music of Chuquisaca. We also spread aspects related to our festivals and our customs, he acquired value of consulting the work of Professor Luís Ríos Quiroga: Chuquisaca Folk Calendar.

He was an interviewee and wrote us some special articles for Message of Bolivianidad, later that task will give way to a cultural program called LUMEN.

Beyond these considerations, what other aspect do you consider a contribution from Radio La Plata in this area?

Maybe something that went unnoticed. Radio La Plata with its program Message of Bolivianity and the diffusion of the music of Chuquisacan artists gave way to the generation of two local record companies. Don Ángel Quispe installed the —CAPITAL Label and Luis Velásquez the Charcas Label and both produced SP records with the groups that performed in Message of Bolivianity.

Some of them, with the corresponding permission, used the name of Message, of Bolivianity for some of their deliveries, and even some logos that were created on the different anniversaries of the Radio. Today I understand that the team to produce one of the two is on Radio La Plata. Costs and the market handled by the national record companies determined its closure, but the memory of these ventures remains and that they were successful while they were in force.

Did Radio La Plata, then, have an influence in giving the real location to Chuquisacan music?

Of course, I think that young people from the 60s to the 80s, we do not see the music of Chuquisaca and the national music in general, as the farewell to the party, but as they start from it. This added to the efforts of important groups in the country, I believe that we see national music as part of our identity and of the Chuquisaqueña in particular.

We can enjoy international themes that marked the different times, but also, not only enjoy but feel our local and national rhythms. On these bases, the new generations have nationally the expression of their national identity, their strength and their love for what is ours, the youth of the entrances thus shows us. In this task, Message of Bolivianidad put its grain of sand, a grain of sand that came from the Bolivian chaco, that meeting point of the diversity of Bolivians.

Contribution of Radio La Plata to Tourism.

Aldo Quaglini refers to the station's contribution to tourism. For example, in the 1970s, Radio La Plata carried out the —Internal Tourist Circuit of the City of Sucrell, in coordination with the Honorable Municipal Mayor of Sucre, the National Cement Factory and the Charcas Museum.

Fancesa provided a bus every Saturday in which the Siete Patas de Sucre and the Divortium Acuarum (Divorce of the waters that go to the silver and Amazon basins) were visited. The path on the left leads the waters of the Quirpinchaca River to the Pilcomayo River that flows into the Río de la Plata Basin. The path on the right leads the waters of the Rio Chico that later becomes the Rio Grande, empties into the Rio Piraí that runs towards the Amazon Basin.

The tourist circuit was carried out to motivate the internal tourism of the Sucrenses themselves so that they know their own thing and develop a positive attitude towards the increasing visitation of tourists.

On the other hand, the station was the first to initially broadcast information about the discovery of the dinosaur footprints at Cal Orko. It was the journalist Edgar Canedo Baspineiro in 1992, who, with his journalistic acumen, obtained the data and disseminated it about this finding that, currently, becomes another tourist attraction in Sucre.

World Discometer

Another of the great cultural contributions of Radio La Plata is the Discómetro Mundial program conducted for many years by Mr. Tito Antonio Durán, whose support was essential to make visible, maintain and enhance the artistic movement in the city of Sucre.

Discómetro Mundial was a discomanía program, whose main objective was to present national and international musical novelties. Its special characteristic was to promote the appearance of groups of various musical styles from rock to traditional Chuquisacan music itself. Among the rock groups that were promoted are Los Ketzers and Los X-5 in the 60s, Trilogy, Crewman and Moby Dick among others in the 70s and 80s,

Arcángel, Requiem, Black Widow, El Silencio, Laguna Mental, La Logia, Lljawa and Maldita Jaqueca among others in the 90s and 2000s. For its part, traditional Chuquisaqueña music found a privileged place in the Discómetro Mundial program, giving rise to musical groups such as the group Horizontes, as described in an article published in the newspaper Correo del Sur on May 17, 2012 that states: —The Horizontes Group was born into artistic life on May 17, 1982 on Radio La Plata. The first members, led by Jorge Poppe, projected a musical group that could contribute to the enrichment of national folklore. Little by little they were achieving it.

With the experience, skill and prestige acquired, they raised their art with the recording of their first LP that included songs such as Sangre Española, La Flor de la Dalia, Cueca del Student, and others that quickly won preferential places not only in the regional scene but also national.....

However, there can be no better opinion than that of the listener himself, for which the following is part of a letter written by Mr. Germán Arturo Marañón Matienzo, listener of Radio La Plata that was published in the newspaper's —Suplement de Oro Unionll in November 1993, which is described as follows:

As I sit down to write these lines, close my eyes and go through the movie of my life from approximately thirty years ago, I feel shuddering, living again the times when, counting just 14, 15 or 16 years old, I waited with the deepest anxiety. the arrival of 13:10 to certainly listen with relish:

Nightfall of a hectic day of the Beatles ”, as a magic curtain to attend the audition of my magnificent program“ The Unforgettable World Disk Meter ”

Today, as I approach half a century of life, I am sure that thousands and thousands of parents, even with youthful soul and spirit, will shed a tear for those years in which the well-accomplished voice of its driver, transported us to all the stages of the world with our longed-for daily premieres of worldwide exclusivities, since Sucre and Discómetro Mundial, has been in our years, something like the mecca of world record production producción.

I do not forget, when even interrupting lunch we would have to run to the studios of our beloved Radio La Plata then in the Plaza 25 de Mayo to pick up the multigraphic lyrics of the day's songs, I do not forget when the unforgettable song of Jesus Christ was premiered.

Who could forget the era of —Javier Solízl, the one with so many ballads and rancheras, or the beautifully deep voice of Enrique Guzmán with his song that we all still sing: Tu Voz..... How to stop thinking about the continental irruption through the Discómetro World Cup in Sucre and Radio La Plata of the unforgettable: Palito Ortega, the Tucuman who crimes us and does so even with topics such as the Map, El Jacaranda, Primer Amor, etc .; and the Santiagueño Leo Dan and the songs with the woman's name that even today when humming we always do it only by listening to our noon program of the Voice of the Capital.

What to say about the national premieres of the Beatles, if even today in family gatherings we dance with Michel, Yellow Submarine, Obladi Oblada.

Matienzo ends up longing for Who would be fifteen again ... to listen to our World Discometer and continue remembering voices as beautiful as those of the Arriagada brothers, El Dúo Dinámica, Paul Anka or Neil Zedaka, Los Cinco Latinos, Los Platers or the Teen Tops with their straws ...

World disk meter in another of its facets imposed the music of the carnival in Sucre, promoting the rescue of traditional music performed by sicuris and bands, which Don Tito Antonio Durán recorded and broadcast through the microphones of Radio La Plata.

It was at that time that the idea of awarding the best comparsa with the Cascarón de Plata arose that would give way to a larger one that sought to revalue and rescue the carnival customs of previous times through the Carnival of yesteryear with the youth of always.

Germán's Disco

Germán's Discoteca was born into the ether on June 16, 1980. Freddy, his younger brother, decided to create the program as a tribute and a way of remembering his brother who had passed away on the same day as his mother's birthday, Crescencia Bleichner of Donoso.

From that date, until today, Freddy Donoso, is in charge of selecting the music of the 50s, 60s, 70s and 80s, thinking about the taste of his brother. Germán was a bohemian man and very committed to his family and his radio and, in his time, he was one of the men who contributed to the growth of the station.

This program is broadcast every Saturday, for a period of two hours, even now, all the cassettes and records of the time were digitized and a separate disco was created with very well selected music.

Carnival of Yesteryear

At the initiative of Radio La Plata and in coordination with the Municipal Government of Sucre since 2000, the entry of the —Carnaval de Antaño with the youth of alwaysl is developed, whose objective is focused on rescuing socio-cultural, ethical and moral values to Through the remembrance of the traditions and good carnival customs of yesteryear, to rescue the gastronomy and drinks typical of the carnival in Sucre, the clothing of past times and the game with flowers, shells with lemon or perfumed water.

In the words of the coordinator of the Carnival of Yesterday on Radio La Plata, Willy Renteria, the Carnival of Yesterday is an integrative and tourist activity that is a national reference that involves children, adolescents, young people, the elderly and the elderly, from the city and from the provincial capitals of the department or Chuquisaca....

The Flower War, the picaresque interpretations of the student women, the traditional music of the Sucrese Carnival interpreted by musical bands, sicuris, the dance, the tiger's milk, the chicha, the avocado and picadillo sandwiches, the perfumed shells, the confectionery, Flower petals, balloons, mixtures and coins are the inevitable addition to the warm mornings of Carnival Saturday, as is the music interpreted through guitars, charangos, quenás, tarkas, panpipes, bass drums, drums, cymbals, cornets and trumpets that makes adults and children dance throughout the course of the carnival of yesteryear, which has revived for more than a decade, the tradition and customs of Sucre and Chuquisaca....

The carnival of yesteryear summons various categories among which stand out the floats or allegories, students and comparsas, where the incentives are financed by the Municipal Government of Sucre.

Likewise, it highlights the value of the female students, among which the Estudiantina Tarko, La Plata and Los Destacados stand out, who collect applause every year for their choreography and the lyrics of songs that refer to recent events, wasting good humor and dedicating verses spicy to national and local authorities, displaying costumes, flowers, perfumes, mixtures and streamers.

The Carnival of Yesteryear does not only captivate the local public, but also foreign visitors, such as the representative of the United Nations Office on Drugs and Crime in Bolivia (UNODC), César Guedes, and his wife Lisa Moreau, as described the *Diario Correo del Sur* on February 19, 2012.

This delegate said that on his days off he wanted to visit this beautiful city and take the opportunity to see how Carnival is celebrated. He was delighted by the celebration and the respect with which older adults are treated, which should be sown and maintained, he opined. "I recommend that visitors do not lose sight of Sucre, where there is a great historical display that is worth seeing, not only through cultural and musical manifestations such as the Carnival of Yesteryear, but also because of the historical framework that this represents. city that is perhaps the most beautiful in Latin America," he said.

Other important cultural contributions: In the words of Guido Donoso Bleichner, "... one of the best works of Radio La Plata at the national level is Don René Rosquellas Fernández (Roque), who jointly developed several of the members of Radio La Plata in the 1960s, a humorous program called: Moscardón del Aire del Buen Humor Chuquisaqueño, which was broadcast weekly for political humor and humor in general. Later, René Rosquellas, already in the city of La Paz, creates and directs with the same principles, the humorous program Confidencias that up to the present is broadcast on Radio Panamericana....

Indeed, Don René Rosquellas in response to the question posed about the contribution of Radio La Plata in the area of culture, describes: "... My presence on Radio La Plata, between the years 64 and 70, it was a time of enriching and pleasant experiences, not only in the field of communication, but in the formation, increasingly solid, of a new generation of communicators within the station.

It was, certainly, a group that also contributed with the energy and creativity typical of youth, to the communicative force that has always characterized Radio La Plata... .; Let me recall, among them, Tito Antonio Durán, Aldo Quaglini, Carlos Orías, Abelardo Erazo, Gonzalo Fortún, Renato Zerda, Juan Figueroa, Ivonne Urey, Freddy Donoso, Wálter Aldayuz, Edgar Canedo, René Rosquellas and others, all led by of course, by Guido Donoso.

This group gradually began to reinforce the work of established radio players, such as Jorge Revilla, Mariano Rojas, Mario Gantier, Julio Entrambasaguas, Eduardo Figueroa and Walter Durán, among others, chosen by Mr. Gregorio Donoso to permanently reaffirm the hierarchy of Radio La Plata as The Voice of the Capital ...

Under this concept the presence of this was justified, which, born as a private concern, little by little became one of the most representative institutions of the department. This is demonstrated by the role played by Radio La Plata as spokesperson for the most important interests of Chuquisaca. The needs and concerns of the University of San Francisco Xavier, for example, had their channel of expression through the frequencies of our station ...

Almost all the cultural, scientific and sports activities of the University were covered in the journalistic plane by Radio La Plata. And not only in this, but also in other types of activities that reflected the spirit and traditions of Chuquisaca. An example of this is the transmission, from the studios and balconies of Radio La Plata, of the University Band that, of course, summoned a large audience that was reflected in those jokes, verses and anecdotes of Chuquisacan characters.

One of them tells, for example, that one day the huge Herr Landwest and the little Manolo (Bola) Jiménez met. He said to him: How nice that I find you, Herr Landwest. I want to ask you to lend me your shoe when I die.

And what do you want my shoe for? To serve as a coffin for me. Already. Then I'll lend you my underpants too. And why his underpants? To serve as a shroud for you. In the Plaza 25 de Mayo, Doctor Querejazu, who was very tall, approached a shoeshine boy with his friends, and said: Son, I make you a proposal. What will it be, doctor? I'll give you ten pesos if you pat me on the forehead, without jumping. The shoeshine measures it with his eyes. Doctor, I make you another proposal. What will it be? I'll give him twenty pesos if he kisses my ass without bending over.

Not only journalistic solvency characterized the work of Jorge Revilla Aldana, but also his wit and mischief. That is why, on December 28, he gave information "so credible" that very few perceived that it was "innocent." He once he announced the inauguration of a new zoo. On another occasion he broadcast a parade of floats. Both information were false, and many people almost ran to see what the radio described ...

On the sports field

It is of transcendental importance to describe the contribution of Radio La Plata in the sports area from two points of view, the first, as a means of communication that has promoted a constant struggle to achieve a better infrastructure for sports and the second, it is necessary to describe support for already established sports practices and, above all, the creation of new sporting events from the radio, for which various sources have been consulted, including interviews with the protagonists themselves.

Patria Stadium and Closed Coliseum: Jorge Revilla Aldana

Radio La Plata (The Voice of the Capital) has become the main cell to promote a better sports infrastructure in Sucre, nothing else means the current Patria Stadium, which before its construction was called and for a long time the wall of the shame.

The Deportiva JRA organization, led by the qualified and remembered Jorge Revilla Aldana (+), not only insisted on claiming infrastructure for football, but for other disciplines that, over time, benefited significantly with the construction of the Coliseum Closed Jorge Revilla Aldana who bears his name, as a tribute that perpetuates his main mentor.

Radio La Plata sports broadcasts

In the city of Sucre at the beginning there was only field detachment 111, where the first matches were played, which were then transmitted by the microphones of Radio La Plata. As the journalist Aldo Quaglini described it when he said, "... In which to do sports, Radio La Plata in the 1940s stands out for being the first radio station to broadcast football from the —Cancha Detacamento 111 which was located in what is now the apple tree. prior to the National School of Teachers....

For his part, Guido Donoso Bleichner (+) in his article —Fifty years making communication... an exemplary continuity published in the Unión newspaper, wrote: -.... Alberto Bohorquez with Félix Montalvo was the first couple to broadcast from the Detachment field 111 the first football matches back in the 40s. In the 50s, 60s, 70s and early 80s, Jorge Revilla Aldana with HeriberTo Aramayo, Julio Entrambasaguas and others, stood out in sports ...

Later, there was the Sucre Stadium, popularly called the Morro de Surapata Stadium, alluding to one of the hills of the city, from where the first A of Sucre Soccer matches starring El Stormers were also broadcast with special emotion. (dean of soccer in Sucre), the Independiente Petrolero, Junín, Ferroviario and the current University.

Radio La Plata through its JRA sports program, directed by Don Jorge Revilla Aldana and with the support of the sports journalist Juan Gimenez Vedia and later with Germán Paz Vedia, covered information from the uncomfortable windows of the former university field or from the former plaza de bulls, other sports disciplines such as Volleyball with representatives such as: Dinamo, Normal, Epactales, Sporting Sucre, SENAC among many others.

They were also part of the broadcasts on Radio La Plata, the basketball matches with protagonists such as Azul, Ingavi, San Matías and later the Boxing that was staged on wooden boards in the former bullring, today the Closed Coliseum: Jorge Revilla Aldana.

On the other hand, the appearance of Indoor Soccer, occurs with an unforgettable tournament called José María Pla, where a hundred teams were quietly scored in each call.

It is worth highlighting the broadcasts of the National Swimming and Ornamental Jumping Championships from the Bolívar Park Pool, becoming Radio La Plata as the first station to broadcast this type of sport.

La Plata was a school for sports journalism, training generations of young people who later stood out in local, national and even international media.

Oscar Crespo Maurice Automobile Circuit

Radio La Plata from the beginning has accompanied and been an integral part together with the Automobile Club Boliviano Filial Sucre in the creation of the Oscar Crespo Maurice Automobile Circuit.

Although Radio La Plata had not yet broadcast its programming when the first competition between Sucre and Potosí was held on May 25, 1941 -in homage to the first Libertario Cry-May 25, 1809), which was won by the Chuquisaqueño Augusto Calvimontes, surely since it was founded in 1943, it began to transmit skills.

This is demonstrated in the Transmission Testimonials consulted by the Double Padilla-Sucre competition and signed by Professor Man Barea B. of August 24, 1959, which describe to the letter: —... Under the direction and coordination of the station station —Radio La Plata, managed by its owner Don Gregorio Donoso, the incidents of the race were clearly transmitted from various points of the Sucre-Padilla-Sucre route, the portable radios: from SCBAC, from the Bolivian Mixed Commission-Argentina, from Oilfields and Radio Sucre.

The winner was Augusto Calvimontes from Junine, using a time of 6 hours, 31 minutes 28 seconds and 4 tenths of a second, then Oscar Crespo Maurice, in car number 3 with a time of 6 hours. 45 minutes and 53 tenths, which magnificently represented Radio La Plata, third was Justino Canseco, fourth was Juan Plaza, fifth was Víctor Moscoso Mita and sixth was Luis Álvarez Oropeza. Signed: Professor Man Barea B. (Sucre August 24, 1959)... .

From then on —Radio La Plata became the transmitter of the emotions of local, interdepartmental and national competitions, constituting a valuable contribution for different national channels including the Sports Parade for national automobile transmissions such as the unforgettable ones: Gran President Víctor Paz Estensoro Award, Bolivian Fiscal Oilfields Grand Award, —René Barrientos Ortuño Grand Award, President Siles Salinas Award, Manaco National Award that although some did not go through Sucre as the competitions in 1951 First National Grand Award, in 1961 Foundation of La Paz, the Bolivian Republic Mining Prize in 1962 or the Mariscal de Zepita Prize, in any case reported on the development of these automobile competitions.

These transmissions would not have been possible without the assistance of the now defunct SERVAL, DITER, TASSA (Automatic Telephone Sucre Sociedad Anónima) and the Cooperativa Eléctrica Sucre Cessa.

The name of the Circuit is due to the visionary spirit of Don Julio Cors Zorrilla, (President of the Sports Commission) of the Automobile Club Boliviano Filial Sucre to honor an idol such as Oscar Crespo, the Dean Broadcaster with his sports program: Organización Deportiva JRA, was the driving force behind this now traditional race that is held annually and that has interesting characteristics in its layout (dirt and asphalt), an almost urban circuit because it passes through the very center of the city, in the style of the

Monaco Circuit in Formula One, a circuit attended by almost one hundred percent of the country's pilots and which has the luxury of paralyzing the city, generating an impressive economic movement through the purchase and sale of food products, spare parts, fuels, oils, accommodation service, teachers and tickets among others.

This Circuit has in its archives at least 1,500 pairs that competed until the 2012 edition.

Numerous voices have participated in the broadcasts of the La Plata station, including Jorge Revilla Aldana, Tito Antonio Duran, Aldo Quaglini, Nelson Saravia, Weimar Torres, Julio Entrambasaguas, Fabio Porcel, Jaime, Guy and Rolando Gallo, the technical part commanded by Don Gregorio Donoso Daza and the invaluable participation of Germán (+), Guido (+) and Freddy Donoso Bleichner.

Radio La Plata has had the approval of the citizens in motoring broadcasts, even worse when its announcer and Chuquisacan credit Don Oscar Crespo Maurice, suffered some mechanical mishap and left the competition, also on the windshield of the several times national champion WATER FOR SUCRE was read, claiming a need for the Capital.

Don Gregorio Donoso Daza, Director and Owner of Radio La Plata and Don Oscar Crespo Maurice among other recognitions, along with other personalities of Culture, art, music, science and history, were nominated as the characters of the 20th century in Chuquisaca, note published in the newspaper Correo del Sur on December 31, 1999.

Health impact

Radio La Plata's contribution to the improvement of health infrastructure.

At the beginning of the century, Sucre had some health establishments, including the Santa Bárbara Hospital, created in 1559, and with the contribution of the people and the medical staff represented by Nicolás Ortiz, through tombola, bazaars and donations, in 1914 complements the maternity ward, the children's ward at the hands of Jaime Mendoza and the eye clinic. The Psychiatric Hospital, founded by President Gregorio Pacheco in 1884 and administered by the Humanitarian Society of San Vicente de Paúl, also operated. In turn, there was the Sucre Medical Institute founded in 1896.

In the provinces there were hospitals in Padilla, Yotala, Camargo, Tarabuco and Zudáñez, improvised without any plan, of which very little information was available.

With the appearance of the radio communication media in the city, a great advance was made in the promotion of health and the prevention of diseases since the preventive message reached massively and efficiently to a greater number of the population through the radio waves. This generated that these media, including Radio La Plata, influence with their opinion, their comments and the information they disseminated, in the minds of the radio listening population that began to demand more and more attention to their health problems.

Thus, the ideas of improving the infrastructure and the health system in Bolivia took on more force with the support and participation of the population through the media of the time. Radio La Plata has been a faithful witness to the efforts of visionary people who with their initiative and interest have achieved the development of various areas, offering their microphones to make their concerns and challenges known to the population and in this way request their firm support. Such is the case of Dr. Hernán Hirsch, a Semitic doctor who was hired as a professor of Gynecology at the San Francisco Xavier University School of Medicine, who on various occasions was the special guest of the Radio La Plata microphones to make his concern about the high rates of cancer in the population propose the creation of a specialized hospital for this disease.

Thus, in 1949, the Cupertino Arteaga Cancer Institute, the first cancer center in the country, was built in the third courtyard of the Santa Bárbara Hospital with the essential services for the time, with offices, hospitalization rooms and adequate equipment. Thanks to the support of the University, the contribution of donations from the mining industrialist Mauricio Hoschild and the relatives of Dr. José Cupertino Arteaga, eminent doctor from Chuquisaca, co-founder of the Medical Institute Sucre.

Later, in 1966, the Nuclear Medicine Center was created at the Santa Bárbara Hospital in Sucre with Dr. Antonio Pardo, conducting research that allowed the development of permanent technological innovation.

On March 21, 1981, the Sucre Gastroenterological Institute was inaugurated, whose area of influence extended to the Departments of Chuquisaca, Tarija and Potosí, in charge of the Professor of Surgery of the Faculty of Medicine, under the guidance of Dr. Toshihiko Kamegai, Head of the Gastroenterology Project and Dr. Chikako Inoue, Medical Advisor and Coordinator of JICA.

At the end of the 80s and the beginning of the 90s, the journalist of Radio La Plata, Edgar Canedo Baspineiro, began a titanic task of support for the improvement of the infrastructure of the Santa Bárbara Hospital and the construction of the operating room area with the support of Dr. Valverde, name with which the area was finally inaugurated.

Later, the Gallo brothers, sports journalists from Radio La Plata, provide their determined support for the expansion and improvement of the La Jastambo hospital, now called Hospital San Pedro Claver.

Radio La Plata's contribution to health promotion and disease prevention.

Radio La Plata gave a significant contribution in the dissemination of information for the prevention of diseases that appeared over the years in the department, the country and the world, in its various programs, from news bulletins to musical programs such as World Discometer.

Below is a summary of the diseases that occurred in the Bolivian population that were widely disseminated by the Voice of the Capital.

Leprosy- The decree of President Hertzog for the control of Leprosy that installs a leper colony in the city of Santa Cruz is disseminated.

Tuberculosis- Radio La Plata since its foundation in 1943, gave wide coverage and diffusion to the vaccination campaigns against Tuberculosis led by Dr. Jaime Mendoza. The vaccines were produced in the BCG National Laboratory created in 1942 in Sucre and were tested in its experimental stage in the Santa Bárbara Maternity until 1944 when mandatory BCG vaccination was determined throughout the Republic, allocating funds and resources.

Yellow Fever- In 1948 the yellow fever vaccination was intensified, declaring it mandatory for the entire population of the affected areas.

Radio La Plata repeatedly broadcasts the new decree that declared the —obligation that the owners of urban and rural estates had to contribute to the maintenance of public hygiene avoiding the presentation of epidemics by denouncing the following diseases: Coqueluche (Whooping Cough) - Pertussis, Diphtheria (membranous angina), Scarlet fever, Chickenpox (Mad Pox), Measles (mat), Smallpox, Typhoid and Paratyphoid Fever, Exanthematic Typhus, Yellow Fever (black vomit), Dysentery, Parotitis, Epidemic (mumps), Cerebrospinal Meningitis, Recurrent Fever, Rabies and

Malaria- In 1958, the eradication of malaria in its "attack phase" began throughout the country; The first cycle of spraying operations with insecticides of houses located in the malarious area began, the positive results of which are evaluated in 1961. Later, the problems of political instability of the 1970s considerably affected the Malaria eradication program, due to the constant change of directors, a fact that was constantly commented on and reflected on from the microphones of Radio La Plata.

Bolivian Hemorrhagic Fever (FHB) - In 1958 the radio reported on cases of an unknown disease that was causing many deaths in some towns in Beni, such as San Joaquín, which years later was confirmed as Bolivian Hemorrhagic Fever (BHF) that had its last outbreak registered in 1975.

Poliomyelitis- In 1962, the National Polio Vaccination Campaign was carried out in Bolivia for children 6 months to 4 years of age, initially using 16,000 doses of oral vaccine —Lederle.

In 1970 an outbreak of 111 cases of Poliomyelitis appeared, of which 81 correspond to Cochabamba. Later, between 1974 and 1977, 6 Poliomyelitis epidemics were registered in the country, 4 in urban areas (Oruro, La Paz, Santa Cruz and Cochabamba) and two in rural areas (Ixiamas in La Paz and Montero in Santa Cruz).

Between 1979 and 1980, the largest Poliomyelitis epidemic in the history of the country was registered, in which 433 cases were registered, affecting the most concentrated populations of the country in greater intensity in Cochabamba. Starting in 1979, with the implementation of the EPI, a marked and persistent decrease in Poliomyelitis was observed, with coverage gradually increasing through popular mobilizations.

Nutrition- In 1971 the National Committee for the World Campaign Against Hunger was created, which received important collaboration from PAHO / WHO to install the production of the MAYSOL vegetable mixture and initiate activities of the Bolivian Basic Chemical Society (QUIMBABOL) as executor of the iodization of salt in the country for the prevention of Endemic Goiter.

Goiter- In 1984 PRONALCOBO, the National Goiter Program was launched. At that time, the prevalence of endemic goiter affected 65% of the population between 6 and 18 years of age, and especially the population of Chuquisaca and Potosí.

The Program with active popular participation managed to introduce and maintain the generalized use of iodized salt, achieved such a strong impact that in a very short time the goiter began to decrease steadily to the point that within 10 years it was eradicated in the country.

Measles- Radio La Plata reported in 1972 on the presentation of 8,315 cases of Measles in the country. Later in 1977, 8194 cases were reported and in 1981 an outbreak occurred again with a number of cases less than 8,000.

Measles vaccination was carried out since 1965 but the programs were very limited, so through the media such as Radio La Plata the community is urged to participate in vaccinations, reaching 21% of the population in 1983. between 1 and 3 years.

Diarrhea- Radio La Plata played a very important role in the fight against diarrhea, the main cause of illness and death in children, due to its implications with the nutritional status, basic sanitation and the social economic conditions of the family group. He carried out various informative programs on the subject and distributed instructions to prepare the “Envelope of Life” that prevented dehydration.

In coordination with the Oral Rehydration Units (UROS) of the health services of the Sanitary Units in charge of doctors, nurses and nursing assistants, he informed the population about the importance of safe water management to avoid diarrhea.

Chagas- Radio La Plata in 1978 closely followed the national research on the prevalence of Chagas disease in Bolivia to determine the geographical distribution of the —*Triatoma infestans* and the magnitude of the Chagas disease that detected high levels of infestation in the department of Chuquisaca.

Therefore, from then on, he decisively collaborated in the control of Chagas disease, promoting popular mobilizations against the vinchuca, improvement, cleaning of the house and health education activities through the radio microphones.

Tobacco- The Fight against Smoking begins in the country with the formation of the National Commission for the Fight Against Tobacco, which forms departmental commissions to support all legislation aimed at controlling the use of tobacco and demand restrictions on smoking in areas closed publics, such as performance halls, transport, hospitals, schools, conference rooms, etc.

La Plata is a pioneer in informing the community about the harmful effects of smoking, through programs such as the world discometer that had an audience of different ages, conducted interviews with experts on the subject such as oncologists who debated the subject and motivated the population to quit smoking.

Cholera- On February 14, 1991, the country declared a health emergency for the fight against Cholera, which is why massive prevention campaigns are carried out in all departments. At the end of August 1991, the first cases occurred in the city of La Paz and in the first months of 1992, the disease spread to most of the departments, including Chuquisaca, registering 23,645 cases throughout the country and 400 deaths. .

Radio La Plata promoted the development of information and feedback mechanisms about disease prevention measures, with the dissemination of food and water surveillance and control standards and other aspects related to transmission.

AIDS.- In the 80s, the Chuquisaca Health Unit spread the news about the first case of AIDS in the city of Sucre.

The lack of information of the population about the disease causes an unusual panic in a large part of the population of Sucre.

This fact obliges Radio La Plata, through the journalist Tito Antonio Durán, together with medical professionals from the media, to guide about the forms of transmission and AIDS prevention measures through informative forums from the World Discometer program.

Canine rabies- Radio La Plata cooperated with the Ministries of Health and Agriculture in the area of zoonoses, with the dissemination of rabies control programs, which motivated the population to attend the massive canine vaccination campaigns.

Result three current perception of the inhabitants of the city of sucre on the contribution of radio la plata to the development of the city and the region.

500 people between 40 and 80 years of age, half female and half male, were surveyed. 37% inhabitants of District I and the rest an average of 16% of Districts II, III, IV and V. The majority public servants, followed by merchants, retirees and businessmen.

73% of the surveyed population considers that Radio La Plata has played a very important role as a means of informing the population about the historical political events of the country.

85% consider that Radio La Plata has had a great influence on citizen participation in the face of the historical events that occurred during the revolution and dictatorships for the consolidation of democracy in Bolivia 81% of the population considers that Radio La Plata is a means of communication that has firmly defended democracy 69% of the population considers that Radio La Plata is a means of communication that has influenced the creation, development and firm defense of the main companies and factories of Chuquisaca, such as the National Cement Factory FANCESA.

The population considers that the Editorial Reportaje a la vida program broadcast by Radio La Plata has greatly influenced the economic development of the city of Sucre by 55%, the Chuquisaca en Marcha program by 70% and the Chuquisaca Industrial program by 30%. %.

The population considers that Jorge Revilla Aldana has greatly influenced local development through Radio La Plata by 89%.

The population considers that Radio La Plata has been and is currently a communication window that channels social demands mainly in terms of economic development, citizen security, food security, education, health and rural development.

93% of the surveyed population considers that Radio La Plata is a means of communication that has defended and defends freedom of expression in a great way.

57% of the surveyed population considers that Radio La Plata is a means of communication that strongly supports the development of the University.

69% of the surveyed population considers that Radio La Plata is a means of communication that has reliably defended university autonomy to the extent of having been closed for this reason in various governments.

54% of the surveyed population considers that Radio La Plata has greatly influenced the creation of new university courses to respond to the real needs of society.

79% of the surveyed population considers that Radio La Plata has contributed a lot to the inclusion of popular music in the mass media and in the festivals of the Chuquisacan society.

The surveyed population considers that Radio La Plata is a means of communication that has promoted culture through the recovery of music and traditions of Chuquisaca in activities such as the Carnival of Old by 78%.

Bolivianity Message by 95%, the Lumen program by 12% and through editorials —Reportage to life by 65%.

46% of the surveyed population considers that Radio La Plata has played an important role, as a means of information and guidance to the population on aspects related to health for the prevention and control of diseases in our environment.

54% of the surveyed population considers that Radio La Plata is a means of communication that has greatly promoted the repair of infrastructure and the construction of new hospitals in the city.

The surveyed population considers that Radio La Plata is a means of communication that has promoted sports a lot by creating sporting events such as: the Oscar Crespo circuit with 97%, the Patria Olympic Stadium with 65% and the Jorge Revilla Coliseum. Aldana with 92%.

28% of the surveyed population considers that Radio La Plata is a means of social communication that contributes a lot to training in Chuquisacan society.

62% of the surveyed population consider Radio La Plata's journalistic work and information management excellent, 33% rate it as good and 5% as fair.

Conclusions Social area

Radio la Plata was the means through which the people of Sucre channeled their demands and aspirations in addition to defending regional interests..

Political area

Radio La Plata in the democratic and de facto processes, reported with plurality on the events of different historical periods, but prioritized the defense of Chuquisaca's interests. Despite repeated attempts to silence their voice, the station's journalists defended freedom of the press and expression over the years.

Economic area

Radio La Plata contributed to the birth, development and consolidation of the National Cement Factory (Fancesa). Strong support from Radio La Plata to the Chuquisacan industry, particularly the hats and chocolates sector and the Southern Industrial Society (SIDS) among others.

University development area

The Voice of the Capital was closed for defending university autonomy. In addition, it contributed to the creation of the Career of Social Communication Sciences.

Cultural area

Radio La Plata broadcast, rescued and revalued the music, dance and traditions of Chuquisaca.

Radio La Plata contributed to tourism development at different times.

Sports area

The station promoted the construction of a better sports infrastructure and supported its practice through events organized and broadcast on the radio.

Health area

Radio La Plata continuously supported health promotion and disease prevention through information campaigns.

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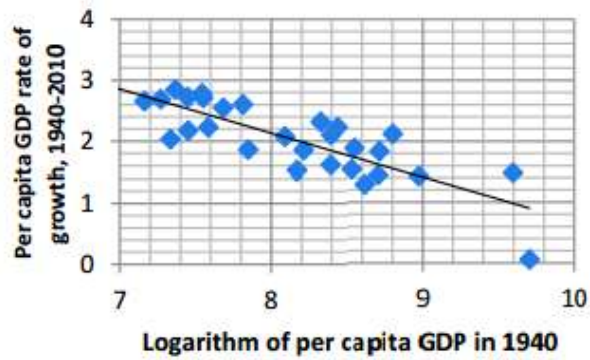
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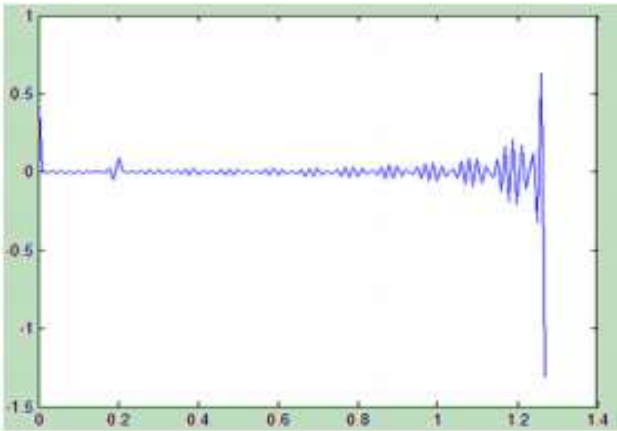


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