Weaving identities and stories about the boarding school of the Copiapó mining school and the student residence of the University of Atacama

Carmen Burgos[1], Cory Duarte[2], Veronica Olivares[3], Karen Pino[4]

[1]Department of Basic Education, University of Atacama,
carmen,burgos@uda.cl

[2]Department of Social Work, Universidad de Atacama

[34]Department of Basic Education, University of Atacama

Abstract

The purpose of this study is to construct a historical-discursive description of the experiences of key individuals who lived in student homes, boarding schools located in the third region of Atacama. These institutions are operated and sponsored by the University of Atacama, the region's sole state and regional university. This tour shows a retrospective look at the boarding schools that existed from 1900 and 2019 in order to understand the discourse and the configuration of subjectivity, the identity traits of individuals who lived part of their lives in student homes, boarding schools in a non-linear way. This research analyzes narrative discourse, with evidence of the prevalence and stratification, to answer two main questions: How does living in a student residence shape present identity? And how do individuals view themselves in relation to the identity traits formed during their time in the residence? To achieve this, we use the Goffmanian category of total institution and Foucauldian categories of knowledge, symbolic technology, control and domination technology – signs that are stratified-and technologies of self-care. By examining open narrative character, which allows for the creation and freedom of subjectivities, we can gain insight into the features of present identity that may be influenced by past experiences in student residences.

Keywords: student life, discourse, narrative, student residence, total institution, identity traits.

Introduction

This study emerges from the current circumstances of university life, in which virtual education has become a banner of struggle times of the pandemic. In this context, we are interested in exploring the potential of these new educational proposals: could they provide opportunities for

remote work from home? The absence of new ways to understand the sensitive changes – in a Lacanian manner – and understanding our individual subjectivities is an unlikely task in our fast-paced world. Therefore, the reflection path guides us to new languages to approach the research, as a language which helps to understand better the experiences of students living in the boarding schools of the University of Atacama and the old school of mines. Despite the importance of student residences, they have been largely absent from research on the history of education in Latin America. Additionally, our literature review revealed a lack of information on the boarding life of students in professional technical colleges and university residences located in the north of Chile. These elements contribute a novel aspect to the state of the question. During history, our institution conserved three boarding schools, but there are a few records of these. So, we wanted to approach them with a Goffmanian and Foucauldian view to understand how they imprint identity traits in the subjects. To develop this study, we provided a qualitative information survey, through the analysis of documentary sources and narrative interviews with subjects who lived the experience of internment, and we made a categorical survey on the triangulation between documentary sources, narratives and theoretical-conceptual aspects to present the respective results.

Theoretical aspects for understanding boarding schools

There is a limited amount of research on student life in residences and boarding schools, despite its significance in the history of education. By examining these spaces as sites of exchange, learning, and organization (Hinterholz, 2017), we can reframe our understanding of them. While many works on this topic focus on architecture and design, prioritizing formal analysis over issues of identity, memory, and educational configuration, there is much to be gained from exploring the social and cultural dimensions of student residences. Unlike their European and North American counterparts, Chilean student residences do not conform to the traditional models of college or university cities, models that can be traced from the Middle Ages to the preset (Gil, 2015); nor do they reflect the modernist trends found in some Latin American examples (Rosero and Luna, 2019). Nonetheless, student life in these spaces remains understudied, both in Chile and across Latin America (Mansilla, Huquiaián and Pozo, 2018).

Boarding schools represented "an intermediate approach between the pedagogical traditions of the nineteenth century and the postulates of the new school, which was practical in a context of scarce resources" (Civera, 2006, p. 58). They perpetuated patriarchal models of upbringing focused on discipline and the preservation of the common good. As such, boarding schools were conceived and used as "social space of encounter/disencounter" (Mansilla, Huaiquián and Pozo, 2018, p. 5),

where the knowledge and traditions of hegemonic groups were contested against local knowledge. Boarding schools can be considered total institutions, as defined by Goffman (1972), where "a large number of individuals in equal situation, isolated from society for an appreciable period of time, share in their confinement a daily routine, formally administered" (p. 13). In these institutions, life takes place within a single location under the authority of a single entity. All activities are carried out in the company of others, with each individual dependent on others for their accomplishment. A programmed sequence of daily activities is reinforced through formalized rules to achieve the institution's objectives. Officials supervise the inmates, they make their lives in the institution and are "the greenhouses where people are transformed" (Goffman, 1972, p. 25). In this type of institutions there is a loss of self-determination (Mansilla, Huaiquián and Pozo) that leads to a dissolution of one's identity, as reinforced through systems of adaptation, discipline, ceremonies, and institutionalized practices (Goffman, 1972). However, such practices also foster a "tendency to solidarity manifested in fraternization and in the conformation of friends" (Mansilla, Huaiquián and Pozo, 2018, p. 7).

Goffman (1970, p.13) defines a total institution as "a place of residence or work, in which a large number of individuals in the same situation, isolated from society for an appreciable period of time, share in their confinement a daily routine, formally administered" .

According to Goffman (1970, p.19 and following), a total institution is characterized by the fact that all activities are carried out in the same place and for the subject, it is considered a preponderant place to live, where the habitable place becomes under the same authority. All activities carried out in the boarding school environment are done with other members, who become the family and are treated in the same way. As the author states, sometimes all activities are strictly programmed and imposed hierarchically in sequence to achieve objectives that do not belong to the inmates but to the institution .

It is also interesting to consider the knowledge that is acquired in the evolution of the subjects who live in a boarding school. In a Foucauldian sense, this knowledge helps to reveal the relations of continuity and discontinuity of the relationships, context, and condition in which the constitution of identity is allowed, and in which some features continue to act in the existence of the subjects.

The self-care category with which Foucault works in its last stages interrogates the subject with questions such as "What can I know?" "Who am I?" and "What can I do?". These inquiries are central to understand the social character of education, whether in the context of boarding school or in the current context, these interrogate the subject of education.

Michel Foucault places the categories of practice and discourse at the center of the problematization, as these are the technological strategies or methods through which the subjects are constituted, and their identity features are attended to. In other words, narratives can be analyzed in the Foucauldian sense. Discursive practices, in the sense approached, will be technological strategies of production, through which subjects produce artifacts and devices that form a network of relationships between institutions, systems of established norms, ways of behaving, types of classification of subjects. The game between these networks can be visualized in discursive and non-discursive relationships, where regularities of signs can be identified, determining certain dispersions whose mirror and in concrete are the practices. Thus, discourses, seen from this point of view, are networks that produce subjects and are subject to moments in which the practices of power have effects on the imaginary.

Symbolic technologies refer to the language that is embedded in discourse and is prevalent in shaping meaning and knowledge. Technologies of control and domination, on the other hand, operate at a deeper level by stratifying in the psyche. Technologies of self-care, in contrast, are more of an open character, allowing the creation and freedom of subjectivities. This last strategy is especially relevant in the context of practices of accompaniment where the subject is interpellated and subjectivity is constructed in relation to others. This is particularly important in situations where the subject may not always be happy, such as in the case of staying in a boarding school.

The review of self-care allows the revision of practices that appear in oppression, brings us closer to a questioning, to recognize ourselves as a possible domain of knowledge that opens the way to new ways of intelligibility of reality and therefore of actions.

To understand identity traits, we must recognize that they arise from the impossibility of accessing to see the essence of this or that phenomenon. It will not be possible to access to the exclusive foundation, the identity traits of the transformation in the boarding school. Instead, we need to turn to particular knowledge and memories of the subjects and archives that make possible the constitution of knowledge about the object of concern, imply going to the particular knowledge and memories of the subjects and archives that make possible the constitution of knowledge about the object of concern. This process involves a symbolic construction of analogization-differentiation, where individuals construct their identities in relation to a frame of reference that includes territory, age, gender, social class, ideological convictions, and cultural preferences, among other factors. Where collectivities whose practices are related to the construction of identity of its participants, establish hierarchies and rules of inclusion and exclusion. In collectivities whose practices are related to the

construction of identity, hierarchies and rules of inclusion and exclusion are established. Boarding schools are sites where such hierarchies are produced in relationships, and spaces are built for the construction of subjectivities.

The existing literature in Chile shows that boarding schools were used as a "social control and ideological device" for Mapuche children (Mansilla, Huaiquián and Pozo, 2018, p. 8), and as "the essential organizational structure to achieve the objectives of disciplinary indoctrination" (Huaiquián and Estay, 2019, p. 117). They were also used in the training of preceptors in normal schools (Núñez, 2010) as a strategy to "moralize or civilize their students" with a "strong disciplinary stamp" (p. 135), and as a "molding device" (p. 137). Additionally, they functioned as institutions of the child protection system in which a "disciplinary and coercive character" was imposed (Rojas, 2018, p. 53).

A retrospective view

It is important to examine the available documentary sources on the history of the School of Mines of Copiapó and its transformation into the University of Atacama, which is the main setting of this research.

In 1832, Juan Godoy Normilla, a young muleteer, discovered one of the largest silver veins in Latin America southeast of Copiapó. The Chañarcillo mine shaped the national development in the decades following its discovery. Chañarcillo was central to the administrative and political changes of mid-19th century Chile. For example, it made possible the creation of the province of Copiapó and generated a new social class of mining magnates who made their fortune through the exploitation of silver and copper (Cortés, 2017). The discovery of the veins allowed the economic development of the Copiapó valley, transforming its agricultural use to give way to a nascent mining industry. Along with this, and responding to the complexity of its processes, the area began to see the installation of the first railroad and gas street lighting in the country, among other advances that were not yet available in the capital. The discovery of Chañarcillo facilitated political leaderships different from those existing at that time, as those who enjoyed the riches of mining began to influence the national political environment. This prompted the first constituent revolution in 1859 (Cortés, 2017).

The discovery of silver in the region required adequate personnel to carry out their functions, so it soon became necessary to train people specialized in mining operations. The province had created a Mining Board, in which the most influential people of the region decided the course of the same, which is why and taking into account the context, they requested the national authority to create a mining school. This fact is not minor, since it shows the regional interest in educating in a professional way those who were dedicated to the mining processes. In

1857, under the presidency of Manuel Montt, the Mining School was created, under the Ministry of Public Instruction and supported by the Mining Board of Atacama. The training provided lasted three years and included a six-month internship, after which the students presented themselves before a board for examination, obtaining the title of "mine steward". The entrance requirements were "to be 13 years old; to be of good conduct, to have reading, writing, catechism, and the first four operations of arithmetic" (Universidad Técnica del Estado, 1957, p. 6). The first generation of the mining college had 25 boarding students and 100 day students, under the direction of Paulino del Barrio. In 1864, the Copiapó high school was created, which had a humanistic course, so the mining college was integrated into the high school in the higher mathematics course, forming those who graduated with the title of Mining Engineers in 4 years (Soto, 2017). In 1879, a strong earthquake largely destroyed the building, which had to be rebuilt. During those years, the lyceum housed 100 boarders, who had access to libraries, dormitories, and even a small astronomical observatory. Meanwhile, the mining college had laboratories and a metal sample (Soto, 2017). From 1864, graduates were able to take exams in the capital to practice as mining engineers, with a degree granted by the University of Chile.

In 1875, the same university authorized the delivery of the degree in the city of Copiapó, so a University Section was created in the high school and its professors obtained the rank of "Teaching Members of the Faculty of Physical and Mathematical Sciences of the University of Chile" (Escuela de Minas de Copiapó, 1945, p. 7). Ten years later, the practical mining school of Atacama was created, which provided studies that lasted three years and were aimed at the children of soldiers who had fallen in the war, so its administration belonged in the first instance, to the Ministry of War and then to the Ministry of Industries and Public Works (Soto, 2017). Between 1885 and 1900, the school awarded degrees of " Inspectors and Stewards of Mines and Mineral Processors " (Escuela de Minas de Copiapó, 1945, p. 8). However, during the civil war of 1891, students resigned from the course and mostly enlisted in the revolutionary army. During that period, "the lyceum was closed, its body of employees was declared redundant, and the building was used as barracks" (Soto, 2017, p.29). Upon reopening, reforms were implemented in its curricula. In 1898, the practical mining school was separated from the lyceum. The following year, the new director acquired and moved the school to a country house belonging to one of the most important families of Copiapó. From that moment on, the school occupied the Gallo Goyenechea's mansion (Soto, 2017), which is currently occupied by the University of Atacama.

Between 1900 and 1920, the school awarded the degree of practical mining engineer, using the Freiberg Method as its teaching basis (Soto, 2017). During this period, "the Copiapó School of Mines became the most important in its area in Chile, receiving numerous foreign students,

mainly from Argentina, Bolivia, and Ecuador" (p. 35). In 1922, a strong earthquake of magnitude 8.5 struck Atacama, causing only minor damage to the school buildings (Soto, 2017).

Image 1: School of Mines in 1920. Source: Historical Archive of University of Atacama

Since 1926, the school granted the title of mining technician (Ministry of Public Education, 1935; Escuela de Minas de Copiapó, 1945; Soto, 2017), which required the submission of a report for admission (Soto, 2017). In 1928, as part of the educational reform of the government of Carlos Ibáñez del Campo, the mining school was incorporated into the Ministry of Public Education.

In 1929, the mining school suffered a fire that consumed much of its premises, including the boarding school, mineral collection, and archives. Also lost was "the remarkable collection of machine models built in Germany under the direction of Professor Hermann Undertsch, a replica made by the manufacturer of the one he had delivered to the renowned Freiberg School of Mines in Saxony" (p.40). The reconstruction was achieved through the contributions of mining companies in the Atacama region, which allowed the implementation of laboratories and the bringing of mineral samples from abroad. The buildings constructed today are part of the main campus of the University of Atacama. In 1934, the school was hit by the effects of an alluvial flood, which flooded the boarding school.

Image 2: School of Mines 1934. Source: Geovirtual.cl

In the mid-1930s, the mining school had 204 students (Ministry of Public Education, 1935), who underwent practical training in an experimental mine that is still located at the University of Atacama. The school also had workshops for mechanical, copper, sheet metal, carpentry, and foundry, as well as theoretical courses related to mining processes and other topics associated with science and general knowledge. There was also a power plant to support the school's operation. Graduating as a mining technician allowed students to work in laboratories, metallurgical plants, and almost all activities related to the mining industry (Ministry of Public Education, 1935).

**Image 3: School of Mines curriculum 1934. Source: Ministry of Public Education, 1935, p. 20.**
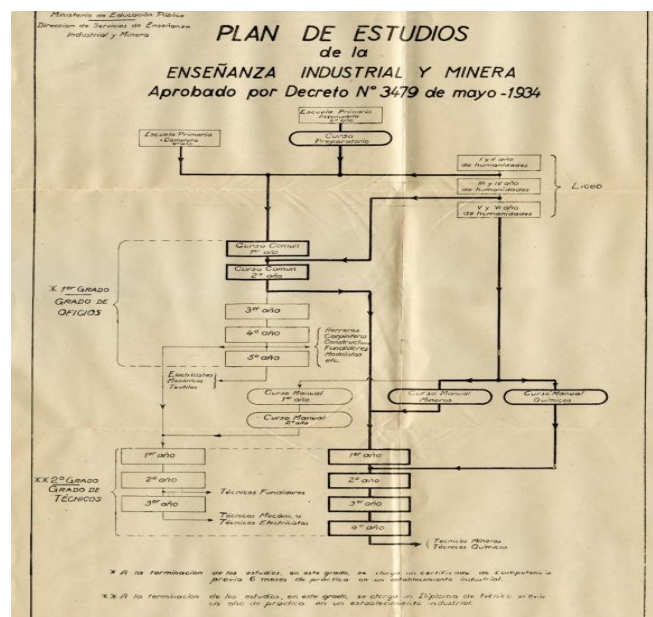
The school had a code of conduct that helped students adapt to life in the boarding school. It also had an agricultural farm where food was grown, large trees, soccer fields, and sports facilities, as well as a swimming pool (Ministry of Public Education, 1935). Moreover, the students had access to a radio station which they used for radio theater performances, and later became the city's radio station (Soto, 2017).

Image 4: Students of the School of Mines in surveying practice. Source: Ministry of Public Education, 1935, p.5.

Alumnos del último curso en práctica de topografía.—En el círculo el Profesor del ramo, don Carlos Yáñez González.

Based on the available documents, the school implemented a welfare program to support low-income students by providing them with clothing and school supplies. The admission requirements remained largely unchanged, which included being a Chilean citizen, providing medical and vaccination certificates, and demonstrating good conduct. Admission was granted to candidates who passed an examination, verifying that they had the necessary knowledge to continue their studies at the mining school. Additionally, a scholarship system was established to cover the tuition fees and boarding expenses of low-income students. These students were required to pay a deposit that was refunded upon completion of their studies (Ministry of Public Education, 1935).

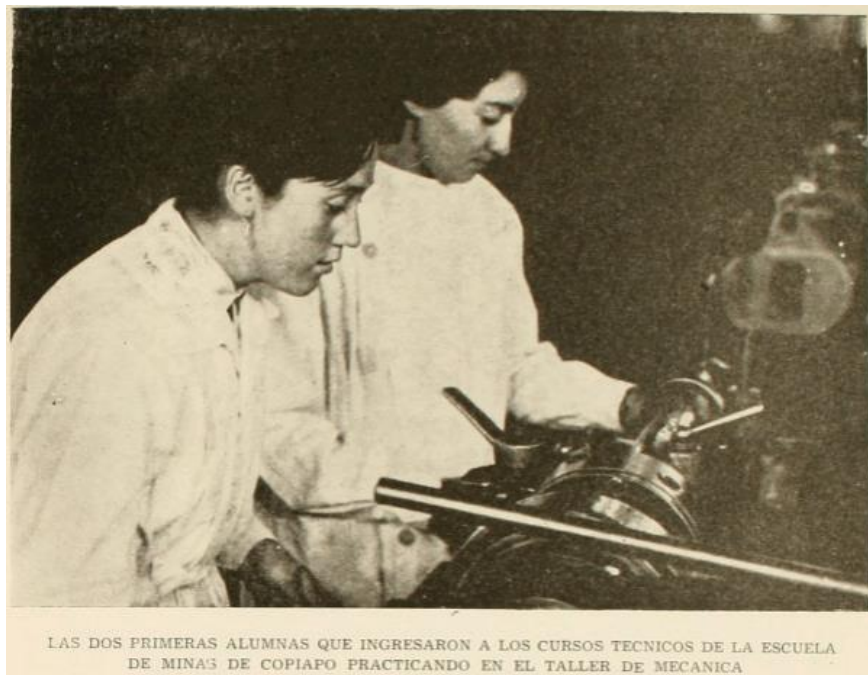**Image 5: Syllabus 1945. Source: Copiapó School of Mines, 1945, p. 10.**
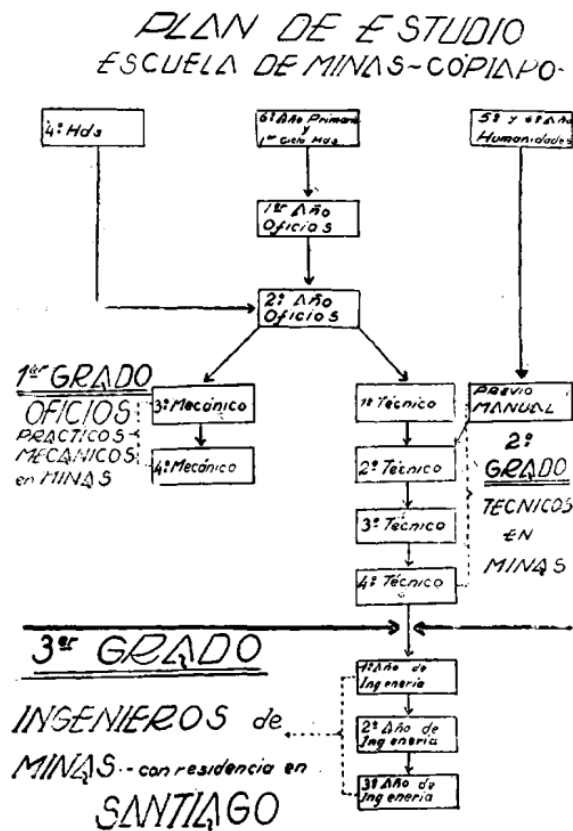
In 1945, the School of Mines offered two specialties: "Practical Mining Mechanics," which had a four-year duration, and "Mining Technicians," which had a six-year duration. Theoretical and practical teaching was divided into two levels: trade and technician" (p. 11). During the same period, the school established a medical and dental service for the students, along with a nursing service. Records from that time also indicate that the school had a recognized student center.

Image 6: Escuela de Minas Coat of Arms, 1945. Source: Historical Archive of University of Atacama

In 1947, a significant milestone was achieved when the Technical University of the State (UTE) was established under the government of González Videla. In 1952, the School of Mines became part of the Copiapó Campus, forming a university school that divided its function into two schools: the School of Mines and the School of Mechanics. The admission process to the university required several adjustments, including the revision of the curriculum, the creation of new specialties, the upgrading of machinery, and the updating of processes. It's worth noting that in 1946, the first two women were admitted to the mining school, and in 1948, the first female administrative officer joined.

Image 7: First female students at the School of Mines. Source: Technical University of the State, 1957, p. 32.

LAS DOS PRIMERAS ALUMNAS QUE INGRESARON A LOS CURSOS TECNICOS DE LA ESCUELA DE MINAS DE COPIAPO PRACTICANDO EN EL TALLER DE MECANICA

During the same period, the mining weeks began to be organized, which were festive celebrations held in October at the beginning of spring. The students of the School of Mines actively participated in these celebrations by building stages and floats in the workshops, which were then paraded through the city (Soto, 2017). These festivities, along with the radio and theater groups, helped students cope with boarding school life, especially those who came from other cities. In the boarding school, first-year students were referred to as "carrunchos." As part of the tradition, a baptism ceremony was held for them a few days before the school's anniversary, which was celebrated in April (Soto, 2017).

Image 9: Fourth year of technical grade, class of 1949. Source: Historical archive of University of Atacama.
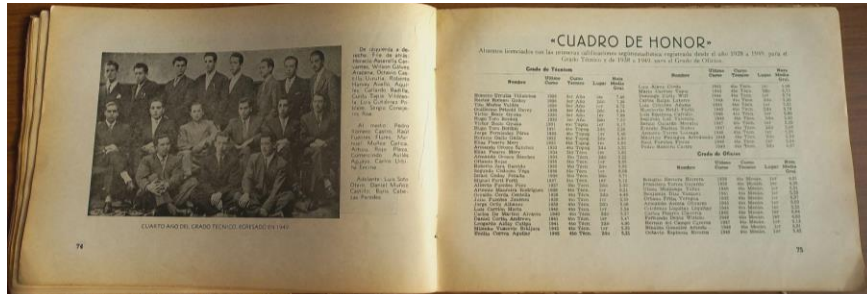
In 1961, there was a student mobilization that rejected the election of a new principal. The students went on a 48-hour strike and subsequently went on strike inside the school, which was widely covered in the local and national press. The student federation requested addressing complaints about the treatment of some teachers, the rejection of the new director's appointment, the lack of resources, and the need for the Technical University to declare the school a "Home School." The students reported several difficulties at the Copiapó campus, including the lack of a social worker and a doctor in the health service, as well as overcrowding in the dormitories and dining room, as the facilities could not cope with the number of students in the school (UTE, 1961). The stoppage quickly attracted the attention of the authorities and the Federation of Students of the Technical University of the State, which prompted the university council to send a commission to Copiapó (Consejo Universitario UTE, 1961b). However, the positions became more radical, and the conflict took on a national scale. The student body took over all the regional headquarters of the university, except for the Copiapó headquarters and the central house. Taking advantage of the situation and the great pressure that was being exerted, the federation demanded the implementation of a series of reforms, including university co-government, democratization of the university, and student participation in the university council, among other demands (FEUT, 1961). Thus, the student mobilization at the School of Mines in Copiapó led to a university strike of significant proportions. This strike resulted in the restructuring of the school in Copiapó and the investigation and resolution of a summary that led to the resignation of some professors and sanctions against others. This event marked the beginning of the university reform at the Technical University of State, which continued for a long period and culminated in 1968 with the participation of the student body in the rector's elections. That same year, the School of Mines ceased to have a directorate, and a Vice Rector's Office of headquarters and a coordination of the technical degree were created (Soto, 2017).

In 1969, as a result of the restructuring, the professional technical degree was created. In 1971, the first triestamental election took place, an important milestone in the democratization of education.

During the 1973 coup d'état, the faculty of the decided to remove the boarders. According to a testimony collected by Soto (2017), "We sent the ones here to their homes. The boarders we took them out. We even took out the students that I knew were from the MIR" (p. 76). The campus was initially occupied by some teachers and students but was soon taken over by the military. On that day, Leopoldo Larravide, a student leader, was arrested and later executed by State agents in October of the same year (Soto, 2017). Classes resumed in March 1974. While other professional technical schools under UTE were closed down by the Military Junta, the School of Mines was allowed to continue. In 1976, the Professional Technical School was established, which still exists today.

In 1981, the Copiapó branch of the Technical University was temporarily renamed as Professional Institute of Copiapó. Later that year, a decree with the force of law established the University of Atacama, a state-owned and autonomous institution of higher education. The university retained the boarding school, but in 1986 they were relocated to external facilities, establishing a separate house for women and men, primarily for students whose residence was outside the city of Copiapó. These homes had their own structure, with a board of directors and a system of shifts and responsibilities.

Image 10: Motivational day held with young people from the male and female boarding school of University of Atacama (2015).

The student residences were extended until 2019, when they were closed due to the University's economic difficulties and the structural failures of the buildings where they were located, which made their maintenance impossible. Since then, the University has provided a system of residence scholarships, ending the long-standing tradition that had been in place since the founding of the old school of mines.

Method

The study employed a qualitative methodology with a narrative and interpretative approach. Its objective was to understand the discourse and the way in which subjectivity and identity traits are configured among individuals who lived part of their lives in boarding school homes. The research analyzed narrative discourse to reveal the prevalence and stratification of identity traits.

The research was guided by the following questions: How does present identity relate to the students' history in their residence? How does they observe themselves in relation to the identity traits that were formed during their time in student residence?

Research subjects

Narrative interviews were conducted with four individuals who had lived in student residences. One participant had lived in the women's dormitory at the University of Atacama, another had lived in the men's dormitory at the same university, and two others had lived in the boarding school of the University of Atacama. The age range of the participants was 40 to 60 years old, allowing for a comparison of narratives between two different generations and their experiences in the institution.

The methodology used in this study involved analyzing discourses and narratives through the lens of Goffman's category of "total institution" and Foucault's categories of knowledge and symbolic technology, which refers to the language that is embedded in discourse and allows us to see the prevalence, understood as a moment, of a discursive state that fills with meaning a certain signifier.

The technology of control and domination, which are those signs that are stratified, and technologies of self-care that are discursive elements, narratives of open character, which allow the creation and freedom of subjectivities. This last strategy allows the construction of subjectivity.

The study considered four stages

a) A review of documentary sources was conducted to reconstruct the history of the School of Mines and its subsequent transformation into the University of Atacama, as well as a documentary review to see the establishment of the students' homes for women and men under the University's jurisdiction. To carry out this stage, various documentary sources available in the historical archives of the University of Atacama, Regional Museum, and Regional Archive of Atacama were consulted.

b) Construction of a theoretical-conceptual framework centered on boarding schools to achieve triangulation of sources.

c) Discussion and design of central lines for the interview script based on topics related to the experiences in the boarding schools together with

narrative interviews (Flick, 2004; Madrigal, 2021). This focused on obtaining information about the experiences of the boarding schools.

d) Discourse analysis and categorical analysis based on the triangulation of documentary sources, interviews and theoretical-conceptual aspects for the configuration of the identity traits present in the subjects of the research.

Information processing

We must consider that during the interviews, the narrators allow the emergence of a "narrative truth, which is a recreation based on memory of the meaning of a coherent account of what they are in the present, and which requires an interpreter" (Madrigal, 2021, p.4). This facilitates a "privileged way of access to subjective processes of signification that, in turn, are nourished by social discourses, norms, and cultural values" (Agoff and Herrera, 2019, p. 315). Therefore, primary information was obtained from the subjects who had lived in the boarding schools.

Finally, a categorical survey was carried out based on the triangulation made between documentary sources, interviews and theoretical-conceptual aspects.

From the selected narratives obtained from the transcribed interviews, NVIVO software was used to analyze the discourse and create word trees through coding. This facilitated a thematic discourse analysis from the narrated discourse (Riessman, 2008; Fernández-Núñez, 2015) focused on reconstructing the history of the School of Mines boarding school and the University of Atacama's student residences, with a special emphasis on the identity aspects present in the narratives, which were supported by educational practices within the university's context of student residence. These practices were considered within the framework of total institutions.

Interpretation

To begin with, the narratives are approached to the categories of analysis in order to perform triangulation.

Table 1: Categories of analysis. Source: Own elaboration

Categories of analysis	Narration
Total institution	The things of the boarding school were to be respected, such as the washing schedule and the line for the commissary. Always be in solidarity with others and support them when there are problems.
Knowledge	We knew we were there because of our behavior, not just

	anyone could be part of the women's home at the University of Atacama.
Symbolic technology	The house, the home, was the perfect place to live and to be recognized as an adult.
Domain technologies	Solidarity, trust in others is part of what I have left, knowing that we can move forward and be better every day. I also remember the economic difficulties and respect for others.
Self-care technologies	Having the possibility of being recognized as an adult individual with shared responsibilities, allowing you to take care of yourself and others.

The constitution of the subjects' identities is shaped through the identification of various discourses, including life plans and goals associated with studying at the University of Atacama or the mining school, academic plans, and the community that challenged them. The subjects' identification with these models of success, as ideals of a good life, determines their representation and self-recognition in different models. The experience of living in student residences has a lasting impact on the students' current lives, as various dimensions and elements become ingrained in their daily life.

Image 11. NVIVO tree of words that provide notions about the identity traits of the students who lived in the boarding school.
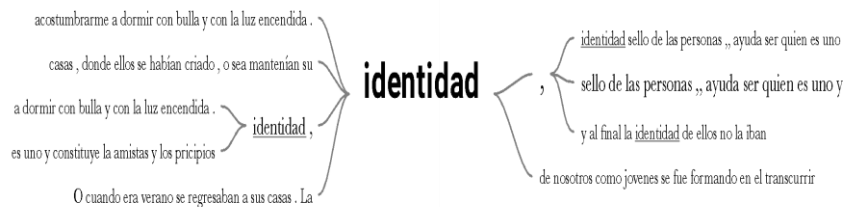
Image 12. Coding files on the identity traits of the boarding school subjects.

Image 13. Word cloud on the central ideas of experiences at the boarding school.

The following table identifies some notions of the preponderant ideas that the subject has regarding the internship, in terms of his/her passage through the context.
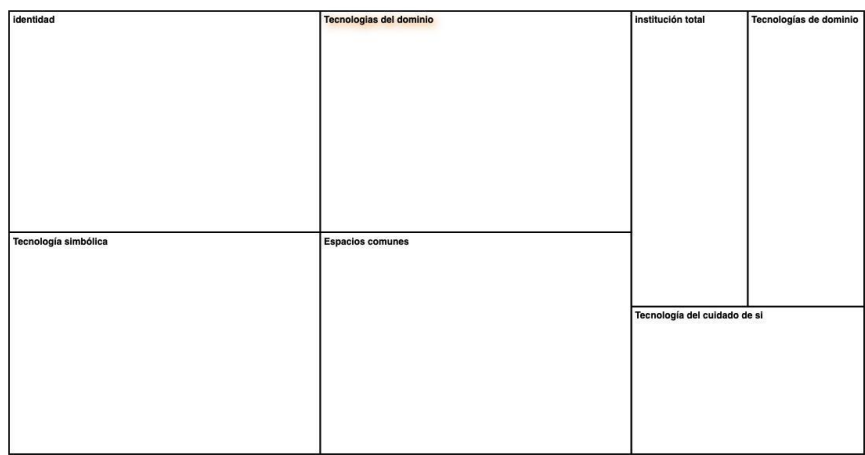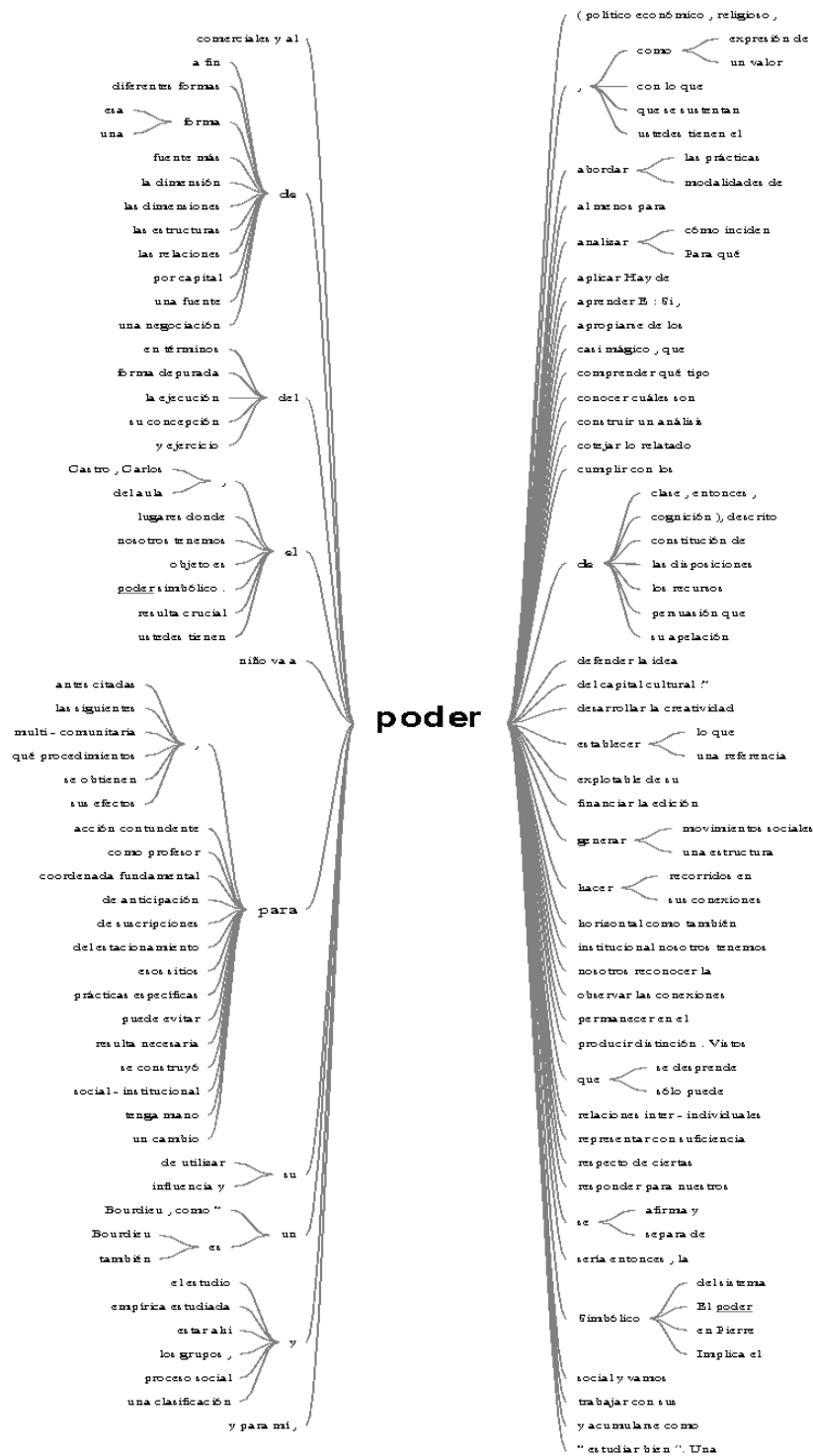
Figure 14. Hierarchical map of the main conceptual categories.

In this map we can observe the significance of the ideas present in the discourses from a Foucauldian approach that considers the technological artifacts designed by the subject in the process of subjectivation and interpellation with reality.

Image 14. Word tree around power

The power relationships identified in the interviews and the analysis of the narrative discourse are linked to the shared spaces within the group, which create a context of individual and collective protection. This notion of power is characterized by its reach, positive human dimension, and its capacity to provide peace of mind, sustained in the economic sphere.

Discussion

In order to understand the discourse and the way subjectivity is configured, with respect to identity traits of those who lived in student homes and boarding schools, the analysis of the narrative discourse needed consideration of the prevalence and stratifications that constitute a totalizing vision in terms of constant emergence of concepts that structure the field of significance of the total institution as mentioned. These elements are related to instituted power and involve understanding that compliance with and respect for rules was necessary in order to gain access to bonuses and admission to the institution and groceries, for example. Moreover, from a Goffinian perspective, principles and values that imbue daily life are reflected in the inter-subjective framework of relationships, as noted by the research subjects. Solidarity plays an essential role in identity configuration and subjectivation processes of students within boarding schools. Thus, the present of the interviewed subjects reflects an ethos that is based on their becoming in the boarding school.

From the Foucauldian perspective that knowledge is considered an artifact of power, the subjects who participated in this research thought of power in a sense of "experience" as it was presented to them in the same way as it was during their youth (Larrosa 2003, 2006, 2007), and understood as the product of subjectivity's ability, as an "affectation", "mobility", which allows the subject to enrich their intellectual horizon. This implies that subjectivity is disrupted and its stratifications - the motives that intend the act - are displaced to other stages of understanding and of everyday life. From the interviews and the discourse analysis we can interpret that the educational experience in the boarding school is transformed into a mark in subjectivity, as a result of a different order in the events that produces modifications in the subject's identity, and from this analysis of education experience, we can think that it is possible to understand how the subject is positioned in another place that constitutes his/her reality, transforming the subject into another.

In Lacanian terms, the vivid experience is like a previous future, a moment in which the subject "will have been" for "what is being" (Alemán, 2013). Considering the above and answering the guiding questions of the research that allude to the relationship of the present

identity with the history lived in the student residence, we mention history as an event being. We interpret that all the subjects who participated in the research have marks that are possible to extract and identify in the present flow of events lived.

How is it observed the concept of oneself with respect to the identity traits that were formed in the student residence? In the research, the observation of Foucauldian self-care is related to the category of power and the possibility of the subject to construct artifacts and devices in the world of life. At this point the technology of self-care functions as a device of power to know, like a skein composed of many threads, where all of them build the constitutive elements of discursive practices, such as regulations, rules and procedures to be followed in the boarding school. This serves to see not only the persistent in multiform representations. Thus, solidarity and trust in others who also share the institution is read as a technology of domination, while behaviors that we learned about in the interviews are rooted and hierarchically cross self-care and the total institution with a high presence (table 1).

It could be said that the symbolic technology constructed by the subjects as a benefactor state that made it possible to run the boarding schools was demolished and closed in 2019. This device of knowing power is framed in the total institution, where the stratifications on the imagined and lived relationships appear.

The concept of the self is related to the group, with shared spaces to socialize and the discovery of self-care that is known and shared among peers. In Foucauldian terms, the artifact that is built from the "boarding school" is directly linked to the political and real events that shaped Chile's evolution. The marks and constitution of a resilient subject with creative, reflective, and painful capacities emerge from the social practices of power and knowledge.

Bibliography

Alemán, J. (2013) Conjeturas para la izquierda lacaniana, Gredos, Barcelona

Agoff, C. y Herrera, C. (2019). Entrevistas narrativas y grupos de discusión en el estudio de la violencia de pareja. Estudios sociológicos, 37(110), 309-338. Recuperado de: https://doi.org/10.24201/es.2019v37n110.1636

Civera Cerecedo, A. (2006). El internado como familia: las escuelas normales rurales en la década de 1920. Revista Latinoamericana de Estudios Educativos (México), (36), 3-4, Latinoamericana de Estudios Educativos (México) [en linea]. 2006, XXXVI(3-4), 53-73. Recuperado de: https://www.redalyc.org/articulo.oa?id=27036404

Cortés, G. (2017). Chañarcillo, cuando de las montañas brotó la plata. Cuadernos de historia del museo regional de Atacama - Volumen II. Recuperado de: https://www.museodeatacama.gob.cl/sites/www.museodeatacama.gob.cl/files/images/articles-88574_archivo_01.pdf

Deleuze, Gilles (1987) Foucault. Paidós: Buenos Aires.

Escuela de minas de Copiapó (1945). Prospecto de admisión de alumnos para la escuela de minas de Copiapó. Recuperado de: https://obtienearchivo.bcn.cl/obtieneimagen?id=documentos/10221.1/57241/1/255619.pdf

Federación de estudiantes Universidad Técnica del Estado [FEUT] (1961). Declaración

Fernández-Núñez, L. (2015). Com aplicar l'anàlisi narrativa temàtica a l'anàlisi de narratives escrites en entorns online. REIRE Revista d'Innovació i Recerca en Educació, 8(1), 92-106. Recuperado de: https://revistes.ub.edu/index.php/REIRE/article/view/reire2015.8.1816/17685

Flick, U. (2004). Introducción a la investigación cualitativa Madrid: Morata.

Foucault, Michel (1999a). La arqueología del saber. Décimonovena edición. Traducida al castellano por Amelio Garzón del Camino. Siglo XXI editores S.A. México.

__ (1999b). Las palabras y las cosas: una arqueología de las ciencias humanas. Vigésimonovena edición en español. Traducida al castellano por Eisa Cecilia Frost. Siglo XXI editores S.A. México.

__ (l999c). Estrategias de poder. Traducción al castellano por Fernando Alvarez Uría y Julia VareJa. Ediciones Paidós Ibérica S. A. Colección Obras Esenciales, volumen 11. Argentina.

__ (2000). Defender la sociedad. Curso en el College de France (1975-1976). Traducida al castellano por Horacio Pons. Primera reimpresión. Fondo de cultura económica de Argentina S. A., Argentina.

__ (2001). Un diálogo sobre el poder y otras conversaciones. Primera edición con nueva introducción. Alianza Editorial S. A Madrid, España

Foucault, M. (2002) La hermenéutica del sujeto, Fondo de Cultura Económica, México D. F.

Gil, M. (2015). Residencias universitarias: Historia, arquitectura y ciudad (Doctoral dissertation, Universitat Politècnica de València). Recuperado de: https://riunet.upv.es/handle/10251/54132

Goffman, E. (1972). Internados. Ensayos sobre la situación social de los enfermos mentales. Buenos Aires: Amorrortu Editores.

Hinterholz, M. (2017). Tácitas e marginais: memórias das casas de estudante autônomas de Porto Alegre e as possibilidades para a história da educação. História da Educação, 21(51), 435-448. Recuperado de: https://doi.org/10.1590/2236-3459/68750

Larrosa, J.(2003).Ponencia. " La experiencias y sus lenguajes" en la formación docente en el siglo XIX y el siglo XXI. Serie Encuentros y Seminarios.

Larrosa, J.(2006).Sobre la experiencia, Aloma. Revista de Psicologia, ciències de l'educació l'esport, Nº 19. España

Larrosa, J.(2007).Conferencia dictada en el ministerio de Educación de la Nación https://www.youtube.com/watch?v=k7OpdwOwaNY&list=PLXN4d00ti3EAVNXL-a68ef4B4e21ExAyV

Huaiquián, C. y Estay, J. (2019). Experiencia formativa en escuelas monoculturales de la Araucanía, Chile: memoria de mujeres en Cholchol y

Maquehue. Revista Historia de la Educación Latinoamericana, 21(33), 107-119. Recuperado de: https://doi.org/10.19053/01227238.9970

Madrigal, R. (2021). La entrevista en la investigación narrativa: Reflexiones teóricas para un acercamiento al referente empírico de las trayectorias académicas. Saberes y prácticas. Revista de Filosofía y Educación, 6(1), 1-15.

Mansilla, J., Huaiquián, C., y Pozo, G. (2018). Infância mapuche encarcerada: internos de escolas-missões na Araucânia, Chile (1900-1935). Revista Brasileira de Educação, 23. Recuperado de: https://doi.org/10.1590/S1413-24782018230046

Mansilla, J., Llancavil, D. L., Chacaltana, M. y Vargas, E. (2016). Instalación de la escuela monocultural en la Araucanía, 1883-1910: dispositivos de poder y Sociedad Mapuche. Educaçao e pesquisa, 42, 213-228. Recuperado de: https://www.scielo.br/j/ep/a/cPSpDGwT6Fv3FZ8JFwh8Mtw/?format=html&lang=es

Ministerio de Educación Pública (1935). Prospecto de admisión de alumnos para la escuela de minas de Copiapó. Recuperado de: https://www.genero.patrimoniocultural.gob.cl/651/articles-28919_archivo_08.pdf

Núñez, I. (2010). Escuelas normales: una historia larga y sorprendente. Chile (1842-1973). Pensamiento Educativo, Revista de Investigación Latinoamericana (PEL), 46(1), 133-150. Recuperado de: http://revistadelaconstruccion.uc.cl/index.php/pel/article/view/25527

Rojas, J. (2018). Internación, Experimentación Pedagógica y Vivencias en el Politécnico Elemental de Menores Alcibíades Vicencio. Chile, 1929-1974. Humanidades: Revista De La Universidad De Montevideo, 4, 51-102. Recuperado de: https://doi.org/10.25185/4.3.

Rosero, V., y Luna, C. (2019). Futuros posibles para la residencia estudiantil de la UCE: una aproximación metodológica para su rehabilitación. Arquitecturas del sur, 37(55), 20-37. Recuperado de: https://dx.doi.org/10.22320/07196466.2019.37.055.02

Soto, L. (2017). De Frente al Porvenir. Memoria Histórica de la Escuela Técnico Profesional de Copiapó. Copiapó: FUNDAC-UDA

Universidad Técnica del Estado (1957) Boletín Centenario Escuela de Minas de Copiapó 1857-1957. Disponible en: http://www.memoriachilena.gob.cl/archivos2/pdfs/MC0039739.pdf

Universidad Técnica del Estado (1961). Acta 280, Honorable consejo universitario. Recuperado de: https://archivopatrimonial.usach.cl/reforma/wp-content/uploads/2016/05/02-Presentaci%C3%B3n-de-demandas-Escuela-de-Minas-Copiap%C3%B3-28-de-abril-de-1961.pdf

Universidad Técnica del Estado (1961b). Acta 282, Honorable consejo universitario. Recuperado de: https://archivopatrimonial.usach.cl/reforma/wp-content/uploads/2016/05/04-Movimiento-huelgu%C3%ADstico-de-la-Universidad-24-de-mayo-de-1961.pdf