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## State materiality at the margins of the State. The institutional architectures of the 20th century. The evolution of an Atacamanian Plateau school (Jujuy, Argentina)

MATERIALIDADES ESTATALES EN LOS MÁRGENES DEL ESTADO. LAS ARQUITECTURAS INSTITUCIONALES DEL SIGLO XX, DESDE EL DEVENIR DE UNA ESCUELA PUNEÑA (JUJUY, ARGENTINA)

MATERIALIDADES DO ESTADO NAS MARGENS DO ESTADO. AS ARQUITETURAS INSTITUCIONAIS DO SÉCULO XX, A PARTIR DA HISTÓRIA DE UMA ESCOLA NA PUNA (JUJUY, ARGENTINA)



**Figure 0** Aerial view of the current school. Source: Photographs by the author.

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## RESUMEN

En general, el estudio de la arquitectura del estado se ha enfocado al análisis de las producciones que tuvieron lugar en los centros de poder desde los que se despliegan los aparatos estatales. En este contexto, el rol de la arquitectura se constituye desde la centralidad, lo que contribuye al argumento de la conformación de una imagen reconocible y reproducible del aparato estatal. Pero ¿qué ocurre en aquellos sitios que lejos de formar parte de la centralidad de la construcción estatal se encuentran en sus márgenes, constituyéndose incluso como espacios desconocidos para el propio Estado? El objetivo de la investigación que aquí se expone es analizar la producción de arquitecturas del Estado en la Puna de Atacama, Argentina, a partir de un estudio etnográfico e histórico que permite analizar la trayectoria de este espacio como parte de una construcción nacional desde comienzos del siglo XX. Metodológicamente, se comprende la producción arquitectónica del Estado no sólo desde el Estado, sino desde las perspectivas locales, reconociendo el complejo de agencias que intervienen en la arquitectura a través del tiempo. Este trabajo se lleva a cabo a través de un estudio de caso, el de una escuela puneña ubicada en la localidad de Coranzulí, en la actual provincia de Jujuy, que a partir de un trabajo etnográfico y de archivo permite observar esta problemática, en dos ejes analíticos. El primero de ellos aborda los modos de producción de las arquitecturas como procesos en el tiempo, en los que interviene una red compleja de actores. El segundo se refiere, específicamente, a las características materiales de estas arquitecturas y a la forma en que allí se expresan sentidos que operan sobre la aparente uniformidad del Estado. Finalmente, se problematiza la propia noción de hegemonía como construcción inacabada y en la cual el rol de los actores locales tiene un rol fundamental.

**Palabras clave:** arquitecturas del estado, Puna de Atacama, hegemonía, prácticas locales.

## ABSTRACT

In general, the study of state architecture has focused on the analysis of the construction that took place in the centers of power, through which state structures are deployed. In this context, the role of architecture comes from centrality, which contributes to the argument of the conformation of a recognizable and reproducible image of the state apparatus. But what happens in those places that, far from being part of the centrality of the state construction, are found in its margins, even constituting spaces unknown to the state itself? The purpose of this paper is to analyze the construction of state architectures in the Puna de Atacama (Atacamanian Plateau), Argentina, through an ethnographic and historical study that allows analyzing the evolution of this space as part of national construction since the early 20<sup>th</sup> century. Methodologically, this will aim at understanding the architectural production of the state not only from the state itself but from local perspectives, recognizing the set of agencies involved in architecture over time. This work is carried out using, as a case study, a school in the town of Coranzulí, in the current province of Jujuy, which from an ethnographic and archival work allows observing this issue, along two analytical lines. The first has to do with the ways of production of architecture as processes where, over time, a complex network of players is involved. The second refers, specifically, to the material characteristics of this architecture, and the way the senses that operate on the apparent uniformity of the state are expressed there. This work, then, allows finally problematizing the very notion of hegemony as an unfinished construction, where the role of local players is fundamental.

**Keywords:** state architecture, Puna de Atacama, hegemony, local perspectives

## RESUMO

Em geral, o estudo da arquitetura do Estado centrou-se na análise das produções que tiveram lugar nos centros de poder a partir dos quais os dispositivos do Estado são implantados. Neste contexto, o papel da arquitetura é constituído a partir da centralidade, o que contribui para o argumento da conformação de uma imagem reconhecível e reproduzível do dispositivo estatal. Mas o que acontece naqueles lugares que, longe de fazerem parte da centralidade da construção estatal, se encontram em suas margens, constituindo até mesmo espaços desconhecidos para o próprio Estado? O objetivo deste trabalho é analisar a produção de arquiteturas estatais na Puna de Atacama, Argentina, com base num estudo etnográfico e histórico que nos permite analisar a trajetória deste espaço como parte de uma construção nacional desde o início do século XX. Metodologicamente, compreenderemos a produção arquitetônica do Estado não só a partir do Estado, mas também de perspectivas locais, reconhecendo o complexo de agências que intervêm na arquitetura ao longo do tempo. Este trabalho é realizado mediante um estudo de caso, o de uma escola situada na localidade de Coranzulí, no que hoje é a província de Jujuy, a qual, a partir de um trabalho etnográfico e arquivístico, nos permite analisar a problemática sobre dois eixos analíticos: quais uma rede complexa de atores intervêm. O segundo refere-se especificamente às características materiais destas arquiteturas, e à forma como nelas se expressam sentidos que operam sobre a aparente uniformidade do estado. Finalmente, a própria noção de hegemonia é problematizada como uma construção inacabada na qual o papel dos atores locais é fundamental.

**Palabras-chave:** arquiteturas do estado, Puna de Atacama, hegemonia, perspectivas locais.

## INTRODUCTION

The study of state architecture has become a thematic field that allows shedding light on how different political models instrumentalized, operated and even produced architectures associated with the construction of national identities. Mainly, these studies focused on the architecture of the centers of power where the state apparatuses are deployed, among which one can mention the analysis of the productions of fascist Italy, developed by Gentile (2007) or, a closer example, the work of Ortiz (1968) on the architecture of liberalism in Argentina. From these perspectives, the construction of hegemony and the role of architecture in these processes are made from centrality, which contributes to the argument on the formation of a recognizable and reproducible image of the state apparatus. In the context of the formation of the Argentine state, the liberal elites of the so-called Generation of the '80s erected the pillars of "order and progress" as core concepts of the country's institutional construction. In this framework, and as was raised by Oszlak (2012), while the notion of order is meant to regulate and normalize the functioning of society, its association with the idea of progress meant that, to achieve this adjustment, "the order appeared, paradoxically, as a drastic modification of the usual framework of social relations" (2012, p 28), and one could add, a spatial one. But what happened in those places that, far from being part of the centrality of state construction, were on its margins, even being unknown spaces? And whose dynamics and relationships were also unknown?

The state background of the Puna de Atacama was unique compared to other parts of the current Argentine territory, so much so that, since the late 19<sup>th</sup> century and the first decades of the 20<sup>th</sup>, it was successively part of Bolivia (1825-1884), Chile (1884-1899) and, finally, since 1899, of Argentina, the latest incorporation (Benedetti, 2005). Evidently, this successive change implied that the actions that the different states deployed in the area were dispersed and discontinuous until the annexation to Argentina triggered a more or less systematic process of incorporation into state structures, and a search for the recognition of this space and its populations as part of a national whole (Barada, 2017).

**1** The formal decision to refer here to the "state" with lowercase letters is part of a theoretical-political positioning that seeks to demystify the presence of the state as a compact and closed entity (Abrams, 1988). In fact, as the author has stated, having to make this clarification shows how far the power of the "myth of the state" has reached.

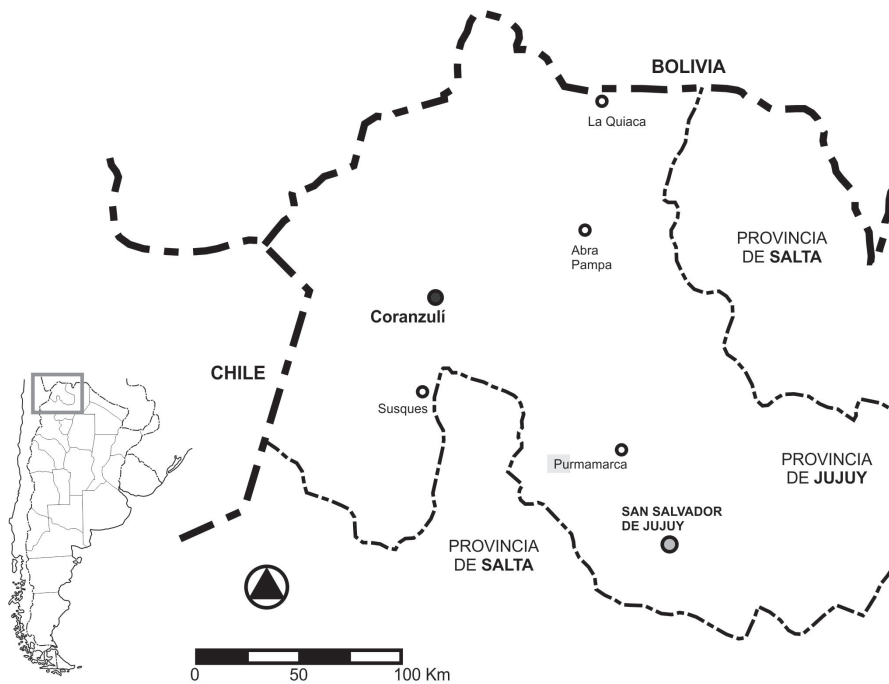
In administrative terms, in fact, until 1943, Puna de Atacama was part of the political-administrative unit that was called the National Territory of the Andes and that depended directly on the National State. Its dissolution, almost halfway through the 20<sup>th</sup> century, also implied the dismantling of its geographical unity, since the departments that the territory comprised from south to north (Antofagasta, Pastos Grandes, San Antonio de los Cobres, and Susques) were distributed, respectively, in the current provinces of Catamarca, Salta, and Jujuy. That is to say, the border nature of the area extended not only to the period of transfer through different

national state administrations but also constituted a liminal area in internal terms. Even beyond administrative issues, it is possible to observe this liminality in the testimonies given by those first travelers who, in the framework of academic and official missions, traveled to this space from the end of the 19<sup>th</sup> century to the first decades of the 20<sup>th</sup>. The views built regarding its space were closely tied to the idea of the unknown, of the deeply strange, to the point that, then, it became very difficult to “make them one’s own”.

The impression that the Puna makes on the traveler is so strange that they would not believe it to be real. One feels far from Earth; it almost seems that one is crossing a lunar country, at the slow pace of the exhausted mule. The nakedness of this nature is horrifying; everything becomes gloomy and taciturn; one no longer laughs; one’s chest is gripped by this barely breathable air (Boman, 1908 [1991], p. 414).

These testimonies were a key input for the state deployment in the area, which focused its actions on seeking a material order that would enable beginning to acknowledge its space as an at least identifiable and classifiable part. However, and just as Sanhueza Tohá (2001) suggested, far from converging on a lack of knowledge of statehood by local populations, these processes and the multiple border conditions of the area, led to the development of a certain switching capacity of the communities based on their interests and sustaining their structures. In this context, how were state institutions deployed in the area? And, what role did their architectures and spatialities occupy in the construction of national identity?

Given these questions, the purpose of this research is to analyze the spatial dimension of these processes in two key areas. On one hand, from a perspective that seeks to understand state architectural production not just from the state, but from local perspectives. Recognizing the group of agencies that intervene over time from the production modes of the works, implies problematizing the idea of state centrality and uniformity, which will allow understanding, in short, the very notion of “hegemony” as an unfinished process (Roseberry, 2007). On the other hand, using an analysis of architecture focused on the notion of materiality entails transcending its objectivity to give way to a relational understanding of it (Miller, 2005; Latour, 2008). As Miller himself has stated (2005), it is fundamental to understand that the materiality of objects resides in the social framework where they are inserted, in the relationships with others, the spaces, and the people. To this end, this work is based on a case study, that of a school of Puna located in the town of Coranzulí, in the current province of Jujuy. The ethnographic and archival work carried out there allows shedding light on the aforementioned problem (Figure 1). Thus, the building trajectory of this institution will be observed, from its creation to the present day, particularly considering the role it acquired in the urban development of the town.



**Figure 1.** Location of Coranzulí in the current province of Jujuy, Argentina. Source: Preparation by the author.

The study of this case is part of broader research focused on the material dimension of relationships between the pastoral populations of Puna and the state, which resulted in a doctoral thesis (Barada, 2017). For this article, the choice of the school as a social and material construct comes not just from the relevance the educational institution has had for the deployment of the state apparatus, but also from the central role it had in the progressive, more non-linear transformation of the dynamic mobility of the indigenous pastoral populations who inhabited the area and, therefore, in the urban evolution of their peoples. Next, some clarifications will be developed around the study of the state and the methodological strategy adopted here, to then present the analysis of the case addressed where the implications of school architecture are understood, both on an urban and an architectural scale, in the framework of negotiations, tensions, and disputes that occurred between local populations and state agencies.

### **Some theoretical notes on the study of the state and the methodological construction of a view from the margins**

Approaching the study of state architecture on the margins of its territory implies a necessary more complex understanding of the state itself. As proposed by Corrigan and Sayer (2007), conceiving the state as an abstract analytical concept that does not have an empirical entity implies recognizing the power relations it builds, and observing how these profoundly influence people's daily lives. These relationships are framed in a process of moral regulation, a standardizing project. In this line, entering into the study of the relationships between people and their spaces also requires recognizing the existence of multiple state agencies and agents, which run their structures from different places and interests. In the case of



Puna de Atacama, since the beginning of the 20<sup>th</sup> century, a state apparatus can be noticed that, conceived with a strong homogenizing pretension, is run by a diverse set of officials, teachers, and travelers who rarely establish direct relations with the centrality. Faced with this scenario, this regulation becomes a forever unfinished process, where the experiences of people who give an account of other senses and projects must be understood. In coherence with these current approaches to the problem of the study of the state, it is necessary to revise the very notion of “hegemony” not as a monolithic construction, but as a “problematic, disputed, and political process of domination and struggle” (Roseberry, 2007, p. 123).

The theoretical approach to the problem of the state converges, then, in a methodological perspective that allows understanding the relationships between state agencies, and of these with the local actors, necessarily involving their ties with the spaces. Focusing the gaze on this multiplicity of relationships built by diverse agents entails, in this way, delving into a set of architectures that do not make up a homogeneous whole. It is within this framework that, then, the architectures of the state are mentioned, in the plural, as part of the very recognition of their multiplicity and heterogeneity.

This study was made from an ethnographic perspective that involved work both onsite and with documentary sources. This implies, on one hand, fieldwork with extended stays, between 2012 and 2017, holding unstructured interviews with different local actors (Guber, 2001), and the systematic registration and survey of the village's architecture. In terms of the archives, institutional sources were used, as well as family and community archives. The official documents of the General Archive of the Nation are connected with local documents, such as the “School History Book” of Coranzulí, a material that has testimonies and perceptions of the teachers and principals who were part of the institution between the 1930s and 1960s<sup>2</sup>. In these, the reading of sources also had an ethnographic character, since it sought to recognize the different voices found in the documents and, in the same way, identify their gaps, their omissions. Finally, graphic sources, in particular historical photographs, occupy a key role in the methodological strategy regarding their specific analysis, but also in their use *on-site*, considering the reconstruction of memories (Harper, 2002). Access to this type of source and the data constructed from fieldwork allows making the idea of centrality more complex and disputing it from the production of knowledge itself.

### Analysis of the architecture of the school in the construction of the urban layout. And, an urban life?

The first specific testimonies related to the installation of state institutions and the “Argentinization” of this territory correspond to the writings and letters prepared by Gen. Daniel Cerri, the first Governor of the Andes Territory:

## ANALYSIS

<sup>2</sup> References to this book will be indicated with the month and year corresponding to the extracted fragment.

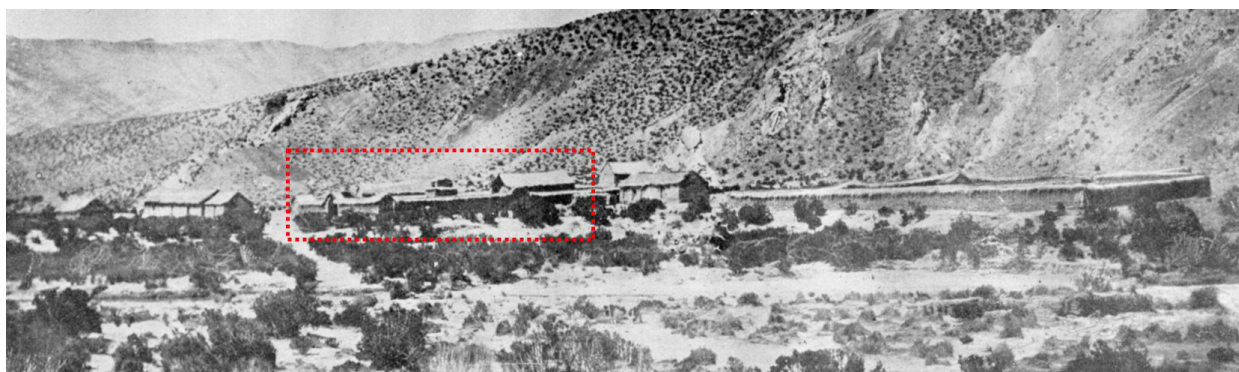
When, on our second expedition, we reached Coranzuli, all the Indians had taken refuge in the mountains and there was no way to bring them closer (...). The incorporation of these Indians into Argentine nationality will be difficult unless a school and a police commissioner with some men are set up in the hamlet of Susques, who will make them respect the government resolutions (...). (1903, p.55-56)

After the enrollment of the men for military service, the school was established as the first institutional presence in the villages of the Andes, based on a resolution of the National Council of Education<sup>3</sup> that since 1903 created establishments in San Antonio de los Cobres, Susques, Pastos Grandes and, in 1907, in Coranzulí. This early presence of the school, when the territory had been annexed to Argentina a few years earlier, and even though its population continued to have administrative and tax links with Bolivia (Delgado, 2008), allows us to understand the central role of this institution in the formation of citizenship of the liberal national project of the early 20<sup>th</sup> century. Indeed, the role of the school in the citizen construction by the national project and its relationship with the provinces positioned it at the heart of the disputes between centralism and the federal logic, within the sanctioning framework of the Láinez Law in 1905 (Lázzari and Rubio, 2005).

In this context, schooling in the Andes has not only generated social implications, but also urban ones. It is known that pastoral communities have a dispersed settlement logic, based on a cycle of annual movements associated with the needs of the farms and the building of certain territoriality. For the Andean area, this has been studied in several works, among which we can highlight those dedicated specifically to the study of the settlement systems elaborated by Göbel (2002) and Tomasi (2011) in the Susques area. The villages in the Atacamanian Plateau of the late 19<sup>th</sup> century were then configured as places visited by shepherds only at specific times of the year (Barada, 2017), linked to activities and celebrations around the chapels. At the same time, as part of the incorporation process into the national territory, these hamlets were established, for the state, in places where it was possible to erect its "civilizational" project by installing its main institutions and population control. This is mentioned in another passage from the writings of Cerri:

Neither during the long period of Bolivian domination nor in more recent times, where the Puna de Atacama has been subject to the jurisdiction of Chile, is there an example, Minister, that the authorities of one country and the other have been concerned with uprooting the intelligence from the dark empire of ignorance. Meanwhile, throughout this region, now decreed as Federal Territory, in the population centers, as well as in the adjacent ravines, there are groups of families whose children, illiterate like their parents, offer the sad spectacle of human herds in the middle of the desert (1903, p. 55-56).

<sup>3</sup> AGN, SH III, catalog number 161. Resolution of the National Council of Education. Buenos Aires, March 19<sup>th</sup>, 1907.



As of 1907, the schooling of children and their school attendance was controlled by the police force, following the instructions sent from the recently created National Council of Education to the then Governor of the Territory<sup>4</sup>. Grade teachers recorded the difficulty of children's attendance in the School Book, and this constituted one of the main concerns until at least the middle of the 20<sup>th</sup> century. This is seen in the following extracts:

According to the Deputy Police Commissioner, Mr. Gregorio Puca, it will be possible to have good attendance after the "Carnival", because all this time until the Monday of Temptation, they are busy with the signage and markings of the ranch. The few people attending class are the children of two families who happened to be in the village (...)" (Historical School Book of Coranzuli, February 1946)

The teachers notice a lot of laziness in the children who finish their daily homework at school; the street and the countryside are explored by them even in the late afternoon, and it has been decided to repress this with the help of the police. (Historical School Book of Coranzuli, March 1963)

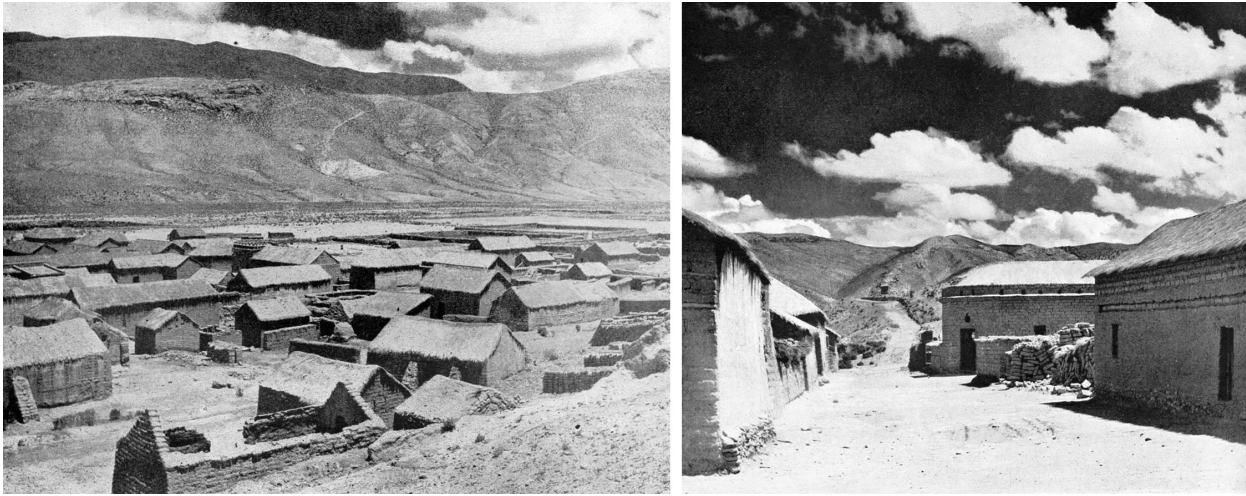
The practices associated with the countryside and the activities carried out by the children collaborating with their parents in certain tasks were frowned upon by the school agents and repressed directly by the police. The reading of these passages, produced well into the 20<sup>th</sup> century by teachers, allows understanding state actions further, from the knowledge of the specifics of local contexts. As can be seen, the installation of the school did not directly imply the attendance of children, who largely maintained a life in the countryside and who, consequently, did not settle permanently in the villages, in the sedentary focus intended by the deployment of state institutions and their tools for population control.

So, how effective was the state project? And, in any case, how can these local actions be understood within the framework of a set of maneuvering strategies deployed by the local population? Some answers to these questions arise from observing the role the school and its architecture had in the development of the urban fabric of the town through graphic sources. The first photograph of Coranzulí, taken by Cerri in 1903, allows

**Figure 2.** Coranzuli in 1900, with the church in the box. Source: Clipping of a photograph by Gen. Daniel Cerri, 1993 [1903], image 03).

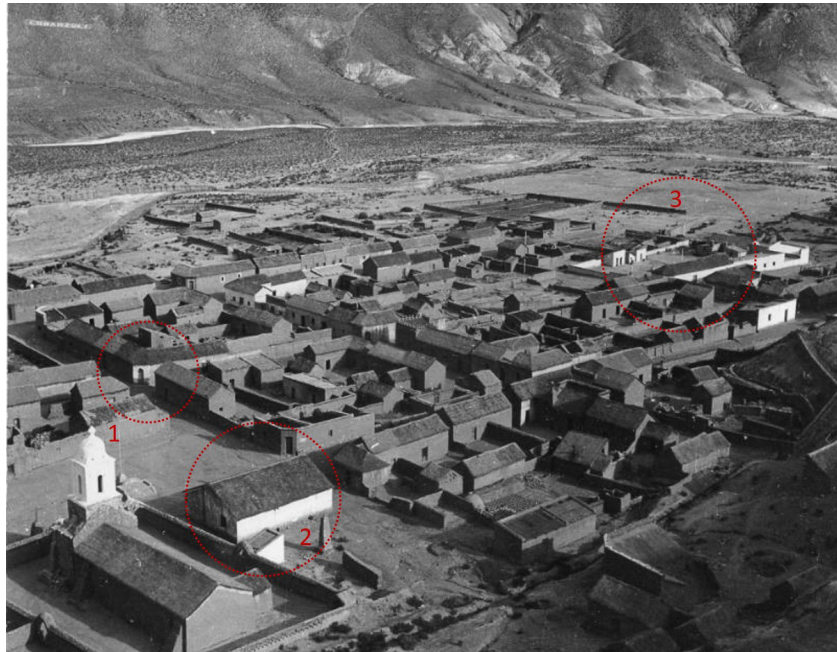
<sup>4</sup> AGN, SH III, catalog number 66.





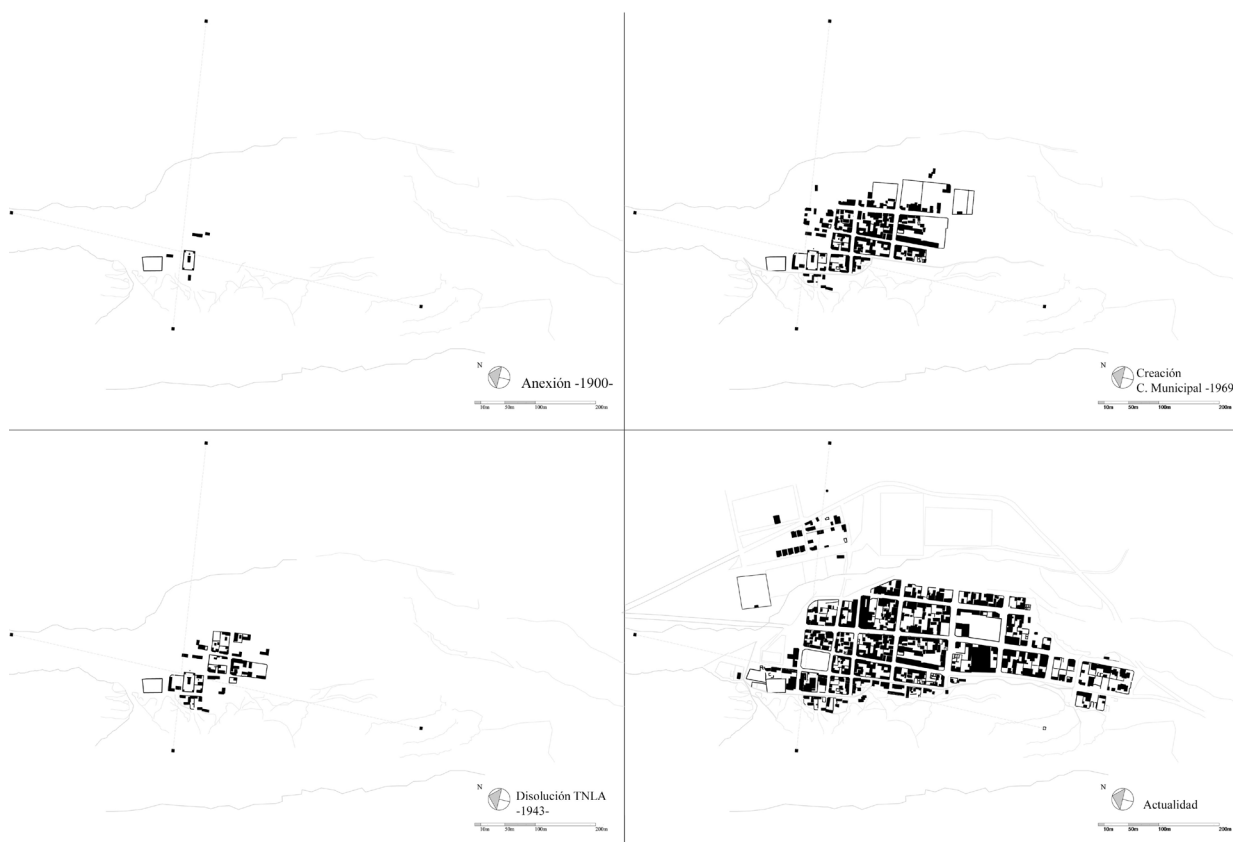
**Figure 3.** Coranzuli in 1942.  
 Source: Photo by Hans Mann.  
 National Academy of Fine Arts.

**Figure 4.** Coranzuli in 1970,  
 indicating the buildings mentioned in the text.  
 Source: Unpublished  
 photograph by Federico Ortiz  
 (Documentation Center of Latin  
 American Architecture).



us to see the Church and a few houses, arranged around the atrium (Figure 2). The second, from the 1940s, shows a significant growth in the density of the constructions, consistent with organizing the layout orthogonally, with streets and an incipient lotted organization (Figure 3).

The significant change that occurs during the first half of the 20<sup>th</sup> century regarding the constructive density of the town and its shape, gives rise to considering the implications that state architecture and its institutionality have had on the development of an urban form, even when the population did not reside permanently in the town, as school records and testimonies prove. The following photograph, taken in the 1970s, shows not only an increase in urban growth but also an important change in the aesthetics of the architecture and its materials (Figure 4). Although this aspect will be delved into later, it should be noted here that, in this

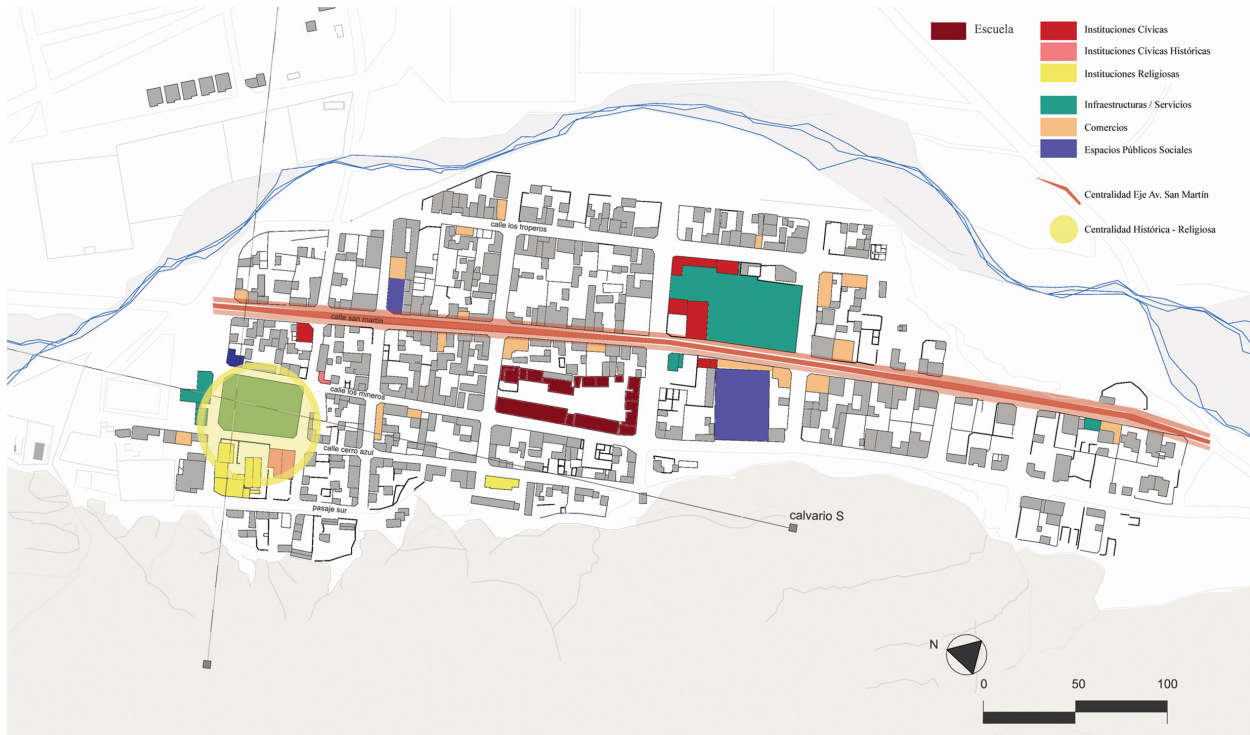


photograph, the three buildings that the school occupied are shown. The first corresponds to a family house on the corner, diagonally from the Church; the second, to a place around the Church; and the third, which is the current one, located to the south of the village. The last two, like the rest of the state institutions, are distinguished from the rest by their white color.

The analysis of other factors that intervened in demographic processes, such as the growth of salaried jobs and, especially, those associated with mining operations (Barada, 2016), exceeds the objectives of this work. However, it is relevant to consider that it is only towards the late 1970s, when Coranzulí was already part, as a Municipal Commission, of the province of Jujuy, that the reading of census data shows a certain match between the increase of buildings and a more or less permanent settlement of families in the village, even though this process did not occur in linear terms, and the mobility logics associated mainly to grazing, persist.

What is remarkable here is the way the state architecture and, particularly that of the school, were constituted as central instruments in the town's development and the redefinition of its centralities, at least in formal terms (Figure 5). The 1970 image allows drawing attention to its evolution from the successive locations of the school. The first two, which covered the first half of the 20<sup>th</sup> century, make it possible to recognize that, in urban terms, the school formed a centrality together

**Figure 5.** The town's urban layout, reconstructed using photographs. Source: Preparation by the author.



**Figure 6.** Indication of the centralities referred to in the town's fabric. Source: Preparation by the author.

with the church disputing, in a certain way, its role as an organizing institution of the town. However, in the events after the 1970s, this relationship is displaced to a large extent by the location of the new school -under construction since the 1960s and observable in the same photo, which favored the growth of the urban fabric to the south and the consolidation of an intersection where the buildings of the City Commission, the Justice of the Peace and, associated with these, the architectures for the town's infrastructure and services, electricity plant, television antenna, radio antenna, and the telephone booth (Figure 6), are located. In this framework, the church has imposed itself since colonial times as that core element of the village, whose institutionality has been re-signified from the local dynamics. The school is the institution that, with the advent of capitalism, replaced the church as the dominant institution of the state apparatus (Segato, 1991), but also that dynamizing element of urban dynamics around the people, whose meanings must also be decoded from the local materiality.

### Analysis of the school's architecture: institutional architectures, and "institutionalized" architectures?

**5** Roofing technique that uses straw and mud.

**6** The interior projections on the lower part of the walls that used to function as benches or beds are locally called *poyos*.

The first Coranzuli school ran from one of the houses that the families had in the village, near the chapel. It comprised two rooms built with stone foundations, adobe walls, and a gable *guaya*<sup>5</sup> roof. Only one door between the angle of two walls allowed access to the inner rooms, with a single opening towards the street. Inside, the rooms can be distinguished with mud *benches*<sup>6</sup>. Both rooms had access from the courtyard, where the oven and the flagpole with the flag were located. From the reconstruction





**Figure 7.** The original state of the first school house in 2012. Exterior and interior views from the yard. Source: Photographs by the author.

of some local accounts about the operation of this school, an account can be given of the uses of the premises: while one of them was intended for the dining room, the other, where the *benches* were, saw classes held. It is also interesting to mention that while this house was a school, it did not stop being housing, and even the room with the *benches* was still used to sleep in at night. The spaces of pastoral domestic life, those that had been denigrated by the official accounts in their first descriptions, were those that, towards the beginning of the Argentine intervention in the area, housed the state institutions. (Figure 7)

In 1923, the Sectional Inspectorate of National Schools conducted a report where it was recommended to build new premises for the schools of the territory<sup>7</sup>. The second school of Coranzulí was located on rented premises, specially designated for this purpose, on land alongside the church. The building in question consisted of a single room of a somewhat larger scale than the houses, facing east, with a *guaya* gable roof. It had an entrance and two openings on its front, plastered in white; to the rear was a courtyard with the mast, backing onto the atrium of the church, which meant that one of the lateral accesses to this was walled up. It should be considered that, while the church of Coranzulí had no daily activity and the visit of the parish priests was sporadic, the school implied, on the contrary, the effective presence of state agents and teachers, who intervened in the daily life of the people. From this approach, we can recognize the tension in the urban relationship in the future architecture of these institutions, based on needing to separate the atrium courtyard as part of a process where civic life begins to take place in spaces different from the home, but also of those in which the church complex has been associated to the conception of the town as a place of collective pastoral celebrations. In the same way, this relationship also allows considering the limitation of state actions, since here there is an institutionality that is largely sustained by local senses and materialities, rather than with a physical presence of the state. It is, ultimately, about the presence of state agents (teachers) operating in local settings, acting in the stead of the institutions themselves. (Figure 8)

<sup>7</sup> AGN, SH IIII, s/n. Letter sent by the Sectional Inspector of National Territorial Schools to the Governor of the Andes Territory, dated April 4<sup>th</sup>, 1923.

**Figure 8.** Chapel front in 1970, with the front of the second school to the rear.  
 Source: Unpublished photograph by Federico Ortiz (Documentation Center of Latin American Architecture).



In the afternoon, the town met to jointly address by letter, the President of the Republic to request the construction of a School building since the currently occupied premises are rented and lack the most basic means for the purpose given to it. (School Historic Book, October 1948)

This record in the School Historic Book brings one closer to the construction of the third school, the first on its own premises, which is also visible in the photographic record of the 1970s and which, with some modifications, remains as a school building to this day. Until then, there had been no direct state policy that promoted the construction of buildings in the area and, in fact, the first action in this regard follows a request by the villagers. It is only in 1960 that we find another official voice that, from a school manual, talked about the needs and architectural characteristics of school buildings in the province:

It will be a stamp of honor for the people of Jujuy when all their schools, even those located in the tropical regions or the pampas and Puna mountains, develop their cultural and civilizing work in modern state buildings, comfortable and suitable to the climatic characteristics of each region. (Saravia, 1960, p. 158).

It is interesting to point out, in any case, the heterogeneity of voices that, from the state itself, in a decentralized logic, started mentioning the need to build a school, a building that, due to its architectural characteristics, would enable the success of the civilizational process, even if this had not led to direct actions. In short, the beginning of the construction is recorded in the School Historic Book in 1963 and gives an account of the construction of a classroom. The role of local voices in this process is significant to understand their relations with





the state. First, while Coranzulí was already part of Jujuy in 1948, the request continues to be channeled directly to the national authorities. Secondly, when the construction began, it was through a subsidy granted by the Federal Intervention to the People's Neighborhood Commission, which, although framed in the unstable political situation of the 1960s, makes visible the relevance of the role local civic institutions have had in the constitution, also material, of the state framework in these places.

The architecture of the building comprises blocks of classrooms and services located on the boundaries of the lot, forming a terraced façade to the street and an open interior space that outlines the courtyard. One of the significant issues regarding this work, to think about how state institutions built their urban rhetoric through the architecture of the town, is its composition of façades and roofs. (Figure 9) As mentioned in the photograph taken by Ortiz (1970), it is possible to see that while the first classroom sector has a gabled *guaya* roof, a second block is already formed by a smooth front with raised cornice above the roof's upper level, the latter made of calamine. With some alterations in its materiality, particularly from the change of the roofing sheet, and the completion of the terraced front facing the street, this third building remains in use today and is the first building built specifically for its function<sup>8</sup>. In its architecture, the tensions between the local logics of house construction are evident, whose techniques, forms, and aesthetics were historically denigrated by state rhetoric, associated with the rationalist and white architecture that has characterized state works in the country since the 1940s (Liemur, 2008). Thus, the production of terraced fronts facing the street, the replacement of the *guaya* roofs for sheet metal, the incorporation of friezes and cornices on the facades, and, in particular, the replacement of mud with cement coating, are alterations that have progressively been forming part of the aesthetics of the town (Barada 2014; 2016).

Finally, it is necessary to wonder about the role these material actions, which even constituted in the framework of singular temporalities, in a

**Figura 9.** Left: Aerial view of the current school. Upper right: Front of the school and three other images of current institutional buildings: the Municipal Commission, Service Infrastructure at the Bus Terminal, and recreational infrastructure. Lower right: Images of current private houses. Source: Photographs by the author.

<sup>8</sup> In the architecture after the 1970s, some specific references to planning can be seen from the provincial offices, although this documentation was not found for the case of the school in particular.

dispersed way, and in the framework of diverse interests, have had in the progressive, not linear, transformation of local architectural productions. If, as has been stated before, the state finally made use of local materialities for its own deployment, it is from the last decades of the 20<sup>th</sup> century that its presence becomes not only effective in material terms, but its agency transforms a good part of local work, even in the construction of domestic architectures.

## CONCLUSION

This work sought to focus on the singularities of the construction processes of hegemonies by the state since the first decades of the 20<sup>th</sup> century, generating questions about the multiplicity of operating state agencies and, especially, about the meanings and roles local populations have had.

In urban terms, the notions about order that the development of Coranzulí's layout expresses since the installation of the first school, are one of those ideas produced in the state consolidation framework. The transformations that the school system imposed on the mobility dynamics of the pastoral populations are evident and caused greater settlement in the towns and, consequently, their inherent growth. However, understanding how a town that was annexed to Argentina only in the 20<sup>th</sup> century, and whose population did not live there, in just forty years already had a significant number of houses arranged in blocks and by 1970, a recognizable urban form without specific ordinances, implies considering that it is not enough to focus on the state "action". It is a matter of thinking that, necessarily, within the framework of the relations between state agencies and their discourses, a local intention emerged to make Coranzulí a recognizable place for the state. As it has been argued, this was not built as a response to specific ordinances or regulations, but rather from the local acceptance of certain hegemonic discourses constructed by state agents, particularly schools. However, even within the framework of these asymmetric relationships, this urban form did not respond directly to a populational logic. On the contrary, it can be said that it was constituted as an urban image that allowed the local populations to sustain, even in the face of attempts of coercion, rural and mobile life on the margins of statehood. The displacement that the development of this layout produced, not only in geographical but in symbolic terms, regarding the sense of the town for the shepherds and the sense of statehood, also needs to be observed with caution. In this sense, the evolution of the school's architecture made at least two issues visible.

The first has to do with the ways of production and their agents that, in this case, involved, on one hand, the teachers who appear to hold institutionality in materialities foreign to the state itself, contrary to the local logic and senses that even pushed the children away from the school; and, on the other, to a local community that, even sustaining their own ways, housed the school for several decades in their own spaces and then specifically demanded the construction of a building for this purpose. It is

not a question of direct state action on the margins, but of the margins, with their actors, senses, and spaces constituting themselves as claimants of their condition before the state itself. This allows problematizing the scope of discourses in construction processes of territorial hegemonies that, undoubtedly, are more complex, and to recognize the dynamics in production processes concerning local times.

The second issue has to do specifically with the architecture and the way they operated in significantly more lax times than in central places for the construction of an image. At the same time, it is essential to recognize the profound impact that discourses on local techniques and ways of living have had that, constituted from statehood, generated significant transformations.

Finally, it is in this setting that the state architecture on the margins of the state leads to problematizing the very notion of margin and considering the active role of local actors in the production of their own senses over the state, even in the context of deeply asymmetric power relations, that generate, a “playing space” (*sensu* De Certeau, 2000 [1980]). This allows thinking about the negotiations established by the people and the different groups where they participate, between the local constructive logic and the models from the state.

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