



iDENTITY in Post-Disaster Re-Development

*research into the integration and incorporation
of local identity in the re-development of
Haiti's urban slums via an educational public
institute which functions as an agent
towards cultural resilience*

*Wouter Pocornie
1286617*

“Fundamental adjustments will have to be made in every aspect of Haitian life. The culture that has allowed us to survive as a nation for almost two hundred years will be put aside. It has been tried before. It has failed before. Vodou is still practiced despite years of vilification and repression. Creole is still spoken in spite of the imposition of French as the country’s official language. Everything has been tried against Haiti’s independence, from isolation to occupation. It is still there as a nation!”

*Jean-Claude Martineau (1996)
Haitian Culture: Basis for Haiti’s Development*

ABSTRACT

Much of the post-disaster re-development work is misunderstanding the local situation and valuable input that the local culture could provide. Vice versa is the local situation not responding actively and efficiently to this moment of the increasing technical and organizational capacity. This project addresses the integration of local identity in post-disaster re-development. Identity is framed in three interrelated conditions: 'Building style', 'Social processes' and 'Coping mechanism'. The level of discernment on the local identity and situation evolved during the on-site fieldwork phase. This formulates the Haitian identity and through critical reflection is used as case study to address how local identity can be used in the practice of post-disaster re-development. The period of focus is bridging the transitional phase towards long-term re-development. Therefore the relationship between disaster relief and local development discourse is bridged in order to fit the temporary resources from disaster relief according to the local potential of improving the situation considering risk to hazards. This eventually needs to set the foundation, as an agent, for cultural resilience. The research benefited greatly from the on-site fieldwork findings which allowed a more critical view on local needs and mechanism of aid in development.

PREAMBLE

First and foremost this thesis is a product developed in two studios of the University of Technology in Delft: Explore Lab and Urban Emergencies. Both studios are distinctively different from other graduation studios as they provide students with more options in exploring and researching their specific interests for their thesis, allowing an extensive period of time abroad for on-site fieldwork. Most importantly both studios allow the students to have more control over their self-formulated assignments. This thesis could only take place via these two studios because it allowed on the one hand to research into a very specific situation and in great context examine and develop a very personalized approach to architectural design. In addition to the two studios an internship was offered as a result of similarities of the research goals, points of attention, and design concept with pending projects in Haiti of various organizations. The Dutch organization Cordaid is a partner and sponsor of the Urban Emergencies studio and offered an extra month to assist in the development of their House of Knowledge projects. This posed a new opportunity for further on-site data and information acquiring.

Studio Explore Lab 12

Explore Lab is the examination studio while the Urban Emergencies studio could be considered as a cluster studio where students of all disciplines (**Architecture, Urbanism, Building Technology, and Real Estate & Housing) and their own examination studios audited and collaborated. The products for Explore Lab include a research paper, an architectural design and workshop assignment.

As the title of this thesis indicates the research focuses on identity in post-disaster re-development and the design following this research is a personalized challenge to incorporate identity; cultural elements, as input in architectural design. In this studio the assignment, program, site, and team of mentors are chosen by the student. The workshop assignment was organized around the fieldwork in order to maximize on the opportunity of interacting with locals. The results are included in this thesis are drawn upon in order to signify a point of view based on local perspectives.

Studio Urban Emergencies Haiti

Urban Emergencies is an organization that focuses on the acute need of integrating academics (architecture and urbanism) in planning

bodies that work on the redevelopment of a disaster struck area. The interventions range from short- to mid-, and long-term interventions, and are stimulated predominately by international aid. The philosophy is that there is a lack of professional and academic attention directed to the urbanism and architectural potentials in the redevelopment strategies and planning. The central theme is natural disasters. Adjacent the spatial domain is principally in developing areas. It was a student initiative project which started with a pilot project in 2009 when a group of 18 students subdivided in groups of 3 researched, including on-site fieldwork, 6 countries: Bangladesh, El Salvador, Indonesia, Ghana, the Philippines, and Venezuela. These case studies focused on self-defined topics but were combined via 6 themes: aid, impact, management, migration, timeframe, and typology. These themes were selected in order to present a coherent story on post-disaster re-development via a symposium, exhibition, and a (as of yet unreleased) publication. In the follow-up Sichuan, China summer-workshop of 2010 a group of Delft students from various disciplines collaborated with local students to research and develop critical plans for the redevelopment of Dujiangyan, China which was severely damaged by the Wenchuan earthquake (2010). Here the themes were: cultural heritage, development strategies, disaster + transition, social equity, rural-urban migration, and spatial structures. These case studies attributed to the body of knowledge for the current case study of Haiti. Which is another pilot in the sense that it is the first graduation studio where multiple students formulated their own thesis and collaborate in certain areas of focus. The fieldwork was scheduled to be three months but was shortened to one. It included an assignment for Caritas Cordaid who is the partner and sponsor of this case study.

Partner Cordaid

Cordaid Caritas is the largest financially contributing Dutch NGO (2010-2012) operating in Haiti. In the previous pilot project of Urban Emergencies it also contributed significantly and as stated before in the current case study it is the sponsor and partner of the studio in exchange of the development of a 'Risk Map'. Essential for their strategy they moved in the previous years from being solely financial contributors to co-operative interventions and on-site organization. The unprecedented set up of local offices in the city of Léogâne and Port-Au-Prince is a prime example of this strategy. The offices have hired locals in their organizations. With various teams, including area managers that need to represent the organization to the community and vice versa, the students were enabled to do fieldwork. It is necessary to point that the data and information gathered on-site often was in areas where Cordaid was operating and the beneficiaries, adjacent to others in the community whom often feeling left out, know this all too well. Often multiple efforts are needed to distance oneself from the perceived image of being an opportunity for receiving aid in order to get information on a topic of interests. Aside from that short interviews were often seen as tests in order to determine who will apply for aid following an assessments. Meaning, some

subjects portrayed ideal profiles corresponding to an international Christian aid organization, and questions regarding culture, religion, participation and organizational capacities of the local community were avoided or embellished. Conflicting cultural issues were not only observed externally but also within the agency, this is a factor for this thesis when the operating mechanisms of aid agencies are critically reflected upon.

CONTENT

| | |
|--|----------|
| <i>Abstract</i> | _____iii |
| PREAMBLE | _____iv |
| <i>Studio Explore Lab 12</i> | _____iv |
| <i>Studio Urban Emergencies Haiti</i> | _____iv |
| <i>Partner Cordaid</i> | _____v |
| <i>Thanks</i> | _____vii |
| INTRODUCTION: THE DISASTER | _____4 |
| <i>Vulnerability exposed</i> | _____7 |
| RESEARCH DESCRIPTION | _____8 |
| <i>Problem Description</i> | _____8 |
| <i>Project Goals</i> | _____8 |
| <i>Research Goal</i> | _____9 |
| <i>Research Question</i> | _____9 |
| METHODOLOGY | _____10 |
| <i>1st phase: Preliminary studies</i> | _____10 |
| <i>2nd phase: On-site field research</i> | _____12 |
| <i>3rd phase: Post-production</i> | _____13 |
| <i>Reflexive attitude</i> | _____14 |

| | CONTEXT |
|---|----------------|
| chapter 1 SPATIALITY: THE AREA OF FOCUS | _____17 |
| <i>Caribbean region: relationship to land</i> | _____18 |
| <i>Migration; attraction to opportunity</i> | _____19 |
| <i>Urban primacy</i> | _____21 |
| <i>Slums</i> | _____21 |
| <i>Visited areas: rural to urban</i> | _____22 |
| | |
| chapter 2 TIME: THE PERIOD OF FOCUS | _____25 |
| <i>Periods in history</i> | _____25 |
| <i>Periods regarding the disaster</i> | _____26 |
| <i>Time and methodology</i> | _____27 |
| <i>The tempo: different speeds of two development discourses</i> | _____28 |
| | |
| chapter 3 DEVELOPMENT: THE SECTOR OF FOCUS | _____31 |
| <i>Institution & development</i> | _____31 |
| <i>Relying on aid: Haiti's dependence</i> | _____32 |
| <i>Mechanisms of agencies</i> | _____33 |
| <i>Psychology of helping: experiences from House of Knowledge</i> | _____34 |

| | FRAMEWORK |
|--|------------------|
| chapter 4 LESSONS: PATTERNS FROM HISTORY | 38 |
| <i>Climatic; living with disasters</i> | 39 |
| <i>Economy</i> | 39 |
| <i>Politics</i> | 41 |
| <i>Demographics</i> | 43 |
| <i>State of architectural heritage</i> | 45 |
| | |
| chapter 5 LOCAL CULTURE: IDENTITY OF A PLACE | 46 |
| <i>Identity & architecture:</i> | 46 |
| <i>Identity & Place</i> | 47 |
| <i>Identity & institutional development: Distinction*, definition and expression</i> | 49 |
| <i>Identity & production</i> | 50 |
| <i>Local identity & vodou</i> | 51 |
| | |
| chapter 6 COPING MECHANISMS: DEDUCTION OF VULNERABILITY | 53 |
| <i>Risk</i> | 53 |
| <i>Hazard</i> | 54 |
| <i>Vulnerability</i> | 56 |
| <i>Resilience</i> | 57 |
| | |
| chapter 7 EDUCATION: SITUATED LEARNING | 60 |
| <i>Education (programs) & (post-disaster re-)development projects</i> | 60 |
| <i>Education & situation</i> | 62 |
| <i>Paradigms</i> | 63 |
| <i>Situated paradigm</i> | 64 |
| <i>Physical centers: towards a situated model focusing on self-help</i> | 65 |
| <i>Sovereignty of self-help</i> | 65 |
| <i>Parallels in NGO programs for the handover: Platform as center</i> | 67 |

| | | |
|--|---|------------|
| | REFLECTION | |
| chapter 8 | IDENTITY: WHAT IS HAITIAN IDENTITY? | 72 |
| <i>Depicting Haiti</i> | | 72 |
| <i>Haitian architecture</i> | | 73 |
| <i>Concept from vodou in architecture: syncretism</i> | | 76 |
| <i>Ownership: Adaptation & agglomeration</i> | | 84 |
| chapter 9 | POST-DISASTER RE-DEVELOPMENT: SEIZING THE MOMENT | 87 |
| <i>Incentive-based planning</i> | | 88 |
| <i>Seizing the moment</i> | | 88 |
| <i>The claim on aid resources</i> | | 89 |
| <i>Commitment & accountability; the techniques</i> | | 90 |
| chapter 10 | EDUCATIONAL INSTITUTE: INTEGRATED DEVELOPMENT WITH INCORPORATED IDENTITY | 93 |
| <i>From concept of center towards educational institution</i> | | 93 |
| <i>Public domain for increasing resilience and reducing vulnerability</i> | | 94 |
| <i>Integration: identity & education</i> | | 98 |
| <i>Platform following a methodology</i> | | 99 |
| CONCLUSION | | 102 |
| <i>Answer to the research question</i> | | 102 |
| <i>Points of identity</i> | | 102 |
| <i>Syncretism: applied concept</i> | | 103 |
| <i>Principles for integrating and incorporating identity in post-disaster re-development</i> | | 105 |
| <i>Bibliography</i> | | 118 |
| APPENDICES | | 116 |
| <i>A: Observation reports</i> | | 117 |
| <i>B: Meeting reports</i> | | 123 |
| <i>C: House of Knowledge report</i> | | 165 |

INTRODUCTION: THE DISASTER

The 12th of January 2010 is historic date in the history of Haiti. On this day shortly before 5:00 pm an 7.3 earthquake struck the country of Haiti at the heart of its capital Port-Au-Prince, adjacent to the towns in Léogâne, Jacmel and Petit-Goave. The metropolitan area Port-Au-Prince suffered a substantial amount of damage and about 80% of the town of Léogâne was destroyed.¹ A recorded 222,570 people were killed, around 3,700,000 affected, and the disaster resulted in an estimated 8 billion (US) dollars in economic damage.² Even though from the historical and environmental point of view the country deals with natural disasters repeatedly, this was one of the most destructive disasters it experienced in its history. Compared to other earthquakes in various countries that have taken place in that year. It indicates how severe the impact was on the nation. Adjacent to the reoccurring hazards Haiti has historically dealt with instable governments which led to many coupes, rebellions, occupations, and in general inadequate institutions which could deal with the recovery on their own (Haitian) terms. In the recent recovery process the government changed with the election of President Martelly and the newly elect president struggled to form the new administration. The disaster lead to an intensification of international attention where via aid stimulated financial capital and increasing NGO presence followed. Haiti is pledged to receive 8 billion (or 4.59 billion according to CIA world fact book (US) dollars through aid funds.³ However the amount of financial aid needs moderation, needs distribution, needs management; overall it needs strategic planning. Therefore the large amount of actors involved have to find a way to

image 1 - Haiti's mountains and the level of deforestation
On the road between capital Port-Au-Prince to Northern colonial capital city Cap-Haïtien much of Haiti's mountainscape indicate the severe level of deforestation.

source: Wouter Pocornie (2011)



work in an historically instable political situation and recently rapid transforming economic and cultural development potential. Will these years go down as an era dominated by another occupation (the disaster related NGO occupation)? Will Haiti rise as a nation to strengthen itself? The crisis poses danger and opportunities. The people of Haiti have deal with major losses and post-disaster psychological issues. The identity of the nation will transform. Will immigration take on new heights? As emigration and its resulting remittance indicate a strong potential for Haitian-stimulated (private) development. A nation domestically dominated by poverty has limited options to develop but from an historic point of view it seems to sustain due to its cultural resilience; its social capital. Components of Haitian culture could possess the right ingredients to be integrated in the re-development. Haiti stands for the difficult task to regain its strength and a possible mission to implement a strategic development agenda. It needs to allow mechanisms to be installed that can cope with issues of disaster, poverty and instability. The latter addresses the momentum following the crisis. Many international organizations; NGOs, are in the final stages of their physical presence. The momentum of financial capital dominated foreign occupation and agendas. The attempts to stabilize, or at least strengthen, the local institutions who will take on the responsibility to organize and coordinate the re-development of Haiti's stricken areas, are geared towards capacity building. With that in place the actors will continue to request the pledged amount of financial aid and stimulate the redevelopment via collaboration projects. In general the local technical and organizational capacity needs to be in place to continue the redevelopment, years after the January 12th 2010 earthquake. The impact of the disaster is not solely attributed to these factors on the state of government. This introduction merely sets the preliminary defined context in which international organizations enter the task of implementing their projects in Haiti. The entirety of the context in which the recovery, reconstruction, and re-development takes place is slimmed down in this thesis in order to set focus on key issues regarding post-disaster re-development, cultural identity in architecture, and education as progress.

image 2 - Haiti's urban slum (Villa Rosa, Port-Au-Prince)
 With inadequate governmental (institutional) support to accomodate Haitians the mountains in the urban areas now house the majority of Haiti's urban dwellers. The reaction of inhabitants is to construct enormous informal settlements, resulting in slums.

source: Wouter Pocornie (2011)



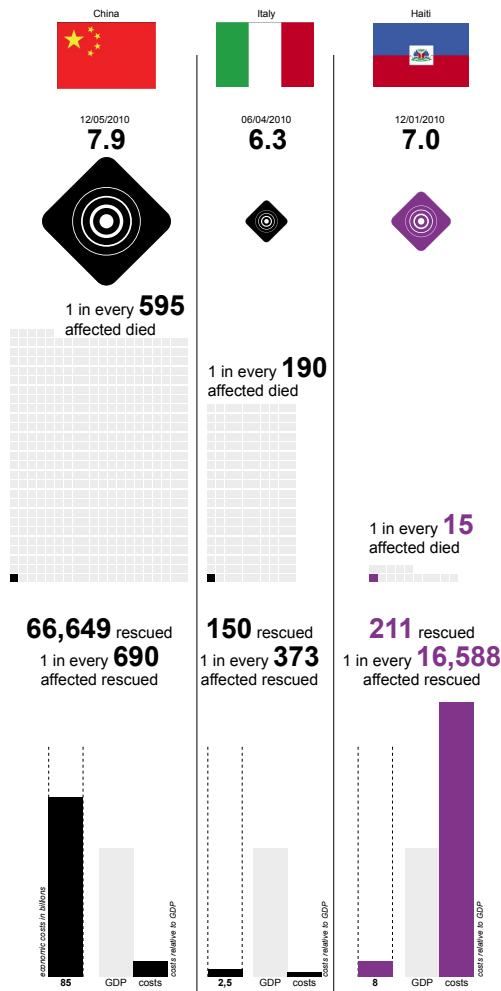


figure 1 - Indicators of Haiti's vulnerability

In the first quarter of 2010 there were multiple nations struck by devastating earthquakes. In comparison it shows how vulnerable the nation of Haiti is as the percentage of people dying is staggering high while the amount of people rescued is very low. It is an indicator of high vulnerability, low resilience, and inadequate coping mechanisms.

derived from: UN, Italian gov., Chinese gov., EM-DAT

Vulnerability exposed

The populists' depiction of Haiti is to label it the 'poorest country in the Western Hemisphere' and sketch the poor and vulnerable conditions of the nation through its vast deforested mountains and high percentage of people living in extreme poverty. This is factual: Haiti is extremely vulnerable and one of the poorest countries in the world. How the nation reached this level of vulnerability exposed by the earthquake is not a coincidence. The country has developed in such a way that the economy is directed on export, politically unstable, and the society is largely segregated. Historically seen two scenarios can depict the evolution. One directs and the misunderstanding and missed opportunities to develop a domestic-orientated economy that benefits the majority of Haiti's society while the other directs towards Haiti being a platform used primarily for exploitation –at any costs. The hardships imposed on the people stem from natural and man-made disasters. Haiti has evolved from a liberated nation to a dependent nation.⁴

Countries need foreign help to recover from major disaster. Haiti however was highly dependent before as well as after the earthquake. An historical analysis will illustrate how this dependence on foreign intervention is largely superimposed. Adjacent as mentioned before the pre-earthquake position of Haiti was largely connoted as: "the poorest country in the Western hemisphere". The disaster exposed how this level of poverty strongly relates to the country being one of the most vulnerable nations in the world. The term vulnerability is elaborated in chapter 6. However the vulnerability of Haiti is of such an alarming level that the re-development strategies primarily have to focus on overcoming thresholds. These thresholds are directly related to institutional lack of capacities and poor conditions; hence to vulnerability. Therefore aid is going to non-physical projects in order to principally be effective, and subsequently efficient in the physical. Haiti's recovery takes longer than most other countries, because it is significantly poorer. Before dissecting the exact interpretation of vulnerability, one can thus already conclude that Haiti's extremely vulnerability is connected to the socio-economic state and governmental institutions. The issue is how to reduce vulnerability. Especially since, regarding time, Haiti has come accustomed to receiving aid and remains dependent. It will have to undergo major transformation to locally agglomerate the process of development in order to decrease the vulnerability on long-term. Decreasing vulnerability becomes physical once a strategy of international aid over a period of time and local allocation merge. There is need for a platform where the aid, beneficiaries**, and (technical) actors meet. Adjacent there is a need for facilities where information is shared and knowledge is attained. Decreasing vulnerability needs architecture, it could benefit from architecture as the practice of architecture overarches the process of building and translates an idea, a concept, towards concrete physical structures.

**note: beneficiaries

Someone/group that receives aid from a (donor) agency. The form of aid can differ; financial, technical, assistance, etc.

RESEARCH DESCRIPTION

Problem Description:

Much of the post-disaster re-development work is misunderstanding the local situation and valuable input that the local culture could provide. Vice versa is the local situation not responding actively and efficiently to this moment of the increasing technical and organizational capacity. This project addresses the integration of local identity in post-disaster re-development. Identity is framed in three interrelated conditions: 'Building style', 'Social processes' and 'Coping mechanism'. The level of discernment on the local identity and situation evolved during the on-site fieldwork phase. This formulates the Haitian identity and through critical reflection is used as case study to address how local identity can be used in the practice of post-disaster re-development. The period of focus is bridging the transitional phase towards long-term re-development. Therefore the relationship between disaster relief and local development discourse is bridged in order to fit the temporary resources from disaster relief according to the local potential of improving the situation considering risk to hazards. This eventually needs to set the foundation, as an agent, for cultural resilience. The research benefited greatly from the on-site fieldwork findings which allowed a more critical view on local needs and mechanism of aid in development.

Project Goals:

- To incorporate local rooted identity in an cross-cultural project initiated by international organizations. Via temporary financial and technical resources.
- To improve the situation of local inhabitants considering vulnerability in risk to hazards through a long-term development strategy.
- To mediate the bringing together of active actors and communicate lessons via an open, publicly accessible platform
- To incorporate, honoring, and celebrating tradition based on its historical evolution (seen as processes), while progressively mediating globally developed knowledge on identity in architecture and improving resilience in building processes.

Research Goal:

To research the knowledge on identity in the process of building in post-disaster re-development through tools developed specifically according to the local situation. In addition researching the potential improvements regarding the process of risk reduction of an Haitian urban settlement.

Themes and points of interests for identity in architecture and post-disaster re-development are:

- Local Culture: Identity in architecture in process and production (main component: *vodou*).
- Education Styles: Lifestyles, education/learning paradigms that benefit (social) capacity building.
- Coping Mechanism: systems and tools developed towards vulnerability deduction. These are needed to increase technical capacity of builders/users and improve the level of resilience.

Respectively these points refer to the framing conditions of identity set out in the problem description; building style, social processes, and coping mechanisms. These conditions are at times overlapping and are interrelated. The theoretical framework and empirical findings are the framework on which these themes and points are critically reflected upon (in the reflection). Even though identity is subdivided the main goal remains to integrate Haitian identity within the practice of post-disaster re-development.

Research Question:

How can local cultural identity be integrated in the post-disaster re-development projects in Villa Rosa, Port-Au-Prince in Haiti which aims to reduce the risk to natural disasters and stimulate long-term development?

- *Building*: School/community center
- *Time*: Redevelopment Phase, long-term (5 to 20 years)
- *Date*: post 2010 earthquake: Oct/Nov 2011
- *Place*: Villa Rosa, Port-Au-Prince – Haiti
- *Target group*: local inhabitants; (active) beneficiaries
- *Sector of focus*: (Relief &) Development (by int. aid)

- *Input*: Integration of identity in post-disaster re-development in architecture
- *Output*: Incentive, building, based on researched identity
- *Outcome*: Self-improving cultural resilience

METHODOLOGY: REFLEXIVE ATTITUDE

The applied methodology is an approach of constant redefining statements and developing tools in order to progress in research. The entire methodology can be subdivided over time in three phases: the preliminary phase, the on-site fieldwork phase, and the post-production phase. Throughout all a reflexive attitude was necessary. However in the fieldwork phase this happened more regularly. This was due to the uncertainties of the applicability of the tools. The daily pragmatics of achieving data and information on-site depends highly on the possibilities of interaction. For example an mere interview can take up an entire workday considering transportation and the lack of structural agreements being made in that working environment. Another point of attention which made acquiring information and translating this to knowledge difficult, mainly in the post-production phase, was the scope of the research. Even though on-site the scope of the project was increasingly narrowed, the abundance of observed information needed systematic coding** to eventually converge to the set topics and generate themes for the post-production.

1st phase: Preliminary studies

During the preliminary studies the methodology principally directs to the literature studies on identity in architecture. Adjacent the group of Urban Emergencies develops a first analysis of Haiti's country profile and the current situation in the redevelopment process. This thesis, taking part in both studios, is centered during this phase around cultural identity. The architectural theory on identity and post-disaster re-development theory based on cultural resilience. The original organogram of methodology developed in this phase is depicted in figure 3. The architectural theory focuses on general studies of vernacular architecture, critical regionalism, and genius loci/phenomenology. Essentially it frames what is identity in architecture and how this can converge, following the fieldwork, to a position on Haitian identity and its architecture. The cultural resilience derives from theory focusing on risk, hazards, vulnerability, and resilience studies. As mentioned before in retrospective it can be concluded that Haiti has developed towards a severe level of vulnerability and must have strong factors of social resilience to be able to sustain the repetitive shocks.

The a priori understanding of Haitian architecture signifying identity is the inheritance of classical (French) colonial

***note: coding*

Based on Identity: building style, social processes, and coping mechanism various labels were attributed to the reports and fieldnotes in order to document all findings ready for post-production. This however was in an analogue manner and as the interpretation of Haitian identity was more defined the overview of reports became an appendix in this thesis.

figure 2 - Scheme for research into identity (1st phase)

Departing from two studios a methodology was set up that looks into the cultural identity and its potential to be integrated in post-disaster re-development. Haiti as such is the case study and the eventual products are this research thesis, a workshop documentation, and a thesis design.

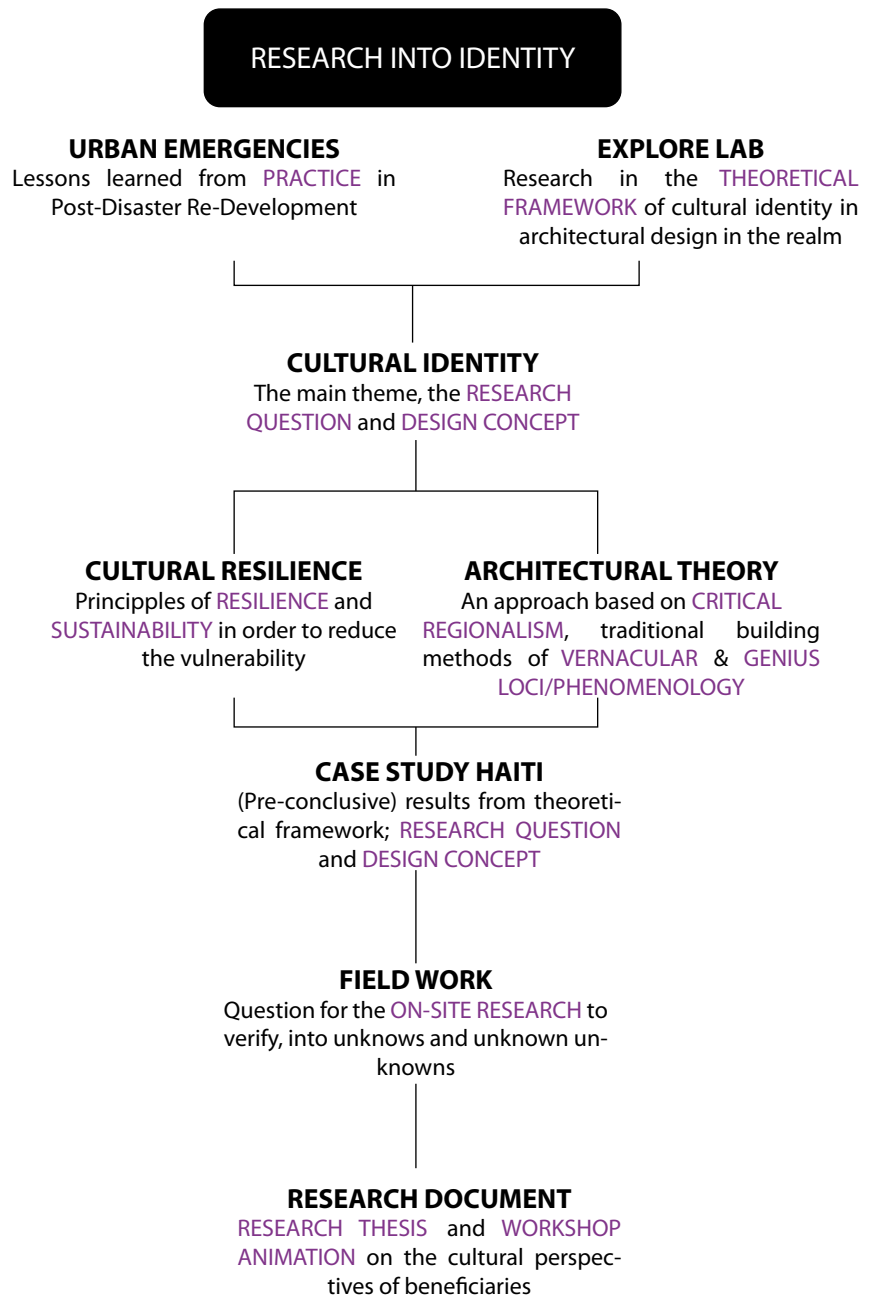
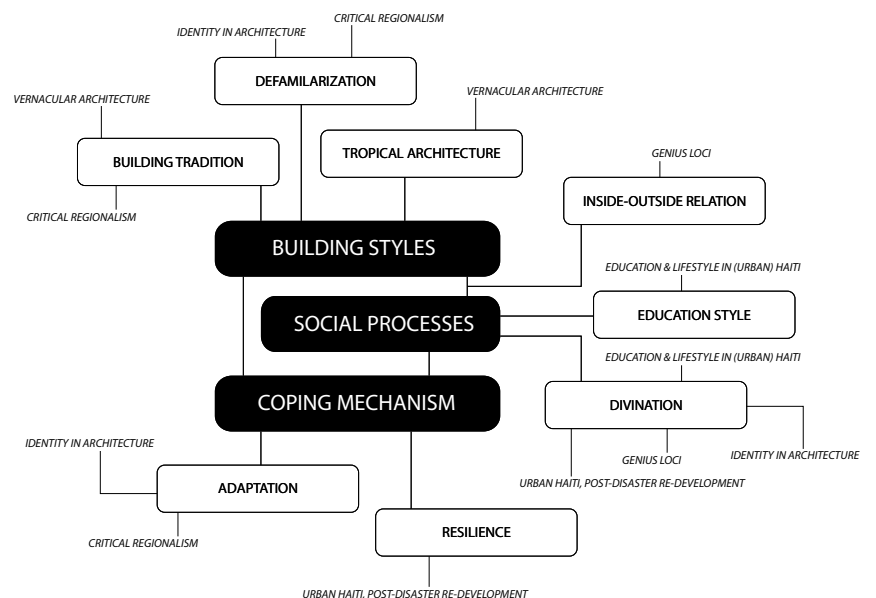


figure 3 - Scheme: Haitian identity (1st phase)

In order to formulate Haitian identity three categories are selected that branch out in various themes and (architectural) theory.



architecture adjacent to the survivalist urban development resulting in growing slums. The latter indicates a behavior of short-term, unsustainable building. The a priori understanding of Haitian culture in general is that of superimposed conditions on a tropical and introvert locally defined culture, suffering from extreme poverty levels. These superimposed conditions are indicated to come from global, international policies as well as domestic authoritarian, governmental, and violent actors.¹ Adjacent the understanding is based on the Caribbean region; the climate, Haiti's extreme conditions like deforestation regarding the environment, and economic development policies for the region which indicate the uniqueness of the culture. To conclude the culture of Haiti is strongly defined in the preliminary phase through the scales of the Caribbean region and country. Subsequently the methodology depends highly on the testing of these preliminary conclusions, examining additional factors and allowing unknown factors to converge the conception of Haitian identity and thus formulate its potential to be integrated in post-disaster re-development.

2nd phase: On-site field research

The second phase is centered around the empirical studies regarding identity in post-disaster re-development. This phase in itself is subdivided in three parts; sub-phases based on team configuration, area of focus, and production (see figure 5).

The research benefits from a reflexive attitude towards the local circumstances coming from the environment, work places, and team formations. It is a continuous reflexive adaptation of tools, formulation of goals and statements, and interview technique. As mentioned before in order to work efficiently in the post-production phase all on-site observations and results are noted via coding. The field notes therefore document raw representations of results coming forth from interviews, surveys, case study observations and observations notes on components of architecture and urban typologies (see image 3). These results are general findings necessary to evaluate, (re)diagnose goals and statements, and examine new strategies for proceeding actions.² The methodology applied is an interpretation of action research; developing an epistemology subjected to continuous diagnosis and redefinition. The objective of the research is identity in post-disaster re-development and the subject in question is the central input per action. Subjects are either sites, constructions, or people approached with a specific subdivision in the explored identity question. This approach results in a database of recorded data and transcripts of information into reports. The observations and interpretations in these reports are documented in reports and included as Appendices in this thesis.

The apparatus consists of media equipment and aforementioned reports of documentation. The media tools are a digital camera for photography and recording video (audio-visual), sound recorder, and a notebook. Profile recordings of subjects are made with content. The following transcript of an interview is the core part of the Meeting Report interviews, following an formal introduction of the subject and objective of the meeting and reflection where valid essential points are distilled for building up

figure 4 - Theoretical and practical framework

In the preliminary phase the focus was mostly on identity in architecture and its applicability in cross-cultural projects. The empirical, practical, framework is set up in the second phase and reflected upon in the 3rd phase. This incorporates the practices and observations made in order to define the sense of locality.

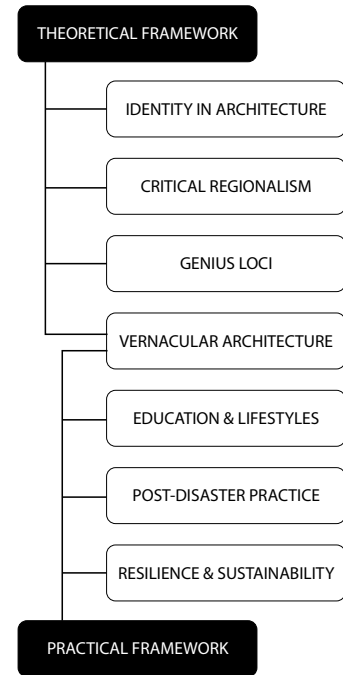


image 3 - Fieldnotes

Notes derived in the field while conducting interviews, surveys, and observations (in this case a quick analysis of a school in Villa Rosa, Port-Au-Prince).

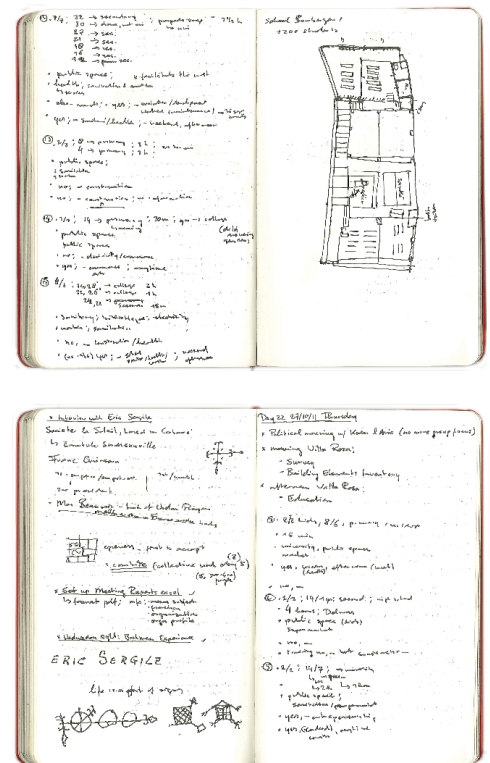
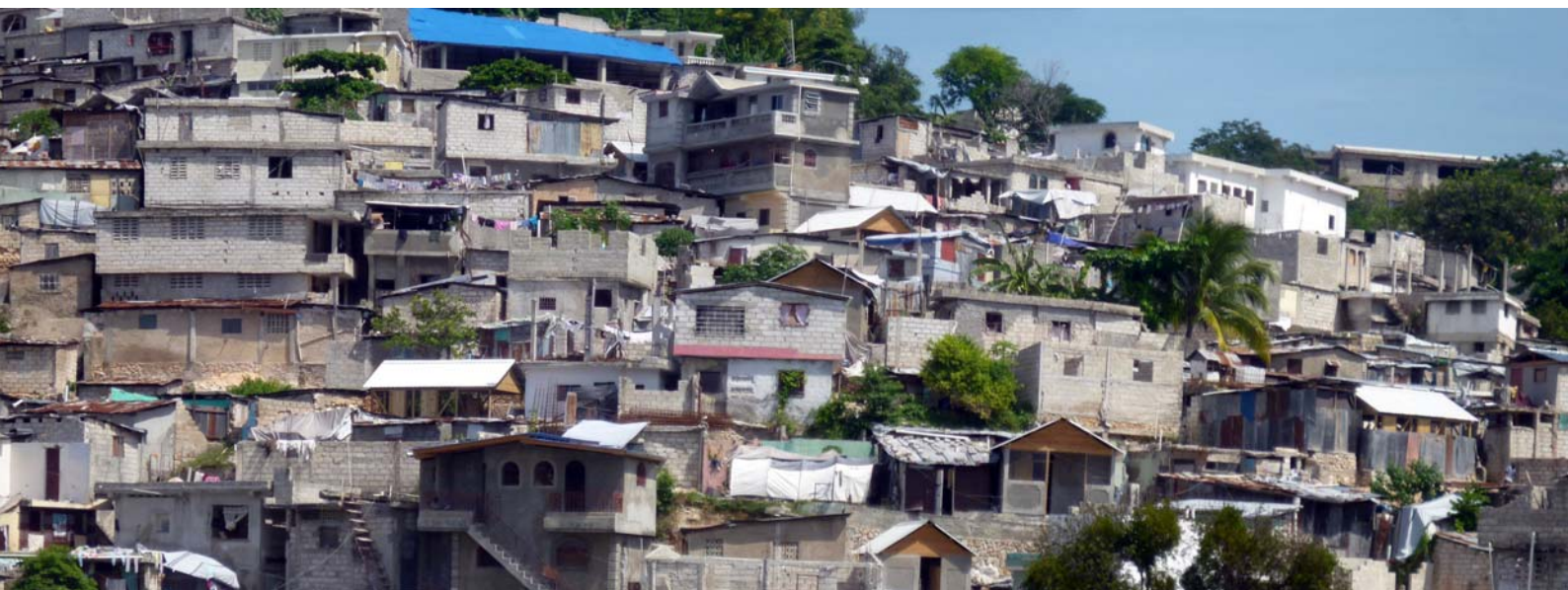


figure 5 - Visited areas: rural, semi-urban, urban

The on-site fieldwork allowed from a broader scale in area (places) to formulate a interpretation of Haitian identity. This included (from top to bottom) rural areas such as Septieme Gerard/Lompre in greater Leogane, semi-urban Grand Goave, and finally urban areas such as Villa Rosa in (greater) Port-Au-Prince.

source: Wouter Pocornie (2011)

| Sub-phase | Team | Area of focus | Duration | Production |
|-----------|------------|----------------|----------|---------------------------|
| 1 | UE Group | Léogâne | 2 weeks | Risk Map report |
| 2 | Individual | Port-Au-Prince | 2 weeks | Thesis: Research & Design |
| 3 | Cordaid | Port-Au-Prince | 4 weeks | House of Knowledge report |



the theory framework. The same documentation technique of raw data to information applies for the observation reports of places and architectural structures, workshops and surveys, and the 'House of Knowledge' internship report.

Throughout the entire fieldwork phase this method of recording continues, regardless of the different focus of production in the sub-phases. Sub-phase 1 in Léogâne allows a more in-depth observations on cultural *vodou* elements in settlements and architecture because the environment is semi-rural and the building style significantly more vernacular. In sub-phase 2 the city of Port-Au-Prince is the setting to specify the research goal. The aim is to define the area of focus; the site, and the target group. Hence redefine the fieldwork results via action research according and a reflexive attitude. However the 2nd sub-phase allowed an unforeseen additional month of fieldwork and thus the research incorporates a critical reflection on the mechanisms in practice (the development sector). The increasing accessibility to professionals and case studies dominates this final 3rd sub-phase and adds another level of reality to the ongoing building of framework by findings and the subsequent interpretation of Haitian identity in post-disaster re-development.

3rd phase: Post-production

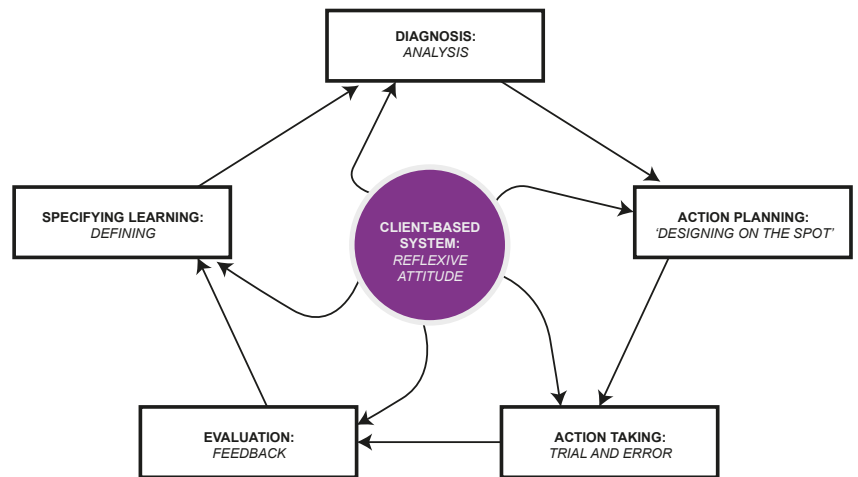
The data and information acquired in the first two phases needs to be post-produced in the final phase of the methodology. The findings from the empirical research together with the general theory used in the preliminary studies form the basis for the framework. This phase requires additional more specific theory to address problems and shortcomings formulated after the fieldwork. This framework is ground to build up argument in order to formulate a cultural sensitive statement on identity in the reflection. The interpretation of identity in an exotic setting; identity in post-disaster urban Haiti. The cultural sensitivity needs to be defined, the (exotic) setting, and the sector of focus. In order to properly portray these wide domains a contextualization is made of the area, time period, and sector of focus.

Reflexive attitude

The cycle of developing a client-system infrastructure (see figure 6) centers not only around the researcher and the planner. One of the objectives of this thesis is to advocate self-help competency, aside from contributing/improving the practical concerns of the target group and social science.³ Essential in action research is to start off with a diagnosed 'temporal truth' through which the context is temporary understood. However the researcher adapts a reflexive attitude in order to verify or falsify the temporal truth, examining unknown facets of subject (place, group, culture), and most importantly to incorporate new found truths: the 'unknown unknowns'. Essential is to level the researcher and subject in the discussion and whether or not the information is objective or subjective. This leveling and the overall relationship between researcher and subject is in itself continuously adapted and needs a platform of communication to be redefined. This platform is also the departure point for re-defining strategy (planning). For this the

problem, the actors themselves, and their relationship relies on an analysis of its history and overall logic. Conclusively action research is about solving the problem through this platform with a reflexive attitude. The psychology of actors at times dominates the process. As the internship project 'House of Knowledge' indicates how the understanding of local social structures and communication techniques obstruct aid development (see chapter 3). Interventions should focus on actors that enable emancipation of themselves and/or the community.⁴ In conclusion the same reflexive attitude and action research methodology can benefit the establishment of a platform. This platform functions as an agent of connecting actors, their desires and needs (dialogue), and most importantly the resources. Fieldwork experience shows that this collaborative approach will most probably demand more on short-term but aims to (out)deliver these costs/investments on long-term.

figure 6 - Client-system infrastructure for action research



CONTEXT

SPATIALITY: THE AREA OF FOCUS

The spatial context for the interpretation of Haitian identity and culture is attributed to the geographical location of the nation in order to depict the area of focus. So where is Haiti? How can Haiti be described? The indigenous Taino population that inhabited the land defined it as; '*Ayiti-quisqueya*' which means high land and mountainous country.¹ It depicts its mostly rough and mountainous terrain. In Creole the country name is *Ayiti*, derived from this original name. It is a country in the Caribbean with 1,771 km of coastal line with 9 harbor ports which structured the urbanization patterns as being the main urban center nodes for development. It takes up 1/3 of the island Hispaniola and shares a 360 km boarder with the Dominican Republic.² Regarding culture Haiti is perceived as a black nation**. This connotation is a major aspect in formulating Haitian identity. The context is important to address since the area of focus; Villa Rosa is a peripheral urban settlement considered as slum** in the nation's capital Port-Au-Prince. It is a result of Haiti's urban development. Adjacent to this, the spatial focus needs examination in a wider scope in order to appoint a vernacular style of building in Haiti. This vernacular style of building is directly related to Haiti's cultural identity; a culture that is not bound to solely the geographical location. The island nation has developed its culture through a diaspora linking to various continents as it has been inhabited and shaped by various ethnic groups. Haiti is comprised by its historic and current relationships in a global network. Therefore the sites visited during the fieldwork phase portray a sense of locality while the global orientated studies complete the focus of spatiality. Migration, primarily emigration, plays a big role in portraying Haiti's identity and the strategies of utilizing aid. The global influences shape contemporary urban areas and remittances is considered to be a vital component in the financial survival strategies of many urban residents. Adjacent the internal urban to rural migration which followed the earthquake is a reverse phenomenon to the otherwise more common rural to urban migration tendency. Haitians migrate around the nation in order to find greater opportunities to construct livelihoods and the centralization of urban centers, principally Port-Au-Prince, is the internal consequence while the emigration to various countries is the external consequence. The majority of international stimulated capacity (financial and technical) allocates in the capital city and the major opportunities for development will do accordingly.

**note: black nation

In contrast to the original native Taino population and the white imperialists ruling Saint-Domingue (former Haiti) this term is attributed to the majority of Haitians with African (black) descent and the unprecedented effort of successfully liberating a former slave/colonized nation in 1804 to a country ruled and inhabited by freed black people.

**note: slum

This is a typical description of an informal settlement constructed bottom-up. The characteristics are often generalized as high density, illegal and vulnerable constructions, little to no effective operating public services and infrastructure --adjacent to social conditions depicting poverty.

These urban areas contain slums such as the afore mentioned area of focus; Villa Rosa. Globally, and especially in the Third World, the urbanization indicates that future urban areas will host the majority of population. The prognosis regarding urbanization in Latin America and the Caribbean shows that urban population increases while rural population decreases continuously.³ The rural-urban migration tends to manifest in slums and cities is general will account for the growing need for urban inhabitation. Villa Rosa represents the overall tendency of an emerging urban settlement (slums) as well as an affected community that needs to develop its capacity in order to deal with its displaced residents. In short, the identity of the geographical location is examined through its region, migration tendencies, urban primacy, and the informal settlements considered as slums.

Caribbean region: relationship to land

In this thesis the Caribbean is considered as region in order to postulate Haiti as nation within a larger scale (see figure 7). Principally the position of Haiti in this region is between two fault lines of tectonic plates that shear; the Caribbean & the North American plate. This is the guarantee of earthquakes reoccurring in the region.

From a cultural perspective this scale of the Caribbean region posits Haiti in a global network. It links past critical events to current issues concerning identity; the concept of perceived lost identity, preferences diverging from the island, and pride of origin rooted in other places. It seems that in the definition of Haitian identity and cultural value the geographical places are primarily found in Africa over Haiti itself. Especially in literature, throughout the Caribbean region, themes reoccur of lost fatherland, anti-imperialism next to the romanticizing of the local (regional) tropic environment.⁴ Africa is the spiritual home for the Caribbean region when rejecting European culture.⁵ There is a process of identification common in the region called 'creolization' which allows retrieval of lost identity. Here the Caribbean is the geographical context only to embody the departure point for a new mode to a global orientated understanding of its identity: "From the myth of an original-lost- identity to the mosaic of identities created through cross-cultural associations, the process of 'creolization' actually encompasses the story of all peoples displaced in the movement of colonial empires, nationalistic upheavals, and economic disasters." Balutansky (1998:6)⁶. The lack of attachment to land and the overall relationship between Haiti's people and land is epitomized by the level of deforestation. In Haiti this is more severe than anywhere else in the region. Haiti owes this situation to both foreign policy in the form of colonial debt systems (indemnity) and plundering, as well as internal modes of utilizing charcoal as main energy source. Similar is the loss of tourism potential which is otherwise customary in the region. Haiti has been stigmatized historically and compared to the other Caribbean nations its perceived image abroad has been negative overall and obstructed large touristic attention.

The region is not solely considered to depict Haiti's identity through its diaspora, history and relationships. In addition the



figure 7 - Caribbean region

Haiti's position in the Caribbean region which is always susceptible to tectonic movements and possible shocks (earthquakes).

derived from: http://stvincentsd11.scoilnet.ie/Leaving_cert_geography.html



figure 8 - Global focus

Haiti's international linkages are mostly directed towards Africa, the USA, and the Dominican Republic. Respectively for symbolic value (referring to traditional/ancient African places), remittances, and job opportunities as sugar cane cutter adjacent to historic conflicts and tensions.

region is considered as an essential resource for Haiti to develop. At the moment the relationship to foreign countries/the international community is established via disaster relief and development aid. In the future this will diminish, probably not in its entirety, but the relationship especially to its neighboring country the Dominican Republic plays a vital role for Haiti's development.⁷ This thesis focuses on an urban settlement in Haiti as a permanent place of inhabitation but the severe reality of Haiti's situation compared to neighboring countries challenges the potential of permanency. The migration and the sense of hopelessness for Haiti's future emphasize this. Preceding the earthquake the harsh notion of Diamond (2005) describes this hopelessness as: "The question all visitors to Haiti ask themselves is whether there is any hope for the country, and the usual answer is no."⁸ The sense of locality of an Haitian urban settlement encompasses its contrasting challenged permanency. At the local scale the dependency on aid (and such the relation to region) is evident in the immediate need and receptiveness. The region is part of Haitian identity and is already a tool for even Haiti's poor to subsist and develop their permanent living environment.

Migration; attraction to opportunity

In post-disaster redevelopment affected people are displaced and new urban structures emerge housing these IDPs (internally displaced people); in tent camps, shelter settlements and new or renovated urban development. This thesis focuses on those displaced people who take charge, participate, or solely benefit from the reconstruction of their affected neighborhoods. In that sense the migration patterns of the target group are not considered in depth. The spatial context however is placed in the overall, general migration tendencies which follow mostly the disadvantaged marginalized people; the poor. They strategically migrate mostly to disaster-prone areas. Nationwide the majority of Haiti's population lives under poverty line, in extreme poverty predominately in rural areas but nonetheless increasing in lower income class urban settlements. The countryside has reached its limits housing and providing adequate living conditions for Haitians. The rural to urban migration continues. Acquiring remittances is a major facet for families to subsist in urban areas such as slums⁹ and so emigration of a family member in order to provide for a Haitian family is a relative lucrative option. This example of migration directly links to the inconsistent and heterogeneous development of slums in Port-Au-Prince. The debate on remittances centers around the empirical evidence showing that remittances are spent mostly on basic subsistence needs, and after those are fulfilled, on housing improvement and eventually land purchase.¹⁰ The fluctuation of private financial capital may very well be part of the reason of the phased development and the need to be close to services and facilities. One must question if international aid, directly or indirectly materialized in funds, stimulates emigration. Emigration is mostly geared towards the urban centers in the United States and Canada, in the Caribbean region towards the Dominican Republic, Bahamas and Cuba, and in Europe towards France, Switzerland and Germany.¹¹

Emigration, or ‘the exodus’, is not only linked to political and/or economic reasons. Alienation (lost identity) to the land, the Caribbean, can be attributed to the disconnecting process of man and land.¹² How this continuation of the Haitian diaspora reflects the cultivation of identity is reflected upon in chapter 8. Adjacent legal and illegal emigration has historically taken on extreme measures and lead to notorious events such as a 1937 massacre (Dominican Republic) and ostracism of the nation, the people, and the culture of Haiti.¹³ Leading up to the 1980s, emigration took place according to two types: the migration of laborers to the sugar cane fields of the Dominican Republic or Bahamas, and the migration of middle-class political refugees to the United States, Canada, and France. During the 1980s the economic crisis and presence of Haitian migrant community in the United States intensified the emigration to the US, mainly to Florida, labeled as ‘boat people.’¹⁴ The ‘boat people’ of the Duvalier era (1957-1986) were considered economic refugees instead of political refugees and in addition to inconclusive applications were limited in asylum. Survey indicated that in this migration wave many migrants were not the poorest, disadvantaged people (according to Haitian standards) and actually were not unskilled, uneducated, and owned above average capital. They owned farms and land (farmers) and financial capital (merchants)¹⁵. Whether economically, politically, or overall strategically Haitians emigrate for better opportunities and migrate to the large urban centers; predominately Port-Au-Prince, for the same reason. Opportunities accompanies aid, as well as export-led industrialization development strategies (1970s-80s). It geared towards Port-Au-Prince which in the long run does not benefit a domestic-led economy. Neither the opportunity-chasing Haitian migrants coming from rural areas. The main issue is that it eventually intensifies the migration flows.¹⁶ The agricultural sector cannot compete with the international imports, and the domestic economy, even if this sector is build up through World Bank stimulated development projects, could not cope with the displaced rural-urban migrants.¹⁷ The remittances coming forth out of emigration¹⁸ is seen as potential for building up local capacity and domestic economies to take matters into own hands in reducing (urban) poverty. Davis (2006) proclaims that slums have a brilliant future: “The slums have become a tool as settlement for urban poverty which is always bigger than the slum population”.¹⁹ However this brilliant future might again increase the attractiveness of (internal) migration. The physical proximity to services and facilities that bridge these economic flows is attractive and seems to be centralized in the nation’s capital city Port-Au-Prince. In short the processes of urbanization, centralization of infrastructure for aid and development, and declining domestic economy attracts and intensifies emigration and migration to urban centers. Migration is considered in this thesis as a vital part in the evolution of Haiti’s culture and identity. It is difficult to overcome the dichotomy of local development, where some interests will focus on migration as main objective while others focus on localization of resources and production.



image 4 - Aspirations for emigration

During a vodou ceremony passports are held up to be blessed with the possibility for a visa in order to emigrate/visit the United States of America.

source: Chris Kaput (2011)

Urban primacy

The Caribbean region has always been developed with globalization as central facet and geared towards global interests. The structural patterns of its settlements are predominately linear and derived from distribution nodes such as ports. The basic authoritarian control points and services are centralized around these nodes; they are centers of capital focused on export distribution. Therefore the development of urban settlements in the Caribbean follow a global-orientated model, rooted in times of slavery in a mercantile system towards an further emphasized global-orientated model of ports and industrial zones. Eventually it takes on the form of a mini-metropolis model that is not based on local needs but diverges its resources and productions outwards.²⁰ Haiti is a prime example with its exploding urban cores in 1980s following the installments of industrial zones in Port-Au-Prince. This EPZ (Export Production Zone) project derives from the CBI (Caribbean Basin Initiative) where job opportunities near the airport of Port-Au-Prince did not decrease the urban primacy of the city but instead intensified the rural urban migration yet again.²¹ Port-Au-Prince is thé urban core in the nation. The capital city takes account for more than 85% of Haiti's tax revenue and 65% of the country's economic activity.²² Services and facilities center in the country's capital city. The high degree of centralization and concentration in Port-Au-Prince makes it difficult to find public-sector entities in the rural areas that can effectively absorb and use external resources. The attraction to Port-Au-Prince, especially concerning development includes international focus, is inevitable.²³

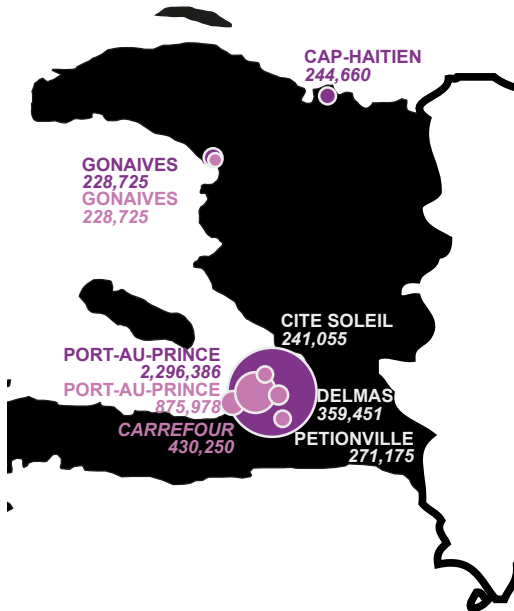


figure 8 - Urban population

Greater Port-Au-Prince accounts for the majority of Haiti's (urban) population. Its districts even account for more or as much residents as the secondary cities of Cap-Haïtien and Gonaïves.

Formally or informally opportunities arise in the urban capital which in turn grows in size. The dilemma stemming from this urban primacy is that Port-Au-Prince remains the control point of distributing aid due to its established infrastructure and therefore is repetitively appointed as base for international projects that sometimes deal with exactly the problematic issues complicated by urban primacy. The problem is that the centralization of development projects need to cover more ground than the capital city but are dependent on its organizational dominance; Port-Au-Prince is the pull for opportunities and the push for development. That being said the installments of projects, incentives, should strategize how to deal with this urban primacy. The lack of infrastructure and intense traffic limits the outreach of the nested agencies to places outside of Port-Au-Prince.

Slums

Urban areas (cities) will take account for growing demand of housing by the steadily growing urban population.²⁴ The rural-urban migration tendency shows that slums are the gateway to the city's resources. The Third World has accommodated additional inhabitation for its urban residents for the most part via illegal or informal land markets. Through methods of self-built shanties, informal rental, private subdivisions, and the inhabitation of sidewalks people take their place within the city. The informal and illegal acquired land complicates the private development of a slum area because land rights are difficult to obtain. The urban world will

primarily deal with the tendencies of emerging slums. So what is a slum more specifically? A classical definition that has been adopted by the UN describes a settlement characterized by overcrowding, poor or informal housing, inadequate access to safe water and sanitation, and insecurity of tenure. This characterization focuses on the physical and legal characteristics of the settlement, and avoids the difficult to measure social dimensions.²⁵ The slums can be perceived as a stage of migration. Next to rural-urban migration, it is stimulated by quiet encroachments (Asef Bayat: 1997) of urban territory. In general the slum on the urban edge is a societal impact zone.²⁶ Such is Villa Rosa in Port-Au-Prince. The reality of the situation is that projects need to consider the potentials of slums such as self-sustaining mechanisms in the discourse of development. Turning a problem into a potential.

To conclude the slum is indeed an urban settlement where inhabitants live and work and not necessarily a place needed as transition phase in migration strategies. The area of focus; Villa Rosa, is a cluster of communities in a slum. The informal character of the place is essential in the discourse of the re-development of this place, implying that the discourse of aid and the local market mechanism can hardly be regulated top-down. In addition the development tends to be phased in short-term realized project often financed on a small budget. Intervening in such a socio-economic structure needs a reflexive and flexible attitude in methodology.



image 5 - Phased development in Villa Rosa

The slum Villa Rosa houses many urban residents who develop their dwellings according to incomes which are influenced by remittances. The influx of incomes manifests in evident phased developments, ranging from shanty houses to multi-story dwellings.

source: Wouter Pocornie (2011)

Visited areas: rural to urban

The area of focus is Villa Rosa in Port-Au-Prince but as mentioned the Haitian identity is based on a larger scale. The visited areas where research was conducted towards cultural identity and its integration include greater Léogâne. This is a city nearest to the epicenter of the earthquake. Cordaid operates from this city in neighboring areas which are; Septieme Gerard, Lompré, and Grand Goâve. These are rural areas except the latter which is more urbanized. Here workshops, interviews and surveys were conducted to acquire a better understanding on Haitian identity. These places are less submerged in the global network and its identity surfaces more prominently than in the capital city. Especially concerning *vodou* which is more openly expressed in these places than in Port-Au-Prince. The vernacular architecture and spatial structures such as

the *lakou*** is more evident in these areas and comprised the basis to formulate Haitian architecture in chapter 8.

Villa Rosa is a slum on the periphery of Port-Au-Prince. However, because of the typical urban sprawl the peripheral slum areas become more and more embedded in close proximity to the core of the metropolitan area.²⁷ It is a cluster of communities; Cite American, Cite Theard, Bas-Lanyen and Morne Rosa, but is considered in this thesis as one large community. It covers an area of approximately 500,000 square meters. It is home to an assessed total of 1,474 families, with a population of 8,168 which indicates a family size of about 5,5 members on average. Following the urban explosion of Port-Au-Prince in the 1970s and 1980s, Villa Rosa gradually developed as an urban center over the past 30 years. President Duvalier declared Cite American public utility space, but after his departure the three families who lived and controlled the sub-communities began to sell plots without issuing title deeds. The development followed without urban planning. Most houses are constructed with the method of confined masonry (cement blocks masonry and concrete columns poured after masonry) and reach at maximum an height of 4 levels. The high density areas are built on mid and high degree slopes of terrain which is not suitable for construction without taking land stabilization measures. The infrastructure is secondary to the private dwellings, therefore the circulation in the high density areas dissolves borders of privacy. The built environment consists primarily of dwellings. There is water via a piped water system, which was damaged but repaired after the earthquake but the community has no drainage/sanitation system nor solid waste management system. The waste is accumulated in the open drains. In the public domain there are three schools, of which two are examined for this thesis, no health center, and a small number of cultural activities that take place in the ravine. It is connected to the urban network via one vehicle accessible road that splits St. Marie of Villa Rosa and another dead-end road in the ravine.²⁸ This bottom road (vehicle accessible) crossing the ravine, and the main formal planned pedestrian road that goes from the top of Villa Rosa down towards the ravine, end up North at the crossroad which connects the Route Canape Vert. This connects to regional road that connects Pétion-Ville and Downtown Port-Prince. The *tap-tap*, a commonly used public taxi/bus system, stops at this crossroad and a large marketplace is located here (see figure 9). The visited rural and semi-rural areas in and around Léogâne provide input to construct an image of building traditions of Haitian architecture as well as public displays of *vodou* culture. On the other side the urban areas such as Villa Rosa indicate how the relationship between Haitian culture and aid development practices is established. This establishment is the friction point regarding integration of local culture in the discourse of post-disaster re-development.

**note: *lakou*

The *lakou* is a spatial pattern typology derived from a family-orientated inheritance model. The plot follows a father figure (paternalism) and is subdivided by the transforming family structure. The father figure is linked (in most cases) to a family spirit and is honoured even beyond the grave as the tomb takes the central point of such plots and are often very decorative pieces.

figure 9 - Villa Rosa, Port-Au-Prince (Haiti)
The map of Villa Rosa and St. Marie (scale +/- 1:2500)



TIME: THE TIME PERIOD OF FOCUS

The point of this thesis is to connect local cultural identity to the practice of post-disaster re-development. Therefore the question is: How to grasp Haitian culture in NGO dominated times within post-disaster re-development? This question reflects in two aspects of time which are described in the following paragraphs. For one it reflects on how to formulate Haitian identity regardless of disaster relief following the 2010 earthquake, therefore examining the history of the country and the local discourse of development. Secondly it emphasizes the particular moment when a vast amount of NGO agencies and resources are within the national borders. In greater detail, the period of focus of this thesis is the time period regarding the transition of disaster relief to re-development. Just as the specificity in domain regarding spatiality needed contextualization so does the aspects of time. There are various notions of time, or timing, which need to be separated. Essential is the reference to history which is needed in order to draw pattern of culture. In addition the general timeframe of planning in short-, mid-, and long-term. Adjacent the different phases regarding disaster relief and the derived phases linking general development with disaster relief development are combined in three phases of post-disaster re-development. The terminology and subdivided components are elaborated in this chapter to clear the different uses of notions regarding time and timing in planning.

History

The first aspect of time is directed to the history of the country. Haiti's global testimony regarding power relations and freedom are the focus of 4. Regarding identity one essential aspect is tradition. Haiti has a rich history on which patterns can be drawn circumscribing its tradition. The populists' image of Haiti's poor and vulnerable situation is attributed to these cultural traditions. The conditions under which Haiti (and its culture) developed exemplify the severe consequences of genocide, slavery, colonialism, occupations and dictatorships. Aside from these political, economic, and demographical testimonies Haiti's cultural image is greatly influenced by the evolution of natural resources over the course of time. Continuous tectonic movements and atmospheric hazards have occurred and will continue to happen. The mountainous country is literally shaped by these natural conditions. In the previous chapter the relationship to land has been emphasized: the examination of

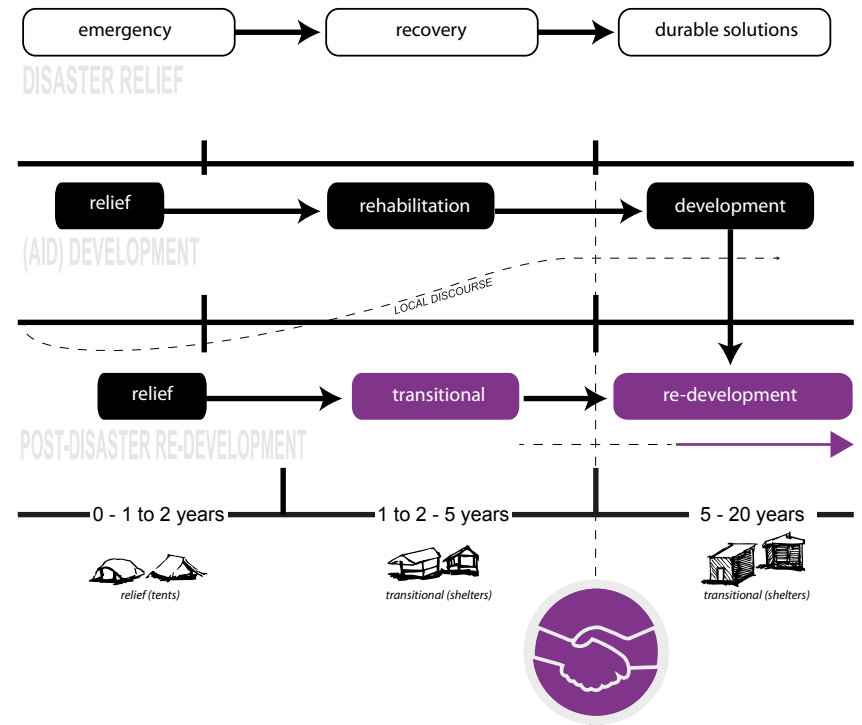
Haiti's history regarding culture and its land are reflected upon throughout the thesis. It indicates the severity of Haiti's situation. It also indicates the need for bottom-up initiatives synchronized with situated post-disaster re-development. Adjacently it shows the cultural identity linked to development manifested in Haiti's dependency on aid. Haiti's history also indicates how its identity is shaped through foreign affairs in a larger (global) scale. To a certain degree its history should be understood and reacted upon in post-disaster re-development.

Periods regarding the disaster

Many NGOs such as Cordaid use motto's including relief and development. These terms are used in a variety of ways to indicate different phases, which proclaim a change of focus and set objectives. Actually many of the objectives in one phase regarding post-disaster re-development continue on to following phases. The phases regarding post-disaster re-development are in this thesis subdivided in relief, transitional, and re-development. The distinction between disaster response and re-development is used to emphasize how the disaster abruptly shocks the otherwise regular discourse of development in Haiti. It indicates that disaster response eventually connects to re-development. After the disaster occurs three phases in time can be attributed to response: emergency, recovery, and durable solutions.¹ These phases are attributed to 'relief'. Disaster response focuses primarily on disaster relief: "The provision of emergency services and public assistance during or immediately after a disaster in order to save lives, reduce health impacts, ensure public safety and meet the basic subsistence needs of the people affected." During the recovery phase decisions and strategies are developed focusing primarily on short-term improving issues regarding re-building lives and livelihoods. The vulnerable situation of Haiti can be best explained by the cholera outbreak which became an epidemic in this phase. Long-term solutions, let alone sustainable projects, are too complicated to install in this context. The planning of such projects follows in a later stage. Providing relief does not necessarily stop in the emergency phase but can go well into the recovery phase.² Depending on the situation the principles of relief could remain priority for succeeding phases to enable the actors to develop, thus these principles can be of immediate, short-term or protracted duration (UN/ISDR, forthcoming 2008).³ For example the peacekeeping mission MINUSTAH of the UN started in 2004 preceding the earthquake⁴ and plays a vital role in public safety and housing of many NGO workers and facilities on its base in contemporary times. This shows how missions regarding development alongside NGO projects are dependent on the situation and not just the set timeframe. The resources and practices linked to disaster response (relief) alternate the discourse of local development in general. Thus in post-disaster re-development this alternation is emphasized by the last phase: re-development. It emphasizes the transition of aid development coming forth out of disaster relief: emergency, recovery, and durable solutions, towards aided development in general. It encompasses the general discourse of local development tendencies and the altered

resources and capacities coming forth out of disaster response. This transition is the period of time when international, disaster response, organizations and agencies leave and local organizations/institutions takes over the discourse of development making it; re-development. This moment is considered the handover period and differs per actor. In the aspect of time this period is essentially when disaster relief transits to re-development. The capital and results of cross-cultural interventions regarding disaster relief are now part of the local apparatus for development.

figure 10 - Aspect of time regarding disaster relief and post-disaster redevelopment
The period of focus regarding planning in post-disaster re-development is the handover phase.



Time and methodology

Regarding time the context of Haiti in post-disaster re-development requires a reflexive attitude in the approach of project development. This attitude is reacting and adapting to the situation. In cross-cultural interventions the cultural gap complicates many action steps in projects. In abstract terms; the adjusting and synchronizing of different cultures is a variable in planning. Therefore the methodology needs to have a reflexive attitude. Although the study of local culture is not a primary objective of many foreign (international) organizations, all have to adjust their discourse to the pragmatics of the place. It is necessary to emphasize that a lot of time is spent to find at least an effective way of working with local staff, or local external organizations. Many organizations find themselves spending the majority of their time dedicated to finding organizational solutions. Meaning; in order to secure commitment and responsibility they develop innovative ways in order to let actors reach agreements on newly defined plans. These are locally formulated in a reflexive manner. The plans focus not only on the initiation and completion of a project but also the maintenance and upkeep after completion, especially proceeding the handover phase. The international organizations therefore need to realize that working towards re-development will need more time than

the most set time periods when organizations are working on-site.⁵ The key aspect here is communication. Cordaid has developed multiple shelters for which they communicated the building style through small models and realized constructions. This is in some aspects reflexive because it follows a trial and error method. The beneficiaries need this kind of experience in order to grasp the plans of international organizations. Communicating through technical drawings, plans, and abstract ideas do not work. In the collaborative projects of providing training services to local homeowners/builders the NGOs Build Change and Cordaid use 1:1 mock-ups of details to visualize their message. Again, in an oral culture and the high illiteracy percentage of locals the communication was reflexively developed towards this kind of visual language. Essentially as an international organization the methodology is adjusted repeatedly in order to work with locals and in local situations via communication and reflexive planning following a scheme of trial and error.

The tempo: different speeds of two development discourses

The reflexive attitude in methodology indicates the constant readjusting to local tempo (of construction development). Researchers and planners are submissive to this since they cannot dictate their projected findings in the field. The 'unknown unknowns' of Haitian culture prove to halt the progress in communication and in discourse of development. One observation made in Villa Rosa emphasizes the lack of understanding of the way locals develop projects in their neighborhood and how NGOs relate to this practice. The Dutch NGO Cordaid supplies local homeowners with materials to develop their shelters with bricks, cement, and plaster. On site the locals openly gather and sell the newly arrived materials amongst each other. The given materials become a commodity. Another observation regarding the Cordaid shelter is the potential for expansion. The shelter derive from a rural situated typology and have hipped roofs while the typical urban dwelling in Villa Rosa have flat roofs with partially (re)build construction on top of it. This is a type of phased building indicating the owner's ambition to expand his dwelling vertically, arguably in a mid to – long-term tempo. The shelters are constructed much faster, aimed to reach the quota of the NGO. In the previous chapter Villa Rosa was depicted as a slum where families develop their living conditions, mostly residential, indicating the perceived long-term inhabitation. The NGOs' general discourse in development derives from a transitional shelter program, focusing on a much shorter development discourse than the local situation of development. The first example also indicates in a positive sense the adaptability of local market systems or more in the sense of development discourse; habitual modes of production. These modes of production are examples of Haitian culture defying(disregarding) but still utilizing top-down initiatives to a grounded, local form of reality. This is an important notion regarding Haitian identity which is reflected upon in chapter 8. Strategies for development funded by aid are promises. Production is reality. More importantly is the lifestyle of actors that concern themselves with development; local homeowners, builders and the NGO workers. For one the first group, considered the

beneficiaries, are not receiving a salary or at least not with contracts comparable to the initiators of NGO who are. The daily concerns regarding livelihoods do not depend on the projects linked to the development of the site while the NGO employee primarily focuses on this work. This is essential to understand the tempo of how local builders develop in their own discourse via collaborative approach with NGOs. Individually the projects are short-term strategies with fast constructed short-term objectives but slow long-term durable solutions. More clearly the individual projects of the local development discourse are constructed fast but the durable, long-term completion is not and may not be fully realized in its entirety. The NGO projects, in this case the Cordaid shelter program, are completed much faster but need improved techniques to transit the level of transitional shelter to permanent shelter or possibly permanent housing. The social capacity; numbers of workers, is again in favor of the local discourse. More people in Villa Rosa work according to their habitual discourse of development than according to the development strategies initiated by NGOs. In addition NGOs focus more and more not completely constructing projects from the ground up but directing more towards retrofitting. This means reinforcing or the upgrading of existing structures to become more resistant and resilient to the damaging effects of hazards.⁶ It also means the NGO recognize the need, and possibly the accepted potential, of local ways of development. This thesis addresses this relationship. The integrating of local culture and traditions while improving the local situation to a better; more resilient, state than before as well as after the disaster (building back better). Therefore the situation of local development follows two forms of discourses which have yet to be efficiently synchronized through tempo of construction. The local tempo which consist of large groups following a bottom-up strategy of development directed to short-term realization without long-term installed mechanism for durable solutions. Next to the intended collaborative approach of international organizations following a top-down vision directed in short-term realization and desired long-term durable solutions. Retrofitting, repair, rebuilding, and relocation are alternatives for risk reduced recovery of urban settlement after the disaster.⁷ Regarding the retrofitting, repair, and rebuilding the locals are the builders that the NGO aims to exploit as workforce, while the other way around the workforce would exploit the NGOs for resources. This is not intended to sound negative but aims to see this relationship more as economic strategy of collaborative work which could be integrated in the afore mentioned local market system, which has an informal character and enables a larger target group to be involved. Ideally these two forms of development discourse are synchronized and the process of production allows local culture to be integrated in development and expressed in the built environment. Intentionally neither of the two forms of discourse development are submerged and remain continuous. The absolute objective is to continue the productions but improve the relationship through the leveling its tempos. It is about the transition of emergency aid to development strategies. Durable solutions are in fact part of the disaster relief but seem to not have an end-point but rather a continuum of long

term-development.⁸ The local habitual way of production follows the tempo of development that will continue after the handover and in the final phase of disaster relief the NGOs therefore should focus on empowering at least this type of discourse for an improved local discourse of development which produces a variation (culturally adapted) of their originally intended development strategy.

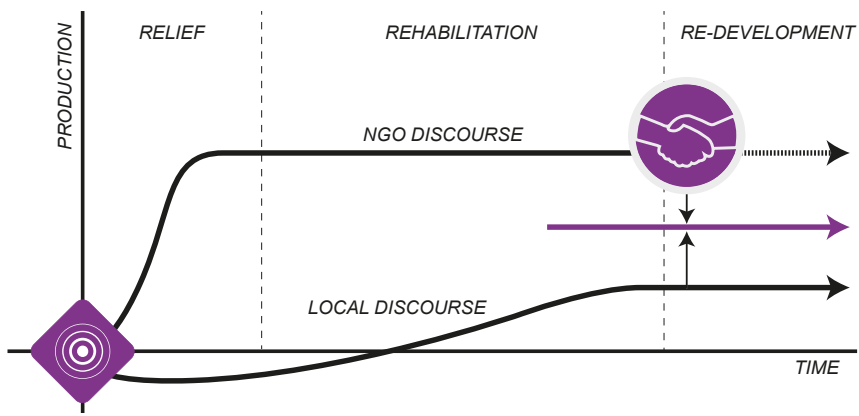


figure 11 - Aspect of time regarding tempo

In practice it is evident that the level of production quality is much higher via the NGO discourse but the level of production quantity is faster and durable considering the local mode of development (the local discourse). An intervention focusing on the departure of on-site NGO capacity should focus on finding a synchronized improved local tempo.

DEVELOPMENT: THE SECTOR OF FOCUS

The term ‘institution’ defines both process (the act of instituting) as well as product. Respectively those define institution as a significant practice, relationship, or organization in a society or culture: something or someone firmly associated with a place or thing. This for example can be the institution of marriage (thus a non-physical thing). On the other side it is the established organization or corporation manifested in a physical construction; for example a bank or university. In post-disaster re-development the organizational capacity of governmental institutions is important in order to regulate the resources and services of aid. However when these institutions seem inadequate in dealing with the situation --local tendencies indicate bold claims to production and spatial agglomeration; the informality in slums. A symbolic agglomeration of an institution is the departure point in developing a local situated institution.

Institution & development

The IHRC (The Interim Haiti Recovery Commission) is the planning body for the recovery of Haiti following the earthquake. Central here is the relationship between government and the NGOs’ more dominant actors that together govern the task of planning and distributing the international aid. The main body in the NGO structure is UN-HABITAT (United Nations Office for the Coordination of Humanitarian Affairs) which divides task amongst other actors. Eventually on the top level of organization the handover has to take place and rely on an improved capacity of central governance. The focus is on controlling and monitoring the aid resources as well as the establishment of a national census regarding inventory and target group assessments. The improvements necessary for this organization capacity within the government is institutional development. The bottom-up improvement of capacity through communities is also institutional development. Essentially the development of local institutions via a learning process is perceived in this thesis as a form of education. Considerably similar to stimulating education, and the access to education, is developing institutional capacity. “Developing institutional capacity is one of the keys to ultimately self-sustaining socioeconomic development” (Brinkerhoff: 1986). It ideally aims to leave behind mechanisms that enable beneficiaries to help themselves and prosper in becoming less dependent on aid, more resilient and develop on their own

terms. It is needed in order to answer the need for (re-)building. Government and beneficiaries are the actors requiring institutional development to have sustainable development, physical as well as socioeconomic.¹ Essentially institutional development should not be perceived solely as top-down practice focusing on the formal sector but could integrate the local bottom-up strategies, social structures and informality. An ideal in itself but in the context of urban Haiti this integration is a final resort. Portes (1997) describes this as the democratization of the institutions. Strengthened institutions can become supportive of informal micro-entrepreneurial practices, essential in the development of Port-Au-Prince. The lack of people's distrust in political, top-down, governance but their overall willing to become active political participators² indicate the potential of bottom-up strategies. This willingness to participate can lead to efficient production of institutional structures. Meaning the community forms its institution, as well as vice versa. It remains a paradox whether to bridge the gap of the formal sector with the informal. On the one side it could be said that Third World people lose their identity, modes of productions and set objectives for change --trying to escape their conditions by enslaving themselves to foreign superimposing strategies. On the other side it could be said that they first formulate their own understanding of democracy and development on their own experiences in regulating community life, organizing work, engaging with the past, and grappling with their place in the world.³ Which entails their readiness to receive resources in the form of aid and distribute those in their own way into a cultural mode of production. In conclusion development through the NGO sector must be seen considering a paradox stemming from Haiti's identity. It seems unlikely that institutional development of central government will directly benefit the Haitian population (seen from a political point of view, see chapter 4). However Haiti is dependent on aid and this is coordinated through this political structure. The NGOs are able to intervene between the levels of government, collaborating with central to local, and directly with beneficiaries. That being said the NGOs can use the sector of development to their advantage by incorporating the informality in development strategies benefitting institutional development.

Relying on aid: Haiti's dependence

Haiti's local resources has little resources to ground an domestic economy that would be the leading force in their re-development. Haiti holds a cultural position on absolute freedom but historically has been strangled to alternative forms of submission. Haiti at this current moment relies on aid** regardless of the 2010 disaster relief funds. The question therefore is how does this dependency on foreign interests, if aid is considered as investments rather than gifts, benefit Haiti's trajectory towards re-developing their independent nation? Will it ever be free of strangleholds imposed by debts? For now receiving aid is part of Haiti's identity. In order to effectively use the aid for internal development, instead of export orientated production, Haiti's producers should benefit (more) from their own production. In addition it is proven that Haiti benefits best from a domestic-led economy while still depending on foreign initiated

***note: dependency on aid*

5,1% of GDP, ranked 48th in the world

<http://www.nationmaster.com/country/ha-haiti/economy> retrieved on 26/03/2012

projects such as export-orientated industrialization (1980s).⁴ This conclusion however highly depends on the level of democracy; via more evolved institutions or strengthened grassroots organizations. Under these conditions international aid is directed via (bottom-up) co-operation projects or incentives towards the hub of essential infrastructure in Port-Au-Prince. The afore mentioned dilemma of urban primacy remains a point of discussion whether or not on long-term the results outweigh the to be expected migration influx and if it can truly be established and organized without reoccurring patterns of corruption. Possible solutions to these problematic issues reach far beyond the scope of this thesis but indicate the essence of acquiring capital from Haiti's global position through aid and severely stress the need for domestic production, participation, and agglomeration of development discourse in general. It aims towards owning development.

Mechanisms of agencies

The afore mentioned quota of NGOs demands a tempo of production that puts the pressure on organizational program. In order to construct shelters a NGO such as Cordaid needs local capacity; active participating beneficiaries. Aid/development agencies aim to collaborate with grassroots organizations to collaborate as effectively and efficiently as possible with them. This thesis includes this strategy on some principles. Although the NGO (development/non-profit) sector is complicated, two points of attention are stressed to contextualized this sector: assessments & trust concerning collaboration.

Assessments are made particularly in the early phase of disaster relief and the side of effects of choosing who benefits and who does not are severe. Beneficiaries** are separated from other community members who will not receive aid directly or not at all. NGOs set up local community organizations: committees, to distribute, communicate, and sometimes assess the level of damage and succeeding actions. For example the four methods of building back better: repair, rebuild, retrofit, or relocate⁵ result in different budget spending. During assessments the level of risk of an household and intended method of building back better beneficiaries who look to take the advantage portray themselves according to the image best fit for the assessment. Here the selection process becomes highly dependent on charisma and pre-existing networks. If a NGO outsources the responsibility to a local committee then the issue further complicates itself if the local cultural social structures are not understood. For example the side effect of paternalism to risk assessment indicate that singular controllers in a social hierarchy get to direct the resources. This is whether or not the committee or institution is founded in the relief phase through a NGO or existed before the disaster. The point is that it seems inevitable that aid is going to be distributed unequally and through fast formulated assessment also unfairly. This fast formulation indicates the lack of analyzing and integration of local social structures. Local institutions that take on the responsibility of assessing and distribution are the direct collaborative partner of NGOs. Eventually this dividing of the target group which is a negative consequence will have to be

**note: beneficiaries/households

beneficiaries are the assessed families or households. However there is no evidence of the incorporation of local perception on family, marriages, and households. In Haiti man and woman are traditionally living together in household types not necessarily corresponding to the Western notion of marriage. Plasaj is consensual union and generally speaking the role of the man outweighs the woman's in constituting a household. More importantly the consensual union is closely linked to the spatial structure of plot division called lakou (. This is a key cultural aspect when assessing households and landownership.

overshadowed by the overall positive; for example via institutional development. In assessing the target group the organizations divide the beneficiaries in winners and losers, meaning some will benefit while others are left out. It's unrealistic that everyone can benefit at the same level. Will the gains exceed the losses? Will the overall target group benefit more than the possible harming results of this division?⁶ In a sense, the point Vander Zaag makes on working for social change, aid development, follows a methodology which is more art than science. Meaning the art of helping is to produce change and make a difference to the extent that the intended positive outweighs the anticipated negative consequences; to the extent that local understandings and intentions are distorted and overwhelmed by the outside resources and practices or the urban primacy.⁷

Secondly the distrust of the intentions of top-down planning is completely reasonable regarding the political history of Haiti. This includes the top-down initiatives where bottom-up strategies and grassroots organizations are aimed to be integrated. Regarding aid development the ideal of bottom-up organization or partially incorporating this should be considered as a quandary since historically the utilization of these organizations has been diminished or avoided by policy makers. Culture, identity, and tradition that enables self-help has frequently been discouraged as DeWind (1988: 161) states: "But, rather than support and build upon the tradition of collective self-help, government authorities and the local elites have more frequently discouraged co-operative efforts by exploiting the fruits of such labor for their own gain. Encouraging democratic forms of development on the basis of traditional forms of cooperation, especially among rural migrants in urban areas, is an option yet to be fully explored. Whether greater community participation and control over development can be achieved in rural and urban areas by programs sponsored by either private voluntary organizations or the government depends not only on the design of administrative structures but also on the general political environment established by local and national authorities." He also mentions that one of the reasons for why officials of international organizations remain skeptical about bottom-up approaches to development is because Haiti has, as perceived during the late 1980s, little traditional basis for cooperative grassroots efforts.⁸ However grassroots organization have achieved unexpected results in overthrowing governments and the election of Aristide in the 1990s. But even these efforts have fallen victim to overpowering international agendas and national elite powers.⁹ Is it therefore realistic to consider that top-down initiatives can integrate bottom-up strategies, and will this be embraced bilaterally? Perhaps it is dependent on scale. Meaning this integration may work on a local, neighborhood scale, where the community can impose a direct involvement; production and agglomeration –but not on larger scales.

Psychology of helping: experiences from House of Knowledge

The project House of Knowledge of NGO Cordaid centers around the installment of a public facility used for local capacity building. There were two previous projects started in Carrefour and Tisous



CAPACITY BUILDING OUTCOME

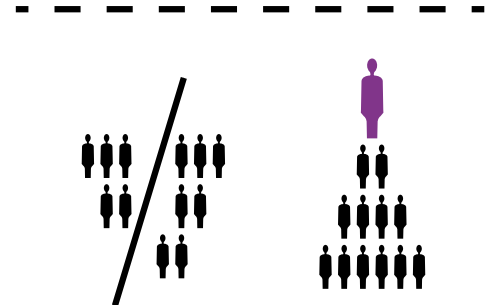


figure 12 - Outcome from community assessments

Unforeseen outcome in community assessments often lead to community divisions: winners & losers, adjacent to enforcing forms of paternalism which complicate further collaborative processes.

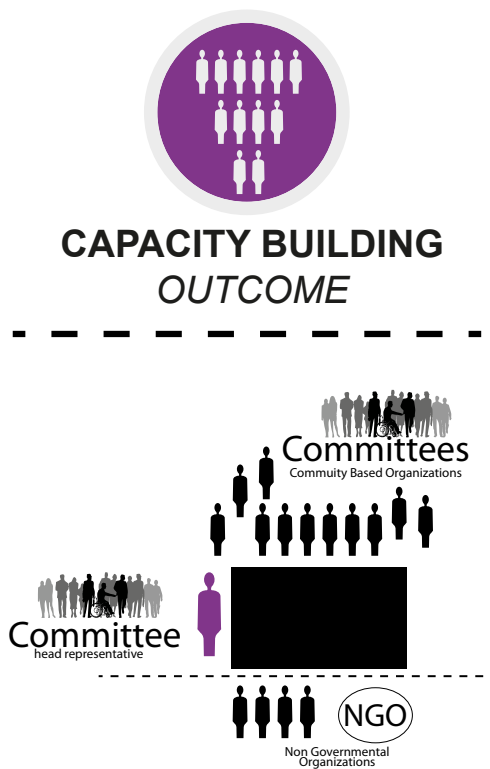


figure 13 - The issue of trust and political division in CBOs
 Unforeseen outcome in establishing CBOs via a NGO is the political shifting based on ensuring one's 'given' power situation (responsibility). This divides not only the other CBOs from the NGO but also the head representative from the other CBOs. There not always a clear outline on who executes and who controls the decision making process.

but the new project in Villa Rosa had an objective to link with a rehabilitation program of the IHRC called 616.¹⁰ This is an intervention linking many NGOs in resources and communication in order to return 5000 household IDPs to their homes and develop 16 neighborhoods, including community centers, in 6 districts. One of which was Villa Rosa and Cordaid had the opportunity to take on the coordination of this project. The 'House of Knowledge, Villa Rosa' is an essential part of this thesis in formulating what and how a center directed towards self-stimulated re-development can be established. However in this chapter two results coming forth out of a one month internship are drawn to illustrate a point of the mechanisms of aid development: psychology in helping. The project House of Knowledge essentially aims to reach out and provide the beneficiaries with physical and non-physical resources. These beneficiaries are represented through committees which might short-circuits the principle of bottom-up strategies due to the fact that these committees are in most cases established by the NGOs who then choose them to co-operate with. Additionally a lack of understanding about the cultural social structures might obstruct any desired progress. The decision maker that represented and would have to take on the role of intermediary between the community and other actors was Kogevir while other committees took on a less significant role in decision making. Kogevir was placed highest in the hierarchy of CBOs (local community based organization/committees) but actually was not physically present in the community much compared to the others (see figure 8). The reason for its absence remains unclear in addition to the loyal following of remaining committees. In one month five meetings were rescheduled and only one took place in the third week. The meeting however proved to be insignificant because of two reasons. The actual formal understanding of landownership was unclear the entire project and the assessment of the site could have been annulled from the start. Respectively the main committee Kogevir positioned itself as owner of the project site and therefore demanded to be included in all process but not making an effort to be present or participate in planning. This is a contradicting attitude considering the demands. In addition they were actually instated as manager/coordinator –not owner—by the local government body Casek with which they themselves objected to collaborate with. This example is used to indicate a serious issue of distrust in political hierarchy and social structure and not for sensationalism. The collaboration here depends heavily on the decision makers psychological state of mind and emotions directed towards other participating actors. Secondly, in the final week the state of the site proved to be constructively unsafe after a delayed assessment made by the engineers of partner NGO Build Change. Thus emphasizing two problems that could have been decided against in a much earlier state of the project proved to delay physical progress. The way forward was to follow the developed management plan and growing network of other actors; mainly NGOs, and select another site. These relationships proved essential in developing the project on a long-term. In essence the object of self-stimulated help depends on a reflexive, adaptable structure of actors collaborating continuously.

image 6 - House of Knowledge project (Cordaid)

An one-month internship was enough to experience the pitfalls of decision making within the project in Villa Rosa. The original site was unsafe to build on, so the lost time in figuring out the exact ownership details in this informal context were unnecessary. The report is included in Appendix C.

source: Wouter Pocornie (2011)



FRAMEWORK

LESSONS: PATTERNS FROM HISTORY

The history of Haiti is of great importance in order to understand the current situation of the nation and cannot be considered without depictions of sensational events that occurred to achieve freedom. It is a story about freedom and in its own way Haiti's story is a testimony of suffering. Probably the most reoccurring notions of Haiti is that the nation once was "the pearl of the Caribbean" and currently is known as "the poorest country of the Western hemisphere" . It liberated itself from colonial slavery as the first independent black republic only to become subjected to numerous occupations, rebellions, and devastating international policies. In short what is known as Haiti is known through a rich history of struggles caused by international as well as domestic oppression. Attributed to its history negativity tends to overshadow the connotation of Haitian culture. While a different more positive perspective on its culture can be generated through arts, in particular the adaptation techniques. Regarding architecture this means the adaptation of colonial structures and its evolution influenced by the diaspora of Haitians.

Aside from the social environment Haiti's vernacular style is also very much subjected to the tropical climate, where the sun illuminates almost perpendicular to the surface and the mountainous areas form hazardous situations regarding winds and precipitation. Aside from hurricanes/tropical storms and landslides Haiti has historically dealt with natural disasters such earthquakes, droughts, and floods.

In the economical context Haiti is a typical example of urban primacy and controlled centralized planning. Where Port-Au-Prince as capital city has emerged as the largest city, secondary cities have populations of about 10% of the capitol. Historically the nation has succumbed to foreign pressures and elite interests in export orientated economy, best exemplified by the declining agricultural sector. These extreme top-down policies incented bottom-up strategies from the marginalized majority of the population . This is the main strategic concept used to position Haitian identity of demanding freedom in spatial structures. The Haitians as of now are known as predominately black people from African descent. An historic depiction of the inhabitants of the island nation and its diaspora conclude that they are influenced by a variety of cultures and have populated under extreme conditions of classicism and racism.

Climatic: living with disasters

The climatic situation of Haiti derives from its position on fault lines and its soil shows how geological folding has shaped the terrain. The mountainous profile in itself is a testimony of regional seismic activity which seeing its history will persist to shape the geography of Haiti in the future.¹ Amongst reoccurring hazards such as storms (hurricanes), floods and landslides the climate of Haiti will experience future earthquakes.² This environmental condition has influenced the vernacular architecture of Haiti. As a result hipped roofs (storms) and heightened concrete platforms (heavy rainfall) are typical components in the vernacular model. However in contemporary times the urban conditions reflecting a survivalists' attitude have dominated the evolution of this building style; resulting in again fragile constructions. In a larger scale this social behavior can be attributed to the level of deforestation which has severely stressed the vulnerability of Haiti. This is largely due to the depletion of forest by the French former colonists demanding a compensation in capital/resources (indemnity of 1825) for claimed losses resulting from Haiti's independence (1804). Also the traditional use of wood as charcoal by the large peasant population this level of deforestation reaching a remaining 2% forestry.³ The treatment of land has made the land itself a vulnerable asset.

Economy

Once known as the 'Pearl of the Antilles', the colonial (French) powers on the Island then known as Saint Dominigue were considered wealthy. 'As rich as a Creole' back then described the white rich elite; *grand blancs*, with roots and strong identity affiliation to another continent (Europe; France). Now the 'poorest country in the Western Hemisphere' Haiti has succumbed to numerous economic policies that constrained their economic freedom. The indemnity of 1825 where the French claimed lost revenues from Haiti's liberation would start off an economic stranglehold on the nation via debts. It accounted for 10x the national capital.⁴ Throughout the years the wealthy elite have controlled the country's resources, epitomizing in Duvalier's (Baby Doc) siphoning aid during his dictatorship which imposed yet another debt on the population of Haiti which never saw the capital they were borrowing supposedly. Adjacent the nation became more and more dependent on food imports and the local agricultural sector could not compete with the imported rice and pig stock from the United States. These economic reforms indicate an orchestrated plan to deplete Haiti from its resources entirely. The decline in agriculture amongst other motives gave rise to the rural-urban migration and with the installment of industrial zones which provided jobs for minimum wage the exportation of goods and services increased –doing insufficiently good for the domestic economic development.⁵ Port-Au-Prince has systematically become the economic urban core of the nation which displays a high level of urban primacy, as discussed in chapter 1. If the 1980s and 1990s into the 21st century is regarded as the era of 'real globalization' then Port-Au-Prince's urban primacy follows at least two generic trends. The growing importance of international trade and investment (seen as aid in the context of post-disaster re-development) and its

critical role of the market size, far outweighing that of any other economic center in the country.⁶

Haiti has been made financially dependent, especially considering school programs; Haiti's development has long been stimulated by external interests, to the point it is dependent on foreign donor, apart from foreign investments. In the early 80s the national development budget was for nearly 70 percent comprised out of foreign donor contributions while even in key sectors as education this was 84 percent.⁷ From a development perspective Haiti has to relate their objectives within the possibilities of international cross-culture projects following investments via aid.

The spatial structures are a direct consequence of economic reforms (originated in the mercantile system: colonial grid) and cultural adaptation (through traditional structures such as *lakou* and social structures stemming forth out *vodou*⁸). This cultural adaptation can be considered a strategy of survival, especially in urban context, as well as the boldness of claiming freedom. The notion of freedom is used according to the right to the city ideal of part-taking in the production and exchange of the local urban market; the informal market. The original attraction pull to industrialization zones for job opportunities is replaced by the generic attraction pull to the urban informal centers of mass population and exchange. The proximity to sources, although financially marginalized is manifested in slums. Remittances are part of this informal market in slums. Itzigsohn (1995) claims three points regarding remittances and its potential effect on development strategies as well as attraction to Port-Au-Prince during the 1980s. First the crisis in 1980s shifted development policies to start including remittances in programs targeting lower income strata. Secondly, through economic strategy remittances become a fundamental source of income. Eventually this leads up to an high unemployment rate in the industrial urban Port-Au-Prince because many Haitians started relying on remittances.⁹ The slums remain home for livelihoods for those who cannot escape the level of poverty through formal strategies nor the emigration strategy. In short, from a historical point of view an essential generic pattern in Haiti's economy is that poor Haitians depend on the informal market in the slums. This being the target group directs the integration of local cultural identity in post-disaster re-development as recognizing the (small) capital circulating in informal market systems. For example positioning the local market will be used as central distribution node of building materials (common commodity in aid). Adjacent it is necessary to understand the tempo of realization. Essential is to develop a long-term project according to the local tempo of the short-term results because this economic situation dictates a phased and slow realization of projects.

“Now everything is for sale” according to a NGO worker in Haiti. The slums experience a loss of reciprocity systems.¹⁰ The slums have adapted the model of capitalism and therefore commitment and responsibility in co-operative organizations (in collaborative projects) depend on financial investments and revenues. Responsibility which in turn can be traced back to the actor.

Politics

The inadequate management and lack of accurate record keeping is haunting the country to this day.¹¹ Many NGOs have spent a lot of their focus and resources assessing and generating base material to work with. This is a result of the absence of governmental control and stresses the local situation of informal residency and livelihoods in the slums. One of the principal projects of UN-Habitat who is working with the central government in coordinating the relief and redevelopment, is to centralize all this data and compile a database/census –accessible for future NGO and local initiatives.¹² A brief examination of Haiti's past political discourse arguments the reason to co-operate with the informal character and bottom-up strategies of the Haitian people.

Central in drawing a pattern from Haiti's political discourse is the rooted distrust in political authorities, but willingness to participate in bottom-up initiatives such as grass roots organizations. Haiti is a place that continuously fights for freedom. Exemplified by *vodou*, which was instated as official religion by former priest and president Aristide in 2003. It is synonymous for Haiti's struggle: "Because it is a religion that was formed from our struggle although it came from the past, it got a different level under slavery and we paid the price for that" Margareth Durosen Alexis.¹³ From a perspective of universal emancipation the Haitian Revolution of 1804 made a unprecedented claim to rights of "Man". Nesbitt (2008) states that Haiti sent the world a message that few back then could hear: "freedom did not mean leaving landowners alone to enjoy their property". The revolution moved beyond national and civil rights of the "citoyen" of 1776 and 1789, claiming universal freedom to the world as an absolutely true logic; no man can be enslaved. The silencing and demonizing efforts of the slave-holding powers made sure liberated Haiti would suffer and become the poorest country in the Western Hemisphere. Nesbitt (2008) goes on stating that perhaps the liberation efforts of Haitians can be considered as the French Enlightenment thinkers stated: "a too rapid freedom granted to slaves unprepared for liberty could only lead to chaos". As Haiti's society was reduced to ashes by 1804, abolishing slavery and destroying the plantation system in the name of a single imperative: universal emancipation.¹⁴

Liberated Haiti entered a time of political instability and historically never seen a period as euphoric as the claim to freedom stemming from the victory in 1804. Internal division between the North and South between creoles and mulattoes adjacent to foreign embargos and strategized oppression of the stronger global powers made Haiti a country of reoccurring coupes, occupations and conflicts. Haiti tried numerous times to invade the Dominican Republic and succeeded. After the Dominican Republic declared its independence, Haiti ended their Imperial Era and entered in the decades of instability where twenty-two heads of state between 1843 and 1915 took control. The USA who recognized Haiti in 1860 and founded the Haitian American Sugar company in 1912, occupied Haiti from 1915 until 1934. They would remain a strong power on succeeding governments and in addition to the UN install various peacekeeping missions and occupations following the Duvalier Era.

In 1930s until the 1980s Haiti's internal governance proved to be anything from peaceful. Numerous coupes followed and the student coupe in 1930s gave rise to the empowerment of Haiti's communist party. During the 1950s Francois Duvalier, also known as Papa Doc, came to power and excluded the former student initiators of the coup that overthrew his predecessor. His dictatorship was followed by that of his son Jean-Baptiste Duvalier, known as Baby Doc, which after rising internal conflicts went into exile in 1987. During the Duvalier Era the nation was structurally depleted from its social capacity in the so called 'brain drain' and the people were suppressed by murder squads who patrolled and terrorized the streets. These were the Tonton Macoutes, who after the fall of Baby Doc still held important positions in Haiti's succeeding governments. Haiti would fall into a period of 'Post-Duvalierism', or otherwise known as 'Macoutism'. Brinkerhoff (Brinkerhoff:1986) writes in 1986 that the strengthening of Haitians' institutions, especially governmental bodies, will be costly to those who, seeing the history of the country, have the right to be skeptical about the outcome of their investment. However, if the price is declining it shows at least improvement compared to preceding times.¹⁵ It was not appealing for foreigners as well as locals to invest (capital or energy/commitment) in governmental systems or ideologies.

With the election of Jean-Bertrand Aristide in 1994 Haiti's grass roots organizations displayed their organizational power by electing a 'people's favorite' leader, former priest, who's party the Lavalas ruled for times to come. Also his government was toppled numerous times and foreign interests, especially from the United States, gave rise to a neo-liberal agenda to be implemented by him. His election, considered a honest democratic election, also led to a fundamental split within the Catholic Church between grass roots groups and the established hierarchy.¹⁶ It indicates the silent cultural diversity which will drastically alter Haiti's identity when its freedom allows it. The focus for self-help in Haiti has historically been oppressed and the poor majority of Haitians know that their chances on development according to democratic and humanitarian conditions would not trickle down from top-down authoritarian bodies. The pattern to derive in political strategy comes from this. The reoccurring oppression from the national ruling class on the poor majority of the population in addition to foreign imposed colonialism, embargos, and neo-liberal reforms gave rise to grassroots' organizational power. This cultural movement also underwent oppression and at times, according to typical Haitian customs, existed in secluded social environments. The image of grassroots, and of *vodou* in general can be positively addressed by NGOs that look to co-operate with grassroots organization. The key pattern that needs to be derived from Haiti's political discourse is that the gap between rulers and the majority, low-income, class has been manufactured and is anything but accidental. The production aimed to truly benefit and emphasize the freedom of the target group must include them as overseers, under the condition that an active collaboration is established.

Demographics

In contemporary times Haitians are described as poor, due to high percentage of people living in extreme poverty, and are commonly perceived as black people. The majority of Haitians are black, depicted as Creole –locally *Kreyol*. This term alone exemplifies the process of Haiti’s identity cultivation. Originally Creole was used to describe the white slaveholders who based their identity on their European ancestry, as they referred to home as a place somewhere else. These were the *grand blancs*. There were also *petit blancs* in colonial times, adjacent to *mulattos* and black slaves. *Petit blancs* were overseers and *mulattos* are the offspring of white slaveholder males and black female slaves. They enjoyed more freedom and tried to acquire the same rights, status and mimic the lifestyle of *grand blancs*. After the liberation efforts the white were murdered or chased off the island (except a small community of Polish whites who fought alongside the Haitians). The black became *creoles*, agglomerating the term formally used to describe the slaveholders and their identity to the continent of Europe –now black Haitians and their claimed identity to the continent of Africa. The division between *mulattos* and *creoles* manifested in power relations and economic class. This remains evident to this day. Adjacent the heritage of native Tainos, who were virtually massacred, remains present in the practice of *vodou*.

As stated in chapter 1 the migration flows to the United States and the Dominican Republic intensified racism and the ostracizing of Haitians. Haiti is part of the Caribbean. The plural society model conceptualizes Caribbean societies as isolated. However Haiti possesses a powerful society-constitutional link to the exterior –directed towards Europe as well as Africa. This society-constitutional exterior input has to be considered in understanding Haitian society.¹⁷ The link to the African ancestry and European colonialism is prominent in the oppressed formulation of Haiti’s identity through *vodou*.¹⁸ It takes in a wide range of negative and positive input: e.g. racism and ostracism as well as spiritual freedom.

Essential is to consider the population of Haiti in a historical context of division (segregation¹⁹): the oppressor and oppressed, skin color and complexity (*mulattoes* and *creoles*), the elite and urban poor as well the peasantry class; essentially the ‘have’ and ‘have-nots’. Communal development is not estranged entirely from Haiti however the historic demographic situation emphasized with the strategic emigration to accumulate family wealth indicates that Haiti’s development patterns follows an private structure. From a cultural perspective, drawing on the secrecy of *vodou* societies, it shows that the practice of a cultural belief system is not democratically open and accessible. In conclusion, in order to operate in Haiti an organization must recognize that the individualistic patterns of development are not principally orientated towards a communal objective. Therefore the focus of post-disaster re-development is how to use the public domain in order to affect the private.



image 7 - Mural of the freed marron imposed on the Haitian flag (Cap-Haïtien)

The revolution is of great importance for Haiti's identity. Adjacent the flag representing the blacks (blue) and *mulattoes* (red) and the removed white (slave masters) with the coat of arms indicate the agglomeration of the former French flag/French colony. Adaptation technique: adaptation towards ownership.

source: Wouter Pocornie (2011)

State of architectural heritage and Haitian identity

The state of poverty and vulnerability of Haiti can largely be attributed to its history. Adjacent its history indicates how context influences the evolution of architecture. Haiti has limited resources available to upkeep its architectural heritage, in addition the identity of its architecture is strongly related to its colonial history. From the perspective of identity the afore mentioned lack of attachment to land and the phenomenon of creolization manifested in the way Haitians treat their architectural heritage; the building and land reminisce to the colonial times and are seen as commodities with unlikely investments of the owner. In order to preserve its architecture local organization Fokal has developed an approach to sludge donor funds to restoration projects of private property. Here they are seeking a co-operative, synergetic approach.²⁰ Again the development projects are based locally but financially initiated including foreign capital. Aside from classical ruins, reminiscent of Haiti's imperial times, such as the Sans-Souci and the Citadel Laferrière in Milot (Cap-Haïtien) the architectural heritage of Haiti focuses primarily on gingerbread houses. These building have often succumbed to destructive forces. The region as expressed before is highly susceptible to hazards. In addition to man-made, second degree disasters, such as fire, or even the lack of maintenance these building argument Haitian identity regarding architecture. It is best exemplified concerning the process of adapting architecture. The structures originated in colonial times and throughout the years are adapted either by a syncretistic method of dealing with past history and future, mostly economic, ambitions –or more negatively speaking it is exploited and destructed by the lack of interests and upkeep by the private owner. This architecture is preserved, at times renovated, in order to promote tourism. However this way of maintenance of architecture is sometimes aiming to stimulate a (pseudo) image of culture and hardly responds to local ways of interacting with landscape and settlement.²¹ Haiti's architecture is not well manifested through a dated image of the product. It is the result of a process focusing on coping with extreme contextualized issues concerning freedom and oppression (aside from degradation due to climate). It results in a manifestation of identity through a discourse of informal cultural adaptation of buildings in a natural, hazardous, climate.

IDENTITY: CULTIVATION WITHIN A PLACE

How to define identity? For this thesis the conception of identity of a thing/element follows a process of distinction to other things/elements before relating it to another. This is based on what surfaces from processes; the production. The definition of (self-)identity can be linked to a trajectory one makes to reach a level of consciousness. This is drawn on the theory of Carl Jung's individuation following a process of self-definition, to development (producing), and conscious expression.¹ So the evidence is in the conscious production and comprised from a pattern. This pattern is the process identifying a local culture. In this thesis the identity of the individual is considered but eventually it centers around the identity of a local community; a place.

Identity & architecture

The spirit of place; *genius loci*, is the poetic characterization of place-making. The *genius* is a distinctive, identifying character. The *loci* is the center of activity, the concentration of specific activities. If cultural activities can be attributed to specific place, region or district this accounts for the cultural production within that place. The emerging structures are systematic reflections of consciousness, they signify how the locals treat the relationship between the soil (earth) and atmosphere (heaven). The analysis of the built environment therefore takes into account typical modes of relating man-made environment to the natural. For example the orientation towards the sun, moon, stars groups –or the gathering of materials and symbols that might transcend time and place. For the latter, the aspect of signs in *vodou* are considered as architectural tools of transcending time and place. Adjacent the immediate inside-out relationship of the built environment can indicate how spirit of the place is conceived. This can be the literal architectural adaptation to *lwa's* (spirits in *vodou*) or the natural elements such as wind, water (also including rain), sunlight illumination, and sand/dust flaring up from the soil.² These are all natural processes on which the local building style directly or indirectly evolved its typologies.

Connotation of natural and cultural landscape is needed in order to formulate a sense of locality. The spirit of the place is essentially the relationship of interactions between these two landscapes. In more specific detail both landscapes are in constant of reconfiguration³. The natural landscape follows what could be considered a rhythmic pattern, meaning much of the environmental

tendencies ranging from ordinary rainfall to hazards, has been experienced in Haiti before. The magnitude may differ. The point is that the cultural tendencies of expressing a local identity is conditioned by these natural elements. The built environment is also signifying a cultural understanding of this as well. In most cases it is conceived with the local available resources coming forth out of this landscape. Thus if the two landscapes are considered dynamic the point is to reflect on the traditional relationship between the two; the vernacular architecture, and progress towards a new modus. This should include the incorporation of traditional structural patterns, materials, and symbols but are utilized in a contemporary, progressive way in order to improve the built environment structurally if the desire is to improve the contemporary situation.

Brown (1981) states that vernacular architecture contains cultural information, that is, it expresses how inhabitants dwell in a place and how they position themselves in the course of (the place's) time. The Caribbean region copes with hazards, and natural disasters, in a cultural manner. They are reoccurring and alongside shifts of foreign occupation, colonialism, the architecture is strongly influenced. He holds vernacular buildings accountable of the historical evolution of the architecture of the place in relation to the socio- economic- and political processes that inhabitants take part of in everyday life.⁴ The built environment is a testimony of the evolution of cultural identity. The vernacular model of architecture in Haiti stems from the tropical way of building in the Caribbean as well as its history of oppression. Respectively the style of building is quiet similar to the primitive hut evolving to the hazardous conditions of the natural landscape. Hipped roofs in rural region are adapted and fragmented in order to withstand strong winds and concrete slabs used to heighten the building to cope with heavy rain fall (see image 8 and figure 21). Culturally there is a distinction between the barrack type of mass slave housing, which is linked to African heritage of the Yoruba dwelling typology and the mass-housing typology of the colonial times, --and the, in stark contrast, Victorian style of building followed by the European-orientated elite. According to Haitian tradition of adaptation, described in previous chapter as the state of architectural heritage, the overall Haitian architecture follows the patterns of dealing with natural elements and the gradient of public veranda spaces in the front to private spaces in the back. Vellinga (2007) explains that even though the large part of the built environment is vernacular architecture and is hosted in the Third World not much academic research is focused on this type of architecture. In addition, much of the vernacular heritage is not recognized as architectural heritage and reduced to outdated obstacles in progression and development . The vernacular architecture does not have to be considered as the product alone, it can be considered as testimony of identity through the analysis of traditional techniques and tools. Therefore the distinction is clear between those who study the vernacular in historical context and those who study the vernacular as it exists in contemporary, globalizing, conditions⁵. In this thesis the vernacular model is examined through cultural processes and posited in a

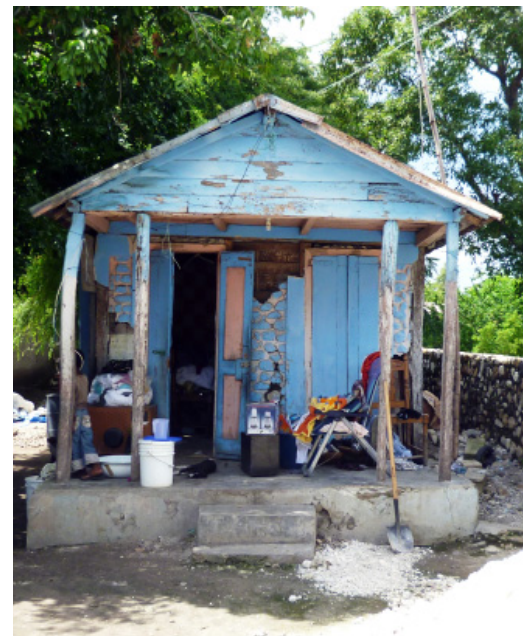


image 8 - The primitive hut, contemporary enforcement
Two contemporary models of the primitive hut in Septieme Gerard (rural) and Grand Goave (sei-urban). The Haitian vernacular product has evolved marginally from the original primitive hut typology (used by Tainos). It indicates the natural landscape which has always been a major factor in the local building style but more importantly it indicates the limited possibilities to transcend the quality due to the harsh conditions imposed on the culture and its people.

*source impression: source: <http://jamaicanechoes.com/2010/05/05/today-is-taino-day-2010/>
source photos: Wouter Pocornie (2011)*

global-orientated framework of re-development.

This moves towards the notion of ‘defamiliarization’ drawn on to the theory of critical regionalism. This is a device that makes the familiar strange and considers the built environment, the cultural man-made environment as critical rather than a picturesque, solely visible, manifestation of the past.⁶ Regionalism is the consciousness of –and locality to a distinct region with a (considered) homogeneous population; a community. It describes the characteristic; spirit, of a place by examining the culture and geography in a critical context of development. Thus it answers to the traditional style of building process and aims to claim a progressive position in times of vast globalization. The local identity seems to be lost in (metropolitan) urban areas, where the society is driven to (or attracted to) a consumer based system and facade-like representation of pseudo images of identity. How to wake up a dormant civilization while taking part in a universal one?⁷ This essentially is the departure point for integrating local identity in a progressive manner in international initiatives. The nucleus of (civilization and) culture was severely transformed by the impact of modernization in the practice of architecture. The reaction is this to find a so called meaning misplaces the focus on the eventual product brought forth out of local thought and emphasizes the production and ‘meaningful’ imagery –instead of the process that makes civilization and culture essential; making cultural process of production as the nucleus.⁸ The notion ‘defamiliarization’ is then used as an architectural tool to incorporate locally derived, traditional processes of production –and using them in a technical as well as an artistic way to reach the set objectives of the initiative. In the re-development of Haiti it aims to technically synchronize the discourse of disaster relief to the cultural way of developing long-term. It is about developing tools to relate, consciously knowing that the physical expression will follow out of a leveled discourse of development. The cultural mode in the process of production possesses this poetic value.

Identity & Place

The poetic value of a response to natural and cultural forces is derived from place-consciousness and integrated through a reflexive way of tectonically structuring materials. Framing the focus of architecture on the experience by more than visual sensibility has, together with place-forming the potential to withstand the onslaught of global modernization: answering the need of Ricouer⁹)**. The place is formed by those who actively participate in the production of the built environment. Therefore a place is a cultural result, it is the basis for the sense of identity. The personal identities of inhabitants cultivate the place through their inhabitation and production as well as vice versa when places alter, condition and evolve the personal identities. Place therefore is a notion of community and forms connections. These are enduring connections as was emphasized in chapter 1; how migration historically and via future ambitions of Haitians is a vital component of Haitian identity. The sense of planning and (socio-economic) strategies have a focus on globalization ambitions. Identity is somewhere else, some other place: “tomorrow is another day but tomorrow is also another

**note: need of Ricouer
the need to be progressively modern but returning to local sources as well --posing the question: how to become modern and return to sources?

place” (Orum: 2005)¹⁰. Especially in country such a Haiti where migration plays a major role in local identity, the metropolitan area is considered as a place where the traditional identity is lost. Described as the forever in-between, a place within a global network is subjected to economic potential according to a global model adjacent to the loss of cultural identity on a local level. Because of the vast improvements of transport and telecommunication the local place is subjected more to globalization. Conflicting is the sense of succeeding spatial inequality and in the worst case the neglect of a specific areas such as slums. The transformation of places benefits from the locally derived identity via bottom-up initiatives. These need to synchronize with the overpowering, globally orientated, development discourse.¹¹

Identity & institutional development: distinction, definition, and expression

“At least in Haiti, I would say there are no longer any ‘pure’ subject positions untouched by the discourses of development, no ‘real’ people who have not had their subjectivity and identity molded by development.” (Vander Zaag: 1999)¹² Haiti is always connected to foreign interests, whether it is by oppression or through aid¹³. For its integration Haiti’s identity needs to be distinct first; the identity of place through regionalism. This is then the input for post-disaster re-development. Subsequently the focus is on how it then relates to other cultures such as the dominating NGO/development (aid) sector. The newly conceived model is the output. This is inspired by the process in *vodou* of spiritual connection (see chapter 8 where it is elaborated with *tibonanj* and *grobnanj*). This thesis addresses social change (not as output but as outcome). Therefore it addresses social awareness. This is the final stage labeled by expression which is two-sided. It implies open, progressive honoring of local identity in addition to the desired co-operative participation where this local identity is most likely limited due to compromising efforts in becoming more pragmatic. If based on consciousness, established through dialogue (reflexive methodology) this is communal conation. This is necessary to agglomerate the situated organization that is an agent; an controlled and executive institution, for cultural resilience.

Institutions and society are interlinked with each other on a cultural level, indicating that such systems exist in a relative static state if both the institutions as well as the society allow that. In such a way the behavioral patterns are stimulated. Alongside development, the culture may change, adapt, or stretch. This entails that the status quo is transforming and through its evolution the institutions and society formulate a new state. Institutional development is culture-dependent. It is a process¹⁴ which could be agglomerated.

During the 1970s and early 1980s the methods of coordination shifted towards state and NGO collaboration which had to become the ‘enabler’ of the poor via the top-down planning initiatives. These were known as sites-and-services programs. Later during the late 1980s the micro-entrepreneurship programs became favorable and the focus shifted towards privatization of the housing

market.¹⁵ The slums are evidence of a bottom-up strategy or installed system which rejects these institutionalized urban strategies. Alan Gilbert and Peter Ward (1985) state: “If unmitigated capitalism has a mainly unacceptable face, a corrupt state acting on behalf of the rich is still worse. In such circumstances, little is to be gained by even trying to improve the system.”¹⁶ Projects that aim to move slum dwellers away from the slums are rejected by the subjects because the slums to them slum is the place where production, even under deteriorating circumstances, is still possible. They perceive the as a potential in contrast to a problem.¹⁷ Aiding this target group should lead the project initiators to align their methodology to this thought.

Identity & production

The Haitian culture is expressive in essence. As mentioned before local culture is the evident in production. Haiti is known for various forms of artistic expression, including painting, literature, and music. The objective is to examine how these forms of expression of local identity can be integrated in the process of building. By examining internationally known events regarding Haitian culture the idea arises of potential social awareness and openly expressing identity by Haitian themselves. For example the festival of *Rara*** is linked to the Haitian culture of the majority, marginalized population: the peasant classes and the urban poor. It is derived from the Haitian religion aspects of *vodou*, and is expressed in various modes of performance –mostly music. McAllister (2002) states that this festival although significant in its public visibility is not well represented in the studies regarding Haitian culture: “As Haiti’s most popular public festival, *Rara* produces and displays key values of the culture of the Haitian majority—a culture historically considered illegitimate by the country’s leaders and foreign chroniclers. In both political and religious ways, the poor are rendered invisible yet simultaneously use invisibility to their own advantage. Because they are officially ignored, they can express opinions and perform religious rituals in public that would be quite impossible to do if those in power were paying closer attention. The expressive communities *Rara* bands create, and the religious works they perform, serve to strengthen community, mystically empower the bands and their followers, and consolidate public opinion around political players and international events. They also operate through, and reinforce, the political structures of patronage at work in the larger society.” The potential of *vodou* culture as departure point on integrating and expression Haitian identity in production is drawn from the similar ideal McAllister describes. It has the potential to teach historical and contemporary lesson, especially that depicting the struggle of the poor majority of Haitians which has been systematically been oppressed or neglected by the nation’s elite or foreign chroniclers. Its foundation is that of the typical oral culture translating the lessons of freedom and survival of the disenfranchised majority of Haitians.¹⁸

**note: Rara

The yearly festival celebrated in Haiti as well as other places such as New York

Local identity & vodou

In the preliminary phase the integration of local identity in post-disaster re-development focused on the potential role of *vodou* in organizational structures. Approaching *vodou* from a management point of view can prove to be lucrative in the sense that the social structures derived from this centuries-old tradition can have more outreach to the beneficiaries. This means that NGOs sort of take a position whether or not to acknowledge the social capacity within these organizations and whether or not the *vodou* organizations themselves are open and pragmatic enough to collaborate and share their way of working. One other key social tendency (aside from the *vodou* culture) in mass organization is *kombit*^{**}. One of the remaining questions about *kombit* is if such a method emerges out pure necessity and is a means to survive or whether this method holds organization principles that could evolve into community participatory approaches that results in lucrative businesses alongside development¹⁹. Max Beauvoir explains that: “*Vodou* has always been open. It doesn’t downgrade anybody and evolves by itself. It does have it secret societies, just like most corporations in the state”²⁰.

Vodou did not achieve structural legitimization after Haiti’s liberation in 1804. *Vodou* was the culture from where within new models for socio-political organization could emerge. However it emerged in the ruins of institutions. Family/social structures were founded and through a Napoleonic system of land inheritance the Haitian spatial structures destroyed its agrarian structure. All responsibility of family spirits was concentrated in one (usually the oldest) and the landownership was fragmented. The spatial structure of *lakou* is the type that follows these patterns. The endless plot divisions would destroy the families’ only secure resource for substance: agricultural land. The culture of *vodou* shifted away from the *lakou* type of family towards the individualization of practices and religious social structures (emphasizing the hierarchy of practitioners). *Vodou* culture continuously depicts people’s contradiction in interests. In contemporary times the Catholic Church has acknowledged *vodou* as a religion and it studying how to re-integrate this in the Catholic Church form –while historically they have been the predominant oppressor of the religion, and its culture.²¹ In hindsight drawing on the afore mentioned shift of *lakou* and *vodou* it indicates that in order to sustain the Haitian culture adapts by incorporating structures from different cultures and different times. From African and European, liberation and colonial times. *Vodou* is typically Haitian because of this, it inter-relates to various cultures from the Haitian diaspora in order to maintain. The organizational capacity should not be underestimated since many *vodou* societies operate health centers, schools, and other public facilities aside from their spiritual, religious activities²²⁾²³⁾²⁴. The point is to make local actors become a factor in the post-disaster re-development discourse. Also to exploit the capacity to express with identity and agglomerate the practice of re-development openly. The fact remains that the societies are able to distant themselves and individuals, as in any social structure, could obstruct the responsibility of an executive actor. In fact *vodou*

**note: kombit

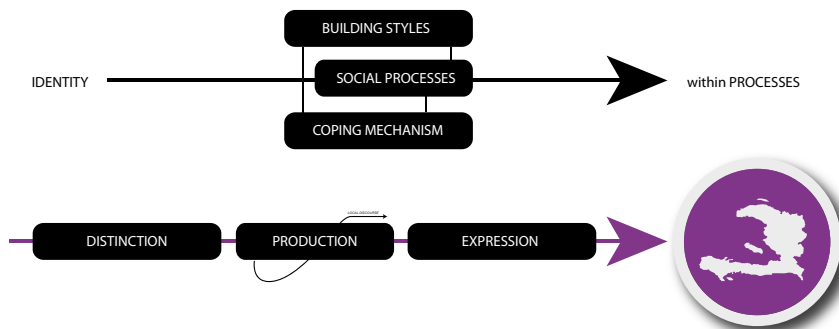
Large communities form groups to cultivate land and support each other in order to harvest a large amount of resources in a short time (e.g. food and materials).

has been openly used for destructive purposes and controlling the peasantry historically by the Francois Duvalier²⁵ and some of the Tonton Macoutes that terrorized Haiti's citizens have been *vodou* priests.²⁶ It is not uncommon as well for *vodou* priests to use their priesthood's power to become political leaders.²⁷

These examples are included to emphasize that *vodou* when used to represent, reach out, and control the people is another form of opportunism and naturally depends on the person in charge. Its integration within post-disaster re-development must try to transcend the imagery qualities and link towards an empowering paradigm where the participators will creatively express themselves and are empowered to do so by raising their level of consciousness in the local situation. Local actor have to become a factor: "We [the international community/NGOs] will facilitate. The recovery and development has to be done by Haitians themselves" Ugo Blanco (project coordinator for NGO UNDP)²⁸.

figure 14 - How to identify process of individuation: distinct, producing/development, and express

In the preliminary phase it was determined to formulate Haiti's identity via its 'Building Style', 'Social Processes', and 'Coping Mechanisms'. These categories stemmed from the focus points within architecture that relate to the social outcome and the theme of the thesis: natural disasters. In the post-production phase it became necessary to define Haiti's culture on specificity in its applicability to be integrated in post-disaster re-development. Drawn on 'individuation' the culture itself needs to be distinct from other cultures and related to other cultures (subject: the NGO/development sector is considered as culture). Eventually its essential components need to be brought to the forefront and considered in its modes of production. What is Haitian identity? So, how is the Haitian culture different from others? And, how is this culture producing? Finally, what could be the nucleus to understand Haitian culture in multiple facets of (re-)development?



COPING MECHANISMS: DEDUCTION OF VULNERABILITY

It is not coincidental that squatters, slum dwellers, inhabit disaster prone areas. The sacrifice that they accept indicates the magnitude of the pull of living in a metropolitan urban area. As Davis describes: “Squatters trade physical safety and public health for a few square meters of land and some security against eviction. They are the pioneer settlers of swamps, floodplains, volcano slopes, unstable hillsides, rubbish mountains, chemical dumps, railroad sidings and desert fringes. [...] Such sites are poverty’s niche in the ecology of the city, and very poor people have little choice but to live with disaster” (Davis: 2006.¹ Haiti as a country has a high risk to natural disaster. Due to its region where hazards are reoccurring but even more to its vulnerable state. The slum area Villa Rosa is prone to disasters and the earthquake has indicate that the local coping mechanism, which mitigate the impact of an disaster, need to be improved. This thesis focuses primarily on the public domain and how this could facilitate coping mechanisms that will improve the private domain. Risk, hazards, and vulnerability are examined in this chapter. Resilience is the strategic objective to address the improvement of local coping mechanisms.

Risk

The majority of the urban population have concentrated near tectonic plate margins, which means several billion people are already in greater risk to hazards such as earthquakes.² What is risk? Risk is the combination of the probability of an event and its negative consequences. There are two distinctive connotations; one emphasizes the concept of chance or possibility, such as in “the risk of an accident”, whereas the other emphasizes the consequences, in terms of “potential losses” for some particular cause, place and period.³

Risk deals with the multiplicity of potential threats. As spatial planning is responsible for a particular spatial area it cannot focus solely on one or two types of risks to hazards⁴, as the geographical area of focus has to cope with the probability of multiple events, sometimes simultaneously, and the risk of potential losses of that place. This thesis focuses primarily on the risk to earthquakes, secondary on floods, landslides and storms/hurricanes, (while also Haiti suffers from reoccurring droughts and epidemics** (The outbreak of cholera following the international aid after the 2010 earthquake exposed Haiti’s severe level of vulnerability). To

emphasize the social circumstance which are linked to physical characteristics of settlements such as slums increase the level of risk. For example the dense living conditions and inadequate/absence of drainage systems, brings forth a second degree of hazards; man-made (technical) rather than natural. Flash floods are a result of second degree floods which are more directly linked to the overuse of the drainage system by people. In addition landslides occur in some cases because of heavy rainfalls (especially in deforested areas) but in other cases are the direct consequence of a shock (earthquake). “A basic requirement for any kind of risk assessment to be used in spatial planning is the existence of and legally binding basis for hazard and risk maps”.⁵ This requirement is missing in vulnerable areas, more often in developing countries. The overall system to cope with the reduction of risk is inadequate in Haiti. The institutions and local methods of construction is the principal domain to focus for disaster risk reduction.

Hazard

Slums are generally build on bad geology, for example on weak/polluted soil structures. However considering Mike Davis’ formula of risk = hazard x assets x fragility, it is emphasized that hazards in this context are natural disasters (earthquake, landslides, storms), assets accounts for the built environment thus conceived by man, and fragility “is a synonym for the systematic governmental neglect of environmental safety, often in the face of foreign financial pressures.”⁶

Hazard is defined as a dangerous phenomenon, substance, human activity or condition that may cause loss of life, injury or other health impacts, property damage, loss of livelihoods and services, social and economic disruption, or environmental damage.⁷ The negative connotation of the word is based on the possibility that it evokes danger. However hazards are, in this case, natural phenomena that will continue to exist in Haiti. Hazard implies danger, cause for damage, and because of the vulnerability of the affected subject (can be non-physical such as economic disruption) it implies risk. The calculation of damage caused by hazards is often simplified in the number of deaths (death toll), affected people, and economic damage, implying mainly consequences to social issues (further elaborated in paragraph Vulnerability). Hazard therefore is considered in its destructive characteristics and measured by its frequency of occurrence and magnitude in risk assessment.⁸

Overall the geographical location of Haiti is the main reason for its frequent disturbances caused by hazards. The Caribbean region is frequently exposed to hazards caused by atmospheric disturbances; tropical waves, storms, winds and hurricanes. Especially in combination with coastal erosion, Haiti’s shoreline is very vulnerable to these types of hazards and Haiti’s major urban areas are in close proximity to this shoreline. The vulnerability of the coastal lines is further emphasized by the risk of coastal flooding. To the extent that the contemporary situation demands drastic improvements for its infrastructure and settlements. The coastal roads are being eroded and therefore need intervention that improve their state on short-term.⁹ Haiti’s coastlines have also

experienced recorded tsunami hazards since 1752.¹⁰ The earthquake (2010) triggered one as well, however this is overshadowed by the magnitude of impact of the earthquake; the seismic hazard.

Alongside the magnitude, hazard can be subdivided by the type of hazard, the mode, and its cause and effect. Cause and effect implies a series of hazards. For example an earthquake can trigger a tsunami, or more commonly heavy rainfall can trigger landslides. The mode of a flood and slope failure hazard (landslide) can be subdivided in slow continuous movements versus rapid discontinuous movements.

Hazard type: seismic hazards, earthquakes. The Caribbean region is an active seismic region. The tectonic faults separating the Caribbean and North American plates accumulate tectonic stresses and elastic deformation of the earth's crust. Haiti therefore has experienced earthquakes throughout history and will deal with future ones as well. When these tectonic faults (planes) collide they release the (built up) energy in the earth's surface and cause shocks. The earthquakes in turn cause new hazards because they alter soil structures or alluvial deposits (soil liquefaction) which subsequently results in landslides and floods (including tsunamis).¹¹ The transformation of soil, either caused by tectonic plate movement or soil structure deformation caused by slope hazards like landslides, manifests in various forms of seismic activity including submarine. Therefore earthquakes, floods (also tsunamis), and landslides are interchangeably related. The 2010 earthquake remains Haiti's most devastating disaster of the last century, considering the three aforementioned categories of damage costs; death toll, people affected, and economic damage (see figures 1 & 15).¹²

Hazard type: seismic hazards, floods. The seismicity in Haiti can lead to soil liquefaction and tsunamis that follow up the earthquake. These consequences are respectively caused by change in soil behavior and lateral flows caused by submarine slides. This phenomena occurred in Haiti before.¹³ Haiti experienced numerous floods. In May of 2004 it suffered one of the most devastating concerning human lives.¹⁴ The hazard is often following an atmospheric disturbance; a tropical storm or hurricane, (tsunami) wave surges, or the rising sea level (by global warming).¹⁵ However as mentioned before floods can take the magnitude of tsunamis, coastal flooding, but also flash floods (technical hazard). Haiti's geographical layout is rich with mountains and its watershed is very susceptible to floods.

Hazard type: slope failure hazards, landslides. Slope failure (landslides, rock falls, and torrential debris flows) are instigated by a transformation in the soil structure and mechanical resistance of the materials in question. The transformation is from a stable configuration to an instable, deformed configuration, which can take place over various periods in time and continuity. Slope failure hazards can be subdivided in different modes of slow continuous movements, rapid discontinuous movements, and rapid movements.¹⁶ Prior to the earthquake of January 12, 2010 the technical understanding based on reports of landslides was incomplete, currently the understanding about Haiti's vulnerability to this hazard is still inadequate.¹⁷ The mistreating of soil, the

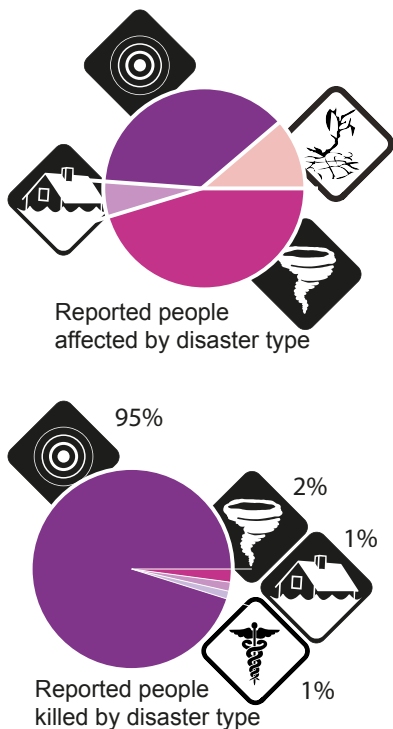


figure 15 - Hazards affecting Haiti
 Multiple types of hazards affect the nation of Haiti but considering the last 5 decades the storms have been predominately harmful (affecting the most people) and more importantly the 2010 earthquake has (as a single event) been the most fatal; killing more people than any other type of hazard.

derived from: <http://emdat.be/> & <http://reliefweb.int/>

inadequate understanding of establishing proper foundation technique, can lead to landslides, whether this is triggered by shocks caused by seismic activity or rainfall. Haiti has a high exposure to rainfall, with in Port-Au-Prince precipitation of 1000 to 2000 mm/year.¹⁸ In high density urban settlements such as slums these conditions add significantly to the vulnerability of the place.

Hazard type: atmospheric disturbance hazards, storms/hurricanes. The storms are devastating by itself but should be considered as an instigator of other hazards as well. The Caribbean region is frequently subjected to tropical storms and local and regional disturbances. This will also continue to occur. These storms/hurricanes cause major rainfall and in turn are root causes of floods and landslides.¹⁹ Apart from the 2010 earthquake, storms and hurricanes are the most devastating disaster type of the last century in Haiti, and the most reoccurring.²⁰ It is part of the culture. As mentioned before it is evident in the production of vernacular architecture.

Vulnerability

Haiti is often depicted as the poorest country in the Western hemisphere and is (also) one of the most vulnerable countries in the world.²¹ Vulnerability assessments identifies the people's or place's susceptibility to harm. In general a formula is used to describe vulnerability times hazard equals risk.²² As mentioned before Mike Davis' formula extends on this as he describes risk as 'urban environmental vulnerability', (theoretically) measurable with the formula 'risk' = 'hazard' (frequency and magnitude of natural event) x 'assets' (population and shelter) x 'fragility' (physical characteristics of built environment).²³ Vulnerability therefore implies assets and fragility; the subject and its exposure, and its characteristics directly related to resilience. As mentioned before the people in Villa Rosa have a high level of exposure.

However the conception of vulnerability is not clear cut. The terminology takes on various forms in theory but often links the environmental use together with the social use of systems (and its resilient characteristics). The UN describes vulnerability as the characteristics and circumstances of a community, system or asset that make it susceptible to the damaging effects of a hazard. Exposure is sometimes included but also excluded from vulnerability.²⁴ In this thesis however exposure is considered. The focus of vulnerability is that of the place, considered as a system, in order to determine strategic, situated improvements for cultural resilience.

As stated before Haiti is considered as one of the most vulnerable nations in the world. This is the result of a research that defined the term vulnerability from the perspective of empirical experience. Vulnerability was measured on 11 set points and is aligned by the overall ranking (high to low) that resulted from the study:

1. government effectiveness
2. voice and accountability
3. life expectancy at birth
3. population with access to sanitation
5. literacy rate, 15–24-year olds
6. political rights
7. literacy rate, over 15 years
8. civil liberties
9. literacy ratio (female to male),
10. calorific intake
11. maternal mortality

The list of indicators from this study²⁵ is not used in order to subdivide or neglect the importance of all indicators, and possibly others, but it strongly arguments how in practice the operating systems of the government are a major factor. Adjacent is the accountability, in this research circumscribed as the commitment of actors, which is needed to install projects that reduce the vulnerability. In post-disaster re-development projects focusing on the physical construction in a slum area, these soft-infrastructural issues (except for sanitation) are side issues. However the objective of this project is to determine how to influence or stimulate the reduction of vulnerability. Therefore vulnerability as the social aspect of risk is connected to the social impact of a construction process. Hazards trigger, but the culturally inadequate-constructed structures make the place an high risk. Through the public domain this social aspect to risk is addressed in order to build up cultural resilience. Ideally to such an extent that a governmental (bottom-up incorporated) institution can be more effective.

Resilience

Resilience is the ability of a system, community or society exposed to hazards to resist, absorb, accommodate to- and recover from the effects of a hazard in a timely and efficient manner. This includes the preservation and restoration of its essential basic structures and functions.²⁶ It stresses the importance to understand and synchronize with the cultural systems in place. Since the level of vulnerability can be attributed to culture, this thesis claims to level the technical capacity of NGOs and the social capacity of Haiti's primary and responsible builders: the Haitians themselves.²⁷ The local way of constructing therefore is the system of focus and the NGO way of improving this system is by placing surrogates²⁸ – under the afore set condition that it is adjusted to the local system's tempo of operation and it does not halt the local processes.

This thesis claims that the integration of local identity in the process of re-development, by intervening in its local systems, can lead to desired improvements. Therefore the way towards this type of resilience; cultural resilience, is the departure point for actors to install and improve their coping mechanisms. The techniques to improve the construction are existing and proclaiming to strengthen local constructions is not an new idea but seems to have difficulties resonating with the local practice. The integration of identity in post-disaster re-development needs to be specified on how the private builders can be publically educated to construct in such an affordable



image 10 - Central government

Haiti is one of the most vulnerable nations in the world and that can be attributed to the inadequate governmental effectiveness (assisting, coordinating the relief work). Itself has suffered major damages caused by the earthquake so much of the contemporary difficulties in post-disaster re-development practice will only slowly stabilize. One key ideal of this thesis is that involved actors --including grass-roots organizations, become politically active and responsible.

source: Wouter Pocornie (2011)

manner that is benefits them privately and hence their community for long-term development. This is capacity building and it happens within the public domain. The identity of the place is central, while the international organizations as well the beneficiaries have to recognize their dependence on each other if they share the common objective of working towards an improved cultural resilience of the place. The methods to construct in disaster-prone areas are installed via projects that commonly benefit the private owner. In some cases the projects focus on communal coping mechanism such as alarm systems or evacuation routes to higher/safer areas in the territory. In both types of projects; whether private or communal orientated, the main issue remains financial capacity and social awareness.

Consider a place as a system with its own coping mechanisms. The key aspect in the resilience of a place is a local economy which is linked to internal economic flows.²⁹ Again the locality of the place is dependent on this rise in financial capacity which fits to the situated model of capitalism. The financial resources are predominantly perceived to come from the internal community; the NGOs.

Social awareness is a vital component in most NGO development programs. Since most inhabitants construct (re-develop) their neighborhoods according to their know-how, the point of social awareness is to communicate not to construct in manners that are disaster-prone. Often it comes down to transmitting the need for long-term vision, that could outweigh in effort and financial costs the short-term solution which are commonly more vulnerable. Therefore the social component to risk reduction is addressed in resilience. Above all technical solutions for construction that reduce the level of vulnerability the social awareness of what to do and the options are prominent. For example the evacuation strategy of community that face all types of hazard including heavy rainfall that leads to landslides. These social awareness programs are linked to community capacity building and the overall education component in development discourse. Overall the way of building and the quality of the built environment in Haiti's slums need to be improved. Without critical intervention (also in rural Haiti) the houses will continue to deteriorate, inhabitants will increasingly be exposed to high vulnerability, the housing replacement interval will decrease, and the percentage of investments by Haitians to sustain their buildings will increase. The point towards more resilient building could aim at directing limited resources to comprehensive programs of housing improvements. The potential impact would be the reduction of vulnerability, reduction of maintenance, and prolong the life of the houses thus increasing the replacement interval and reduce potential succeeding investment costs.³⁰ Ugo Blanco, program director of UNDP's Carmen project, expresses that the timing of such comprehensive programs is now. In this phase of transitioning from rehabilitation to re-development. One of the pillars in UNDP's Carmen project, which will be elaborated on later in this thesis is information. It does not have to cost much to transfer the information to the locals on how to improve their way of building.³¹ Platforms allowing this learning process and information transmitting is then the key to affect the private assets via the public domain; eventually building up resilience.



image 11 - Capacity building & social awareness

In order to reduce vulnerability many NGOs aim to educate their target group/the community via social awareness campaigns. Left on top: Cordaid has to spontaneously address the community in Carrefour following discontent regarding community assessments. Left on bottom: Cordaid has a successful mediated campaign addressing the community in Villa Rosa, Port-Au-Prince with an evening gathering which included presentations and intermissions of music and dance. Right: a local advertisement/campaign of a NGO addressing the community responsibility in getting actively involved for women's rights.

source: Wouter Pocornie (2011)

EDUCATION: SITUATED LEARNING

In the preliminary phase education was proposed as central tool in post-disaster re-development. Often school projects are linked to larger projects directed to influence the greater community. This was also the case in Haiti where the construction of schools, often initiated by a church organization, were linked to churches, health centers, and large public spaces (see figure 16). In this way schools are considered in post-disaster re-development as central nodes in the urban fabric: centralized points of attraction. Adjacent education programs answer to a general discourse of development work. The development sector aspires to the Millennium Development Goals where universal primary education is one of the set target goals: “Ensure that, by 2015, children everywhere, boys and girls alike, will be able to complete a full course of primary schooling”¹. The development of a school is regardless of the political situation a project which most locally active actors support. In addition its program is often fitted to receive long-term investments. This however falls victim to the overshadowing short-term necessities: The World Bank cites government programs that support education, health, and small farms as “examples of misdirected social objectives” (Ibid.). Education, the bank admits, is “essential to long-term development,” but in the short-term, “it represents a cost.... [that] should be minimized” (Ibid.)².

Education (programs) & (post-disaster re-)development projects

The state of governance exposed the high vulnerability of Haiti. Therefore for long-term projects the institutional development is essential. Capitalizing on the opportunities which financial and technical capital offers following the disaster, the Action plan for national recovery and development of Haiti from the government is responding to reducing its vulnerability and investing in long-term growth. They aim to launch a number of key initiatives to act now while creating the conditions to tackle the structural causes of Haiti’s under-development. The government seeks ways to seize this moment. They instated a temporary Committee for Rebuilding that will eventually become the Agency for Development of Haiti when the Action plan enters its second phase direct at the long-term (10 years). This committee is the IHRC (The Interim Haiti Recovery Commission). The Haitian Head of State proclaims a vision regarding critically improving its capacity and, most notably regarding this thesis, in the area of education. “The restricting will

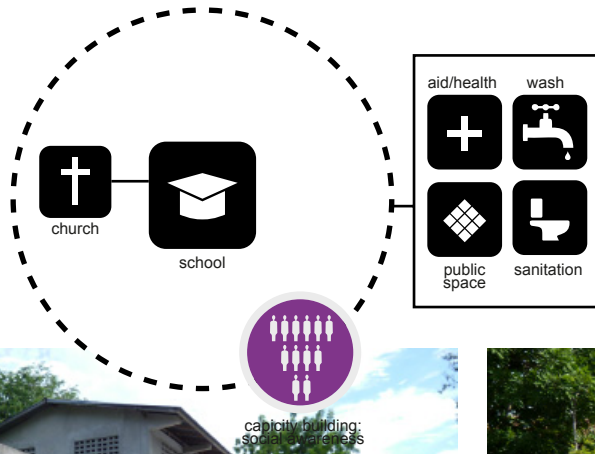


figure 16 - Central nodes for development

School projects (Grand Goave) are often initiated by NGO/ church organizations that include public facilities such as (church,) health care centers, water and sanitation, public park/squares, and additional educational spaces such as vocational workshops and temporary classrooms.

source: Wouter Pocornie (2011)



be marked by a knowledge-based society with the universal access to basic education (meeting the Millennium Development goal), mastery of qualifications based on a relevant profession training system, and the capacity for scientific and technical innovation fed by a modern and efficient university system, in order to create the new type of citizen the country needs for reconstruction". The government aims to rebuild their institutions and de-centralize them in order to reach the site-specific issues of beneficiaries. Adjacent re-starting school programs and the Ministry of State Education and Profession Training (MENFP) payroll demand a large percentage of the additional budgetary aid requirements following the earthquake. Meaning, the collaboration with NGOs is of great importance concerning the education development programs.³

Bridging the handover and establishing a centralized establishment (institution) for long-term re-development linked strongly to the House of Knowledge project of Cordaid. It also became clear during the fieldwork phase it was similar to many projects which fell under the umbrella UN-Habitat and IHRC. However this thesis arguments to add to the concept of these centers and anchor this strategy to the local discourse of education programs. For this the possibility is examined to develop an educational paradigm that can integrate –or be integrated in post-disaster re-development. This paradigm includes the importance of (self-)awareness and proclaims the co-operative team of actors: government, NGOs, and communities, to become actively part of the organizational structure of the coordinating institute.

Education & situation

The state of education has been an epitome of the lack of identity in Haiti. Traditionally the education has not much to do with preparing the child, or subject, for Haiti's situation; the job market, the informality, social awareness and communal organization – or in general the improvement of the daily existence of the mass population of Haiti. It follows a classical Napoleonic model. In essence the popular education ethos is a form of escapism. Haiti's former stronghold governmental institutions have not been in favor of empowering the masses via education, being afraid of student movements that pose potential threats to the establishment. Historically the Catholic Church and Protestant religions did focus on education programs, likely directed towards its religious paradigm. The local-orientated National Literacy Campaign Office (ONAAC) never enjoyed complete success because the graduated primary students following the Creole program could not obtain the diploma required for secondary school. Mass political education came within the times of Duvalier's (Baby Doc) dictatorship, around the 1970s and 1980s. Some sections of Catholic Church and Protestant churches mobilized inhabitants to 'people's organizations', using a paradigm directed to consciousness as a tool of liberation theology. The value of Creole was also emphasized as it was a tool for self-expression in organizational and public contexts for every literate Haitian (radio and written press). Thus the non-formal (informal) mass educational process emerged. The goal was destruction of Duvalier's dictatorship. After Duvalier went into exile

in 1987 the educational program had difficulties transforming its goals towards (durable) constructive paradigms. The expectations of economic gain were also considered too high.⁴

The likelihood to receive remittances are higher according to the level of education of the emigrants. It must be questioned whether educational programs and aid programs are perceived primarily to enable the economic strategy of emigration.⁵ Much of the attraction to other countries are linked to educational opportunities, whether degrees are acquired in Haiti or outside, the emigration of educated Haitians –called ‘brain drain’ has been stimulated by domestic oppression such as dictatorships as well as family structures. Lauwerysen (1998) states that throughout the Third World parents acknowledge the formal education of their children but at the same time hope this would accumulate wealth and social status in their lifetime. Similar to the expectations of the emigrant of the family (remittances), they then pressure the newly-educated children to extract money from them.⁶

Paradigms

In the preliminary phase the potential of educational systems was examined through popular paradigms of primary school learning methods. Systems like Montessori would fit an informal and shared-use of public accessible education facilities and materials. However the target group shifted for a number of reasons from primary school students to the local community of Villa Rosa (still including primary school students). The Average years of schooling of adults in Haiti amounts to 2,8 years. The primary school enrollment amounts to 47,79% of the gross. These numbers⁷ depicting a scenario in need of major investments. The target group for the school are primary students, however the paradigm is adapted towards integrating adults as well via the shared facilities.

The target group, or in the context of situated learning the participating local builders and homeowners, is considered as the working class of the slum. The majority is regarded as low-income and unemployed but needed in order to draw on the idea of working class consciousness. This group of informal practitioners is the working class. The education of these practitioners is two-sided. Drawing on the paradigm of exemplary learning of Oskar Negt the subject is guided towards a conscious understanding of itself and its related communal situation within the systems of economic and structural development. Through the exemplary, leaning more on the practical/vocational side of education, the subject undergoes a trajectory of formulating this consciousness through production while at the same time improving its craft. Thus in practice the subject could learn to construct more efficiently, long-term and through this comprehensive methods of teaching can formulate theoretical ideas on how to proceed in succeeding times. Adjacent to educating the practitioners to empower their position in the development discourse is the additional goal of raising social awareness. This emphasizes in a similar way to the technique used by NGO Build Change. Within the culture of Haiti, with high illiteracy levels and an strong oral tradition, the messages are displayed via visual aid. These are mock-up installments, posters, and presentations. Adjacent the

NGO sets up a program that aims to ‘train the trainers’. This entails the idea of teaching a group of practitioners specific techniques and have them draft new participants in order to instigate a snowball effect of information circulation and familiarity with the programs. To conclude the paradigm of exemplary learning is considered as a method to link the immediate results of interventions to the working class and simultaneously learn to agglomerate the production. This can ensue re-development of the situation.

Paulo Freire’s ‘Pedagogy of the Oppressed’ fits the situation of Haiti’s lack of identity in post-disaster re-development. In chapter 4 Haiti is via its history portrayed as an severely oppressed nation by foreign and national powers. The culture has been silenced and that affects the agglomeration of the development discourse severely. The lack of identity here is central. From that perspective Haiti’s education paradigm can be drawn on Freire’s principles of enabling the oppressed to break the silence and actively participate in a leveled platform for dialogue. This dialogue should be considered as the reflexive communication and practice of Villa Rosa’s re-development objectives. It aims to raise the level of consciousness not only of those inhabitants of the place –which would directly benefit from their production of space, but also the involved actors from the NGO and government delegations who aim to have a situated platform for outreach; social awareness and capacity building. An open platform forces the reality to surface because of its confronting nature and proximity to the situated problems.

Situated paradigm

Even though there has been attention through foreign collaboration projects to improve Haiti’s educational institutions, the root causes of Haiti’s poverty remain anchored. Primarily instating on the importance of Creole, the 1982 reform aimed to fit Haiti educational system to a more situated model by the re-structuring of curricula towards the local practice.^{8,9} In the context of urban Haiti the main issues regarding economic development are economic and political conjuncture. The bigger issues at stake that constrain Haiti’s poverty are not solely the living conditions in slums that can be addressed through re-development social awareness programs. “The root cause for urban slumming seems to lie not in urban poverty but in urban wealth” Gita Verna (2003)¹⁰. The improvement of the general education paradigm can be bridged to the outreach intentions of post-disaster re-development projects addressing this problem. The synchronized paradigm has to answer how to educate towards the contemporary and future situation. It must include the consciousness of problems and potentials of informality: Haiti’s oral culture and the job market which does not employ Haiti’s 80% living under the (extreme) poverty line. In essence situated learning can become the desired tool for addressing the private individualistic Haitian development (construction & political) through public accessible, if possible executed or controlled democratically, paradigm of education.

This situated paradigm signifies the adaptability technique used to portray Haiti’s identity. It is the sampling-, syncretizing-, and creation of facilities through this paradigm. The need for creation

implies creatively developing new solutions to old imposed, and side-effect problems. Drawn on a more contemporary paradigm of learning; the call for divergent thinking by Ken Robinson¹¹. This demands a flexible set up of curriculum and spatial configuration to assist the vast tempo in which the local situation (job market, construction focus, alliances of actors and agencies, etc.) is changing. The traditional Haitian concept *kombit* is the type of resort which indicates the informal, but organizational bottom-up systems that could be revitalized in these urban areas for re-development. Organizational capacity such as this needs to be facilitated and promoted. Adjacent the multi-use of educational facilities, incorporation of cultural program for outreach, and flexible spatial configuration could address the need of facilitation. The facilitation operates in the community and links to a (virtual) infrastructural network of international services and resources. This new paradigm becomes a situated model that looks to create while at same benefit from a more complicated and facilitated network providing essential resources for long-term development.

Physical centers: towards a situated model focusing on self-help

This thesis emphasizes the distance between NGOs and communities. In the 2011 Evaluation of OCHA (UN's Office for the Coordination of Humanitarian Affairs) it states that the physical established base becomes problematic in establishing relationships with local organizations and communities. These are expressed as necessary for the long(er)-term development.¹² Out of the interviews with NGO workers specific notions regarding this long-term development were concluded¹³:

- There is a need for centers that focus entirely on the network capacity and information transmitting.
- The housing of training programs.

The NGOs aim to establish a physical hub; a center, that houses these points of focus while connecting to the resources of NGOs in the greater affected region. Hence a network in order to share resources and territory of implementing projects. A center that is more linked to local economies and provides an exit strategy for the handover phase. Essentially it is a discussion on what is a community based organization effectively and how does this CBO claim, uses, and shares its physical space with(in) that community. This concept of centers is the physical housing of a 'community situated organization.'^{**} This organized space shares its facilities with the community and the actors involved interact, countering the undesired result in development practice: "We do not interact with local NGOs or government, forget about interacting with communities"- OCHA staff member, Haiti.¹⁴

Sovereignty of self-help

Self-help in development is a claim for Haitian agglomeration of the re-development discourse. This idea becomes more confrontational if this directs towards claiming the ownership, or financial interests in the process of production needed for development. So what are pitfalls for self-help? The lack of identity in the form of properly addressing the political/social structures of the situation. As

^{**}note: 'community situated organization'.

Same as a CBO: community based organization, but only emphasized to deliberately include the local situation in its practice and organization. Starting with its physical presence inside of that target area)

mentioned before two major aspects of Haiti's vulnerability are 'government effectiveness' adjacent to 'voice and accountability' (see chapter 6). Historically seen the promotion of self-help and bottom-up initiatives by the government are challenged. The sovereignty of self-help is lost when the power structures become apparent. The ideal of bottom-up organization or partially incorporating this should be considered in quandary since historically such empowerment of the nation has been avoided by policy makers. Culture, identity, and tradition that enables self-help has frequently been discouraged as DeWind (1988) states: "But, rather than support and build upon the tradition of collective self-help, government authorities and the local elites have more frequently discouraged co-operative efforts by exploiting the fruits of such labor for their own gain. Encouraging democratic forms of development on the basis of traditional forms of cooperation, especially among rural migrants in urban areas, is an option yet to be fully explored. Whether greater community participation and control over development can be achieved in rural and urban areas by programs sponsored by either private voluntary organizations or the government depends not only on the design of administrative structures but also on the general political environment established by local and national authorities." He also mentions that one of the reasons for why officials of international organizations remain skeptical about bottom-up approaches to development is because Haiti has little traditional basis for cooperative grass root efforts.¹⁵

"It would be foolish to pass from one distortion that the slums are places of crime, disease and despair to the opposite: that they can be safely left to look after themselves." *Jeremy Seabrook*¹⁶

The NGO revolution starting in the mid-1990s indicates that the UN Development Program, the World Bank, and other aid institutions preferred to short-circuit governments and work directly with regional and neighborhood NGOs. That actors are avoided does not necessarily mean that same structures and results (consequences) are avoided. In order to make the distribution of aid more visible NGO and advocacy groups coordinate the funds. Arguably a foreign unknown co-operative of actors controlling the capacity is just as inadequate/undesired as corrupt governments. Because they are not stressing the real issues of rights and urgency for disaster-prone groups (poor) to agglomerate and actively participate in their part in the production of space and acquiring legal rights.¹⁷ "These agencies and organizations systematically intervene to oppose constantly to divert people's attention from the larger political evils of imperialism to merely local issues and so confuse people in differentiating enemies from friends."- P.K. Das (Davis:2006) The urgent issues remain.¹⁸ Squatters are sometimes used to attract urban development only to be expelled from these upgraded sites.¹⁹ The very actors who are prolonged to initiate projects which enables the subjects to rise out of poverty are the very same who install the conditions wherein this poverty occurs. These are severe points to stress but these forces have historically intensified the division of classes in Haiti. It is important to understand this as well as the fact

of the matter that the market never acted alone.²⁰

The deprived are at times highly susceptible to the mechanism in the market that enable these issues to persist. The situation is not meant to be perceived sensationally as onerous. It emphasizes the importance of a foundation of management in projects centering around self-help. Educating the deprived is time-wise not enough to shield them from being outplayed through the market system or political legislation. This is also not the point. Incorporating self-help objectives and integrating identity implies a trilateral ownership of projects (government, community, NGOs). The democracy might not have reached a point of transparency but the project itself needs to be transparent, especially concerning responsibility and ownership on long-term.

Parallels in NGO programs for the handover: Platform as center

Before reaching the critical point on integrating daily program to the concept of a center (chapter 10) the specific characteristics of the center need further elaboration. As mentioned afore the center is a physical hub; connected in a regional network and providing an essential physical node in the community for co-operating actors to bridge the handover phase. This ‘community situated organization’ is a platform that should promote the interaction by transmitting information. Several NGOs have departments dedicated to projects considered in this thesis as the center for development:

- Cordaid: HOK (House of Knowledge)
- UNDP: Carmen (Centres d’Appui pour le Renforcement de Maisons Endommagées)
- UN-Habitat/ MICTDN: ATL (Agence Technique Local)
- IOM: CRC (Community Resource Centre)

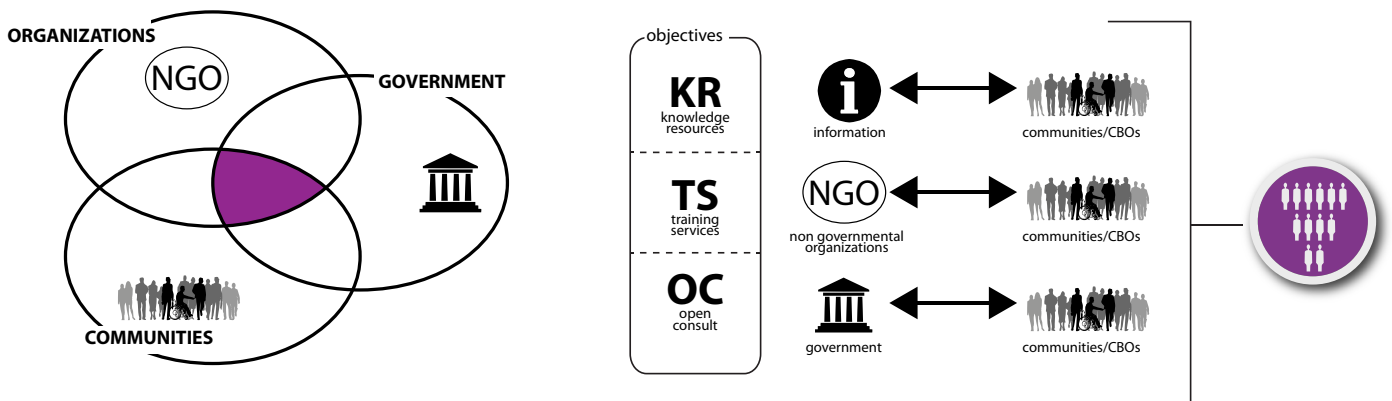
The programs of each project is are traced to three clusters of objectives for transmitting information (see figure 17):

- KR: Knowledge Resources
- TS: Training Services
- OC: Open Consult

The interaction is needed for institutional development. Institutional Development can be successful when external expertise and resources meet local knowledge and problem-solving techniques.

figure 17 - Objectives for transmitting information

For the concept of the centers the program components can be traced to: KR, TS, and OC. Respectively they have the objective to transmit/communicate information to the community, provide feedback (platform) between NGO and community, as well as between government and community.



For this the approach must be tailor-made to the specific area of focus, and area of developing projects and strategies.²¹ All actors seem to be on board theoretically. All mayors want a center in their area.²² However the situation asks for some specific observations to be voiced. The KR cluster is the typology of transmitting information via documents, it is similar to a library. However considering the high illiteracy in the areas of focus adjacent to the language barrier (Creole, French, English) the information is focused to be more illustrative than textual. The TS cluster is the typology similar to a forum or lecture hall. The specificity regarding the TS cluster is outreach. Provided training should not be stimulated by grants but depends entirely on mass participation. Build Change developed an outreach program (as mentioned before: ‘train the trainers’) to link with the HOK project as well as physical mock-ups for the KR cluster. For the latter OC cluster a specific psychological issue comes to the forefront. During interviews with local CBOs the representatives expressed concerns with the suggested typology: an office. For one, they are concerned that an office is not co-operative and linking too much to the identity of the NGO or governmental delegation. Secondly their concern was that an office is not accessible, or inviting. The typology shifted toward that of a reception. An open revolving door concept, or even an (anonymous) suggestion box concept, where somebody could be working but the space itself is transparent and inviting.

figure 18 - Centers & the corresponding ideals
 NGOs are looking to combine strengths in their exit strategy by implementing centers in a regional network. These centers can then function as departure point for further projects (in re-development). A generalization indicates that these centers in essence correspond in objectives and need the same type of facilities.

see also: Appendix C

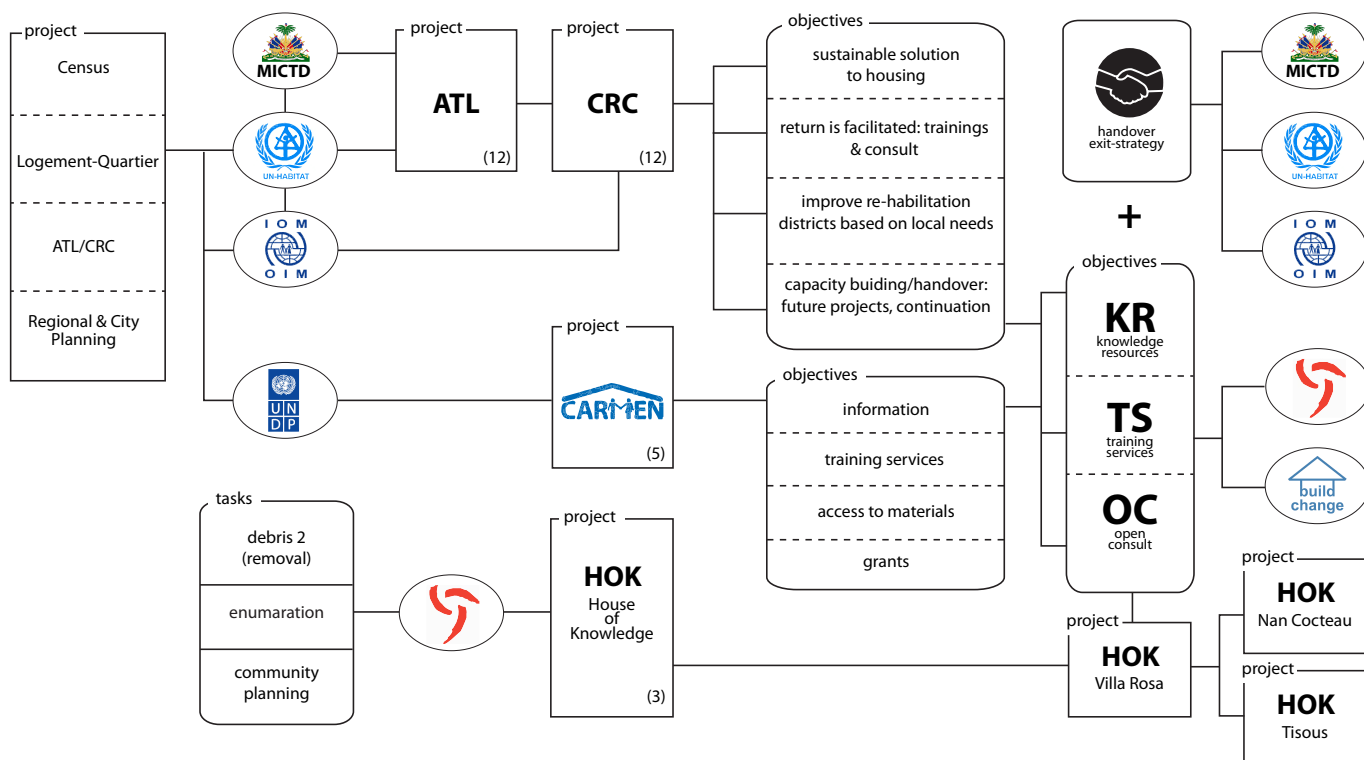


figure 19 - Network of co-operative centers (regional)
 Linking to a regional network is essential for the centers in order to share resources, capacities and tools for transmitting information. By linking to other centers, the project is linked to other project group formations; for example Carmen's legal team that acquires legal status for inhabitants of slums. In addition the center links to larger covered territory confronting the issue of urban primacy posed in chapter 1. The regional network offers the center to function as an ideal coping mechanism that functions as an agent towards cultural resilience, that outreaches the metropolitan area of Port-Au-Prince.

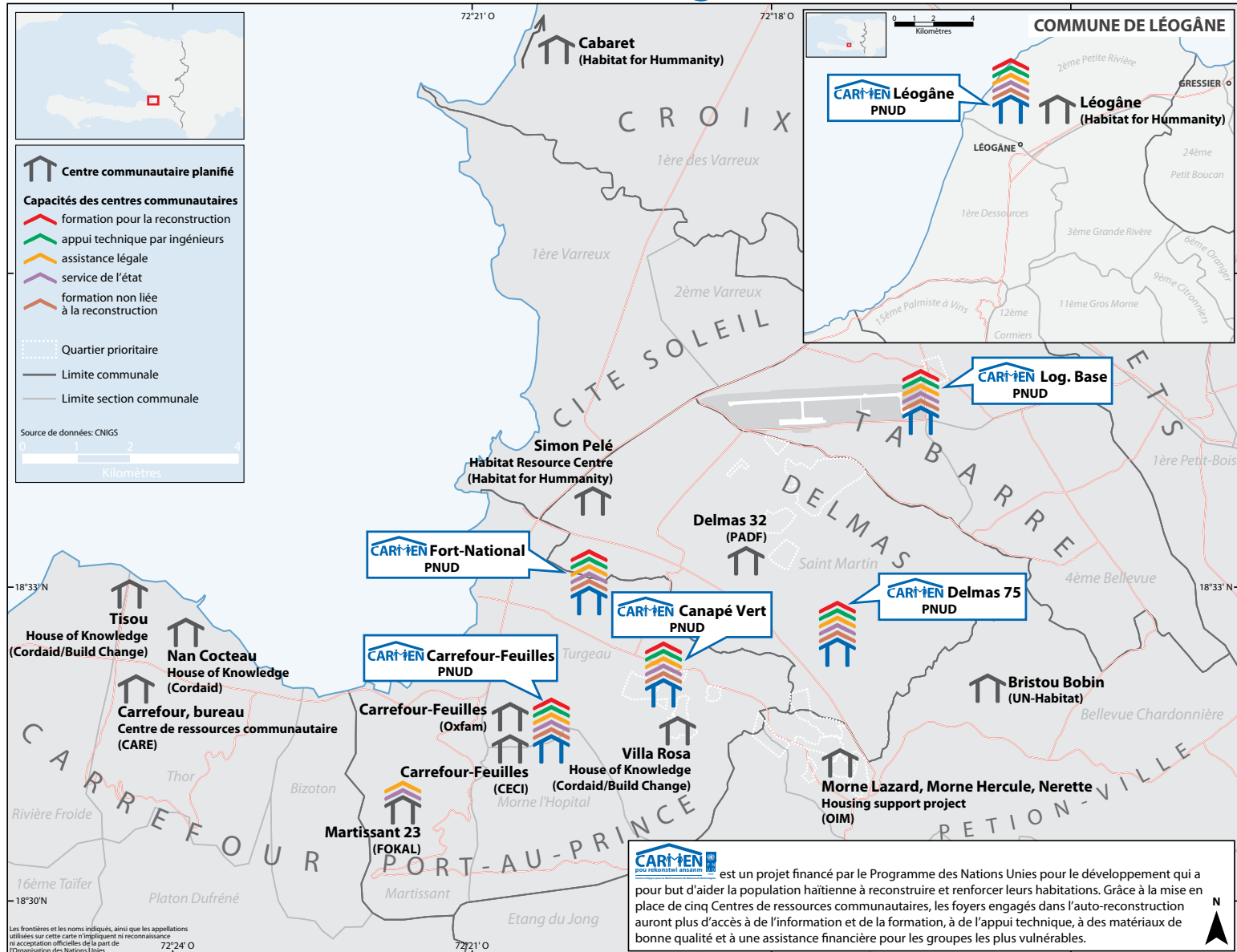
source: UNDP/Carmen (2011), version 22 Nov 2011



Centres de ressources communautaires à Port-au-Prince et Léogâne, Haïti



22 novembre 2011



REFLECTION

IDENTITY: URBAN HAITI AND HAITIAN ARCHITECTURE

What is Haitian identity?

The popular conception of Haiti as a place of turmoil and violence should not suppress the image of Haiti regarding another distinctive position the nation holds. This concerns the struggle it represents for absolute freedom. Reflecting on the Haiti's liberation in 1804: "The Haitian struggle for the universalization of human singularity, as freedom, as beauty, as pleasure, as desire, as understanding, as the freedom to create and communicate, a freedom and beauty that marks Haiti, with Brazil perhaps its only rival, as one of the greatest, freest, and most humane creative cultures in the Western hemisphere" (Nesbitt: 2008)¹. What is Haitian identity? For this urban Haiti is considered and its related architectural results.

Depicting Haiti.

The populist depiction of Haiti usually includes the extreme levels of poverty and vulnerability but again it also deserves attention to the value the Haitian cultures places on freedom. In this freedom former situations are agglomerated. This process of using a precedent and claiming it to something new; something Haitian, is considered at the core of Haiti's identity. Three key processes in claiming this identity through symbols, semantics, and religion argument this.

First, the flag is made up of two colors and a symbol (coat of arms). Although the flag evolved in alternative configurations the division between mulattos and creoles has been depicted in respectively red and blue(or black). It stems from the French flag but rotated horizontally and removed of white, which to Haiti represented the colonial slaveholders.² Arguably the evolution of the flag depicted the North (blue) and South (red) which after the independence were separately ruled by respectively creoles and mulattos.

Another illustrative claim is in semantics. The name of (back then capital) city Cap-Francais was changed to Cap-Haïtien. Adjacent the afore mentioned transition of 'Creole' (white colonists with roots in Europe) to 'Kreyol' (signifying the black Haitians/culture) and most significantly the transition of Saint-Domingue to Haiti (*Ayiti*) which included the native roots of Tainos and the depiction of the island's rich mountainous geography. These claims signify what is revolutionary about Haiti. Haiti's identity is centered around the radical shift of enslavement to absolute freedom.

The third process of claiming identity is assigned to Haiti's most common adaptation technique: syncretism^{**}. Catholicism and

^{**}note: syncretism

Meriam-Webster definition:

1) the combination of different forms of belief or practice

2) the fusion of two or more originally different inflectional forms

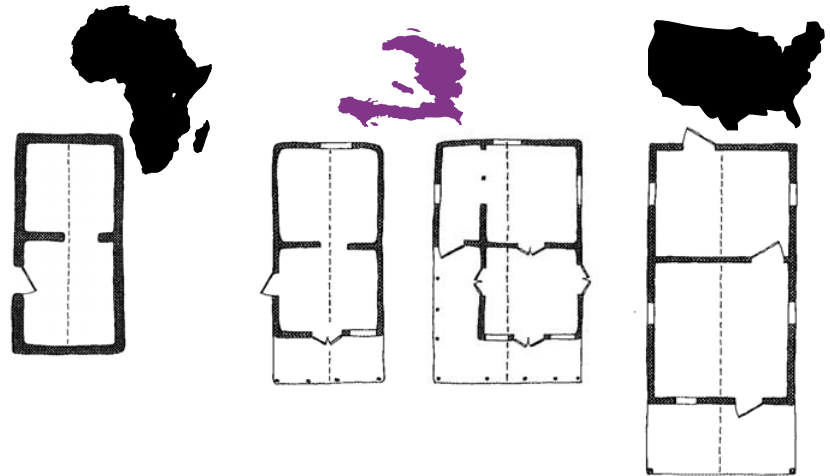
vodou exist side by side together in the lives of many Haitians. Symbols and imagery have been integrated in *vodou* practices to deceive the oppressors of *vodou* but it was also done as a resistance by *vodou* priests.³ The evolution of the practice of *vodou* must have resulted in the various forms of its practice. For example, the notion of God. The Supreme Being; God, is known as *Bondye* and is not involved with human affairs and entrusts those to the spirits called *lwa's*. These spirits are linked to places, personifications and possess human tendencies^{4,5} might have been altered when the notion used by the masters and the notion use by slaves brought over from Africa collided. This is similar to the re-creation of the spirits. *Vodou* was then entirely the property of the slave, unintelligible to the master. The 1804 liberation did not liberate *vodou* as was desired. Similar to the plantation system it did not fit the perceived Haitian ideals set up in its declaration. Haiti could not overcome the difficulties stemming from this and became dependent on seeking international recognition (including that of the Vatican; Catholic Church), which led to the economic reforms that spiraled Haiti into poverty.⁶ In this thesis *vodou* is a central component of Haiti's identity because it connects strongly to the desire to depict Haiti through its past in terms of struggle and remains of cultural value today. Essentially the evolution of *vodou* depicts Haiti's evolution. "Because it is a religion that was formed from our struggle, although it came from the past, it got a different level under slavery and we paid the price for that" female *vodou* priestess in Haiti.⁷ In *vodou* the notion of absolute freedom is fundamental.⁸ This entails the freedom to create and progressively open up the culture in post-disaster re-development.

Haitian architecture

The evolution of Haiti's urban landscape depicts an epitome of slumming. In urban Haiti the density and anonymity in the metropolitan area challenges the potential for an individual to express himself. As such is the case in the area of focus: Villa Rosa. The high density and discourse of constructional development depicts the stacking and phased building. This respectively depicts the vertical expansion for urban growth and the slow tempo heavily influenced by (influx of) private capital. The community Villa Rosa is over 30 years old and the methods for depicting a communal identity here will have to be considered in traditional but progressive context. Important is thus to consider the level of expression by locals and familiarization of this culture by outsiders. Can Haitians openly address their proudest moment in history on a contemporary canvas? This includes the local reality and dismisses the contradiction between beautiful (image) projections⁹ and ugly living conditions of locals in the region. The architecture of Haiti is this reality. It links strongly to the Caribbean as well as the diaspora of Haitians. The diaspora includes mostly influences from the US and the Caribbean as well as the cultural heritage from enslaved Africans and the native Tainos. Via mass migration following the Haitian Revolution the architecture is believed to have influenced and evolved into the 'shotgun' typology used in US states such as New Orleans, Louisiana and Texas.¹⁰ However in this thesis the emphasis is on the architectural production on the soil of Haiti itself.

figure 20 - Caille & vernacular architecture

The vernacular architecture has as base the *caille* typology. Here the spatial configuration is influenced by the African/Yorouba typology and in turn influenced the 'shotgun' typology, which surfaces mostly in southern states of the USA. The alignment of spaces is that of enfilade, where there is no separated space used for logistics and the rooms are connected directly. The porches are intensively used and very social spaces where interaction with the neighborhood takes place. The most private space (bedroom) is located at the back.



Typical characteristics of the *caille* archetype include; a one- or two-room single-story dwelling, constructed variously of wattle and daub, masonry, or wood frame walls, with a gable or hip roof of palm thatch or (increasingly) galvanized steel, one room wide and one or more rooms deep, storage shelf above the porch, foundation/floor raised a few inches above the ground –as coping mechanism for heavy rainfall, side doors to the outside, circulation front to back passing through intervening doors, double doors at the end, extension on the side follow a enfilade (Palladian) technique of room alignment. Usually the building is expanded in a horizontal manner, middle or towards the end but the expansion in vertical direction which was necessary in urban models, derive from the *caille* as original, as such evolved the 'Gingerbread' typology.¹¹

source figure: Fisher (1987)
 source photos: Wouter Pocornie (2011)



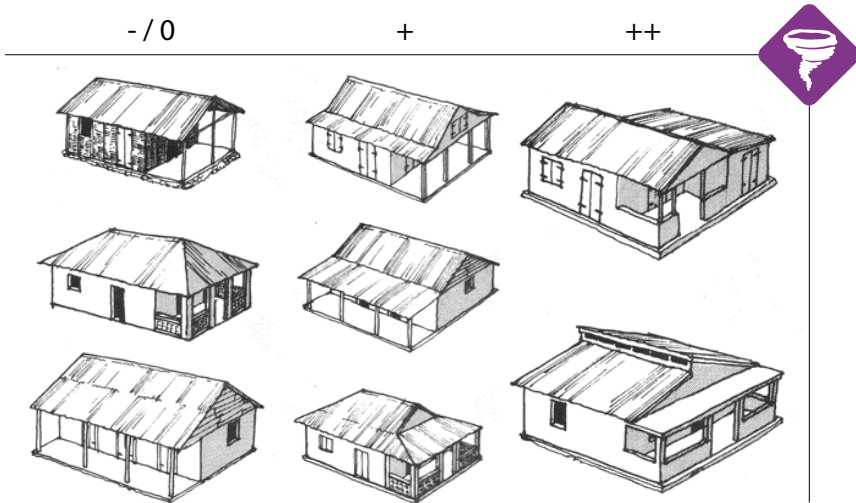


figure 21 - Colonial and climatic influence (Grand Goave)
 The Haitian typology derived from indigenous and colonial building style is adapted to climatic influences (strong winds/heavy rainfall). The most resilient structure incorporates overhanging roofs (sunlight), fragmented (hipped) roof compartments (winds), and raised concrete platform slabs (precipitation). According to local style they are made colorful, applied with multiple doors (divination), and clad by local affordable materials and ornaments as embellishments.

source figure: Cuny, Frederick, C. (1982)
source photos: Wouter Pocornie (2011)



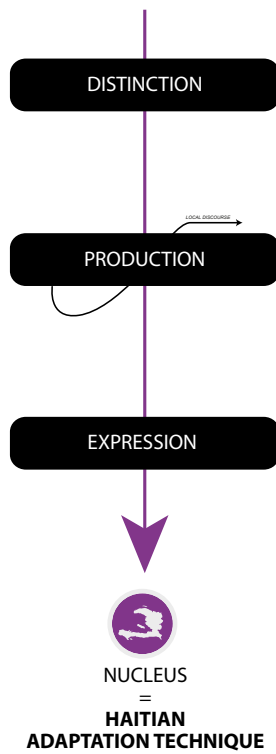


figure 22 - Approach to formulate cultural identity

The approach to formulate Haitian identity is drawn on the steps of (Carl Jung's) 'individuation' (see chapter 5).

The cultural identity is first differentiated from other cultures -thereby related to its situation and region. Then it is defined by its way of producing -focusing on the process in development. Finally it is emphasized by its stylistic elements in its final creations -the expression that surfaces as an end result.

The traditional architecture has made a transition to an urban model. The *lakou* structure is not as visible as it is in rural areas, however the porch remains one of the typical features of dwellings. The expansion of houses follows a vertical direction opposed to the rural horizontal. It also happens according to the tempo in phases, which in turn results in another way of spatial configuration: flat roofs sometimes used as circulation and public places. Haiti's vernacular model is based on the typology called *caille*¹¹ and is still largely dominating the countryside (see figure 20). As mentioned afore the vernacular model is perceived as the basis of Haiti's vernacular typology but considered more through its form of adaptation. Its evolution is conditioned by the natural environment; climate and hazards, as well as by the contexts of history. Whether the structural results are perceived as relics of colonial times slowly decaying or as results of a reflexive attitude in adaptation, the vernacular architecture holds the testimonies of Haiti's past and its region.

Summarized, in order to formulate a position on Haitian architecture the culture of Haiti is considered through syncretism drawn on the culture of *vodou*. This possesses both the guidelines and techniques of expression as well as the process in developing a pattern language that conditions a progressive, 'defamiliarized' architecture. In doing so it describes Haiti's identity in the building process through the theory of critical regionalism. It aims to describe how Haiti's architecture can advance according to traditional ways of production –a process essential for identity and ownership- and still improve in construction with the temporary international resources available.

Concept from *vodou* in architecture: syncretism

Just as *vodou* emerged in a form of syncretism, a parallel could be drawn to the evolution of Haitian architecture as it samples from different tribes (cultures) from African heritage and establishes a new cultural expression on the lands of the Americas.¹² Essentially Haiti's identity follows a process of taking on a variety of other cultural productions and merging through a newly established translation model to something new; now it is Haitian. Meaning, even considering the ostracizing/oppressive forces and the absence of cultural singularity the forefathers of Haiti's contemporary population found a way to relate to each other culturally.

Vodou must have a variety of interpretations and practices due to the oral culture of Haiti, ostracism, and its evolution through secret societies. Some more private –strongly linked to the inheritance methods stemming from the *lakou*. Others more open, public, and/or incorporated. The different variations are most likely part of one religious, culturally generalized thought. In essence *vodou* is an amalgam (a mixture of different elements).¹³ In this thesis this is considered as syncretism as mentioned before. This implies the process instead of the product as syncretized result. It indicates the constant evolution and perhaps susceptibility to human interpretation whether this is from a truthful or deceitful nature. Either way it connects to the production process of locality and therefore is considered the essential signification of Haitian

culture. *Vodou* can be interpreted as tool for cultural expression in a product as well as a tool for the integration of identity in process of production. In *vodou* the spiritual discourse entails the taking over a servant; a body. The servant person is believed to have two souls or spiritual principles of life: *tibonanj* and *grobonanj*. Respectively the identity, the self, that differentiate a person from the next one and the rough 'envelope' encasing that self. In spiritual discourse the spirit possesses the person by fighting and chasing away the *tibonanj*.¹⁴ "The soul should be free at all times. Haitians are souls with a body and the souls are perfect and can do divine things, such as creating" Max Beauvoir.¹⁵ Therefore in this thesis the mode of production follows a concept of syncretism, derived from the Haitian (*vodou*) culture. In order to make this concept applicable in various scenarios it is subdivided in three phases. First local elements are sampled, then related/merged together in order to reach its final stage creation (the new). "Usually creation is understood as a "marriage" of heaven [atmosphere] and earth [landscape]." Norberg-Schulz¹⁶ (1980).

Vodou is connecting parts of Haitian culture that were, and sometimes still are, taboo to the philosophy of going forward. Because of this *vodou* as a concept is the bridge to talk about Haitian identity and its role in development projects: it confronts these taboos. One of the core principles to take from the evolution of *vodou* as Haitian culture is the fact that it originated as syncretism and evolved as culture. The culture originated alongside enslaved Africans, from various tribes all over the Western & Central parts of the continent and pays homage to the original native Tainos Indians. Adjacent the practice of *vodou* dealt with Catholicism and incorporated the personifications, according to their own way, in the belief system. The names of spirits often depict various places in Africa predominately by the traditional names such as Dahomey (in current times: Benin). Seeing as Haitian culture had little foundation for verbal communication because of the wide range of ethnicity and high level of illiteracy, the Haitian culture became an oral culture providing a foundation more open to interpretation. Its openness remains marginalized to the dissatisfaction of some practitioners. This has to do with the strict hierarchy, secret societies, and the fact that it was taboo up to 1986. It adds to the method of communication. This takes place through scents (candles) linked to specific spirit entities (*lwa's*), dance, music, taste (drinks and food), and signs (*vévé*) which are all beacons to attract spirits. People can also be taken by spirits and express this with their bodies directed by these spirits. As such all bodies, considered as material, can be used to communicate between the natural world and the spiritual world. The culture of *vodou* contains various forms of signification in the material world that can be integrated in design.¹⁷ The influence, or seen from another perspective the incorporation, or even the pseudo-acceptance of Christian personifications in *vodou* indicates that Haitians adapt by sampling and then creating from other beliefs systems and cultures.¹⁸ This despite the historically strong opposition between the religion (Catholic) and *vodou* religion, particularly illustrated in 1941 when church and state collaborated in a campaign to destroy *vodou*. Some *vodouists* (practitioners) call

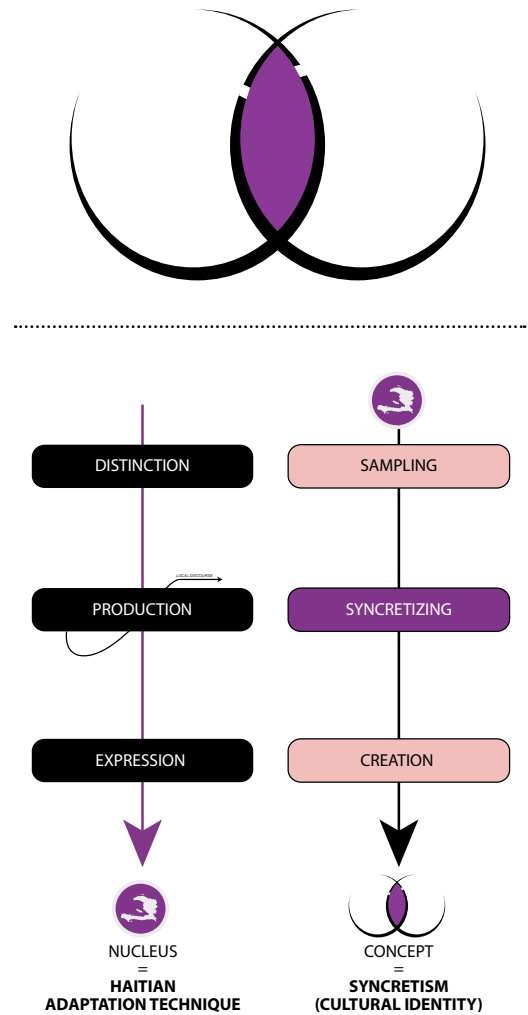


figure 23 - Concept from vodou: syncretism

Two elements considered as envelopes/bodies (*grobonanj*) that are open, thus related to each other (and context). The 'self' (*tibonanj*) within the elements is sampled and synchronized -as such they are possessed. The new identity (purple) is the entity that only exist if the two elements are bound but still it is something different than the two. It is new. This allows for the final stage when creation takes place. Syncretism is the technique which allows for a particular thing to become Haitian -it is adapted & adopted (agglomeration). This is considered the Haitian identity in this thesis: syncretism is the concept to allow the integration and incorporation of Haiti's cultural identity in various aspects of post-disaster re-development.

figure 24 - Haitian identity: syncretism

This thesis considers what is happening on the soil of Haiti as essential for formulating its identity. Throughout the history of Haiti the evolution of Haitian culture, in particular the *vodou* culture has been subjected to ostracism and vilification. The culture is preserved via modes of integrating components from other cultures. By doing so it must have evolved to a new creation/expression of Haitian culture. Most fitting are many murals depicting spirits (*lwa's*). Here the image of what seems to be Maria holding baby Jesus, the black Madonna, or at times St. Jeanne D'Arc, is actually the personification of the *lwa: Erzulie Danthor*. She is considered the spirit of motherhood and protects in particular the women and children. There many stories depicting here personification but in general these represent a story of struggle, violence, and birth (life). As one story indicates she was raped and consequentially gave birth. She sought to revenge and killed the men who committed the act after which she and the baby were burned alive. Her (and the baby) became *Erzulie Danthor*. The child often points in the direction of 2 (or 3) scars which represents the violent act committed against here. Adjacent she often depicted dark and is attributed characteristics such as being fierce, aggressive, buxom, and scared. She also often identified as being a lesbian and/or not liking men. Her dark skin from the perspective of *vodou* does not represent skin complexion since spirits have no (or all) colors. So what might be seen as a simplistic alteration of Catholicism/Christianity imagery --perhaps even blasphemous, is in fact typical in Haitian/*vodou* culture. The perception of materiality (the body: *grobananj*) is far less important than the preservation of the spirit.



themselves Catholic and accept the religion's doctrines and beliefs.¹⁹ As stated before this syncretism is typically Haitian and a vital part of Haitian identity from a cultural perspective. The syncretism could also be noted as a method to deceive. From this perspective of pseudo-acceptance Haitians may consider the Catholic doctrine and imagery as representation of their own culture, seeing the image of St. Jacques not as a Catholic saint but a representation of Jean-Jacques Dessalines²⁰; one of Haiti's liberators. The main position in this thesis on Haitian identity is the fact that syncretism is vastly used to agglomerate resources on Haitian soil. It is a method towards own localized production through sampling from (in some contexts opposing belief systems) or paradigms towards a new; Haiti's own.

The concept of syncretism can be applied in linking the discourses of development (described in chapter 2). Here the aim is to create a symbiosis two ways of production and hence interpreting the global-local nexus**. Haitian architecture has shown itself to be very amenable in absorbing diverse influences from other cultures. It adapts by sampling continuously from global influences of style, while incorporating traditional techniques derived from its own culture heritage. Eventually it creatively transforms this to an (new) own style.²¹ Through the symbolic sign script (comprised out of *vévés*) Haiti relates to other places and times. In construction development this can be utilized and boldly expressed. It should be encouraged and above all not silenced. The concept of syncretism applied to the literal relation between 'heaven' and 'earth'; atmosphere and soil, is Haiti's *genius loci*. Elaboration is needed on how syncretism as the cultural tool for development (the concept) is integrated threefold: in the process of production as concept, in the product itself, and in the management of a project/initiative.

The last paragraph described how syncretism could be used in the process of production as concept (concept from *vodou*). The direct incorporation in the product of architecture; the building, might be more of a surface-orientated intervention of including identity. However it could still add value and success to the project. The level of detail and translation of cultural elements determine stylistically how this manifests. In Haiti bright colors are very much appreciated and used by Haitians in the built environment. The use of color takes on huge forms of expression as it becomes more widely available and is probably the most accessible, affordable form of expression to Haitians in architecture. Typical cemeteries are as grand as city planning, in some cases the tombs are bigger and more colorful than the family homes due to the local perception of the afterlife (and status), and the fear of thieves/raiders or people that want to make 'zombis' out of the dead.²² The combination of red and black is often used in the 'night *vodou*' or '*Bizomba*' while the combination of white and purple is utilized in the more open, accessible, light/white *vodou*. Disregarding how societies and practices of *vodou* differ from each other in detail but this notion rather indicates that specific color combination signify local cultural beliefs. In addition, the projection of geometrical patterns referring to *vévés* on the façade is a way to signify culture. It can be a literal decorative symbols or as an actual beacon to attract a specific spirit. The beacon/*vévé* for *lwa Papa Legba*; the protector of streets and

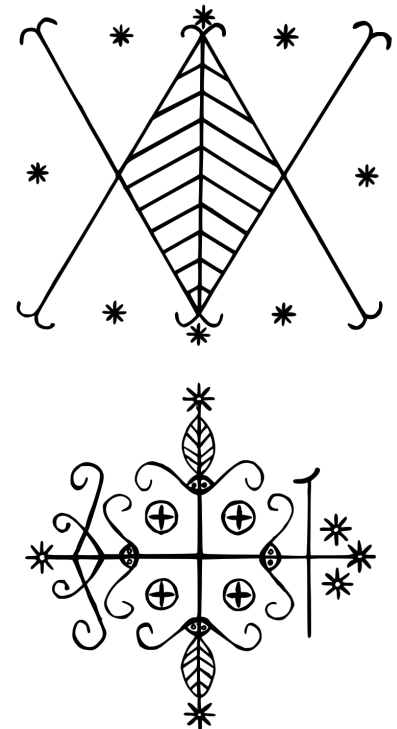
**note: global-local nexus
(The relationship/tensions between forces of globalization and the identifying features of local areas)



image 12 - Vèvès projected on the built environment
Geometrical patterns derived from vèvès are used predominately in building to correspond to public space (street/ courtyards).

Bottom: The vèvé of Ayizan (loa of marketplace and commerce) and the vèvé of Papa Legba which signifies his attribute to grant permission for communication between mortals and spirits (lwa's). He opens and closes the doorway.

source photos: Wouter Pocornie (2011)



crossroads, is often used (in a simplified matter) in projects on gates facing the street. Using it as a tool shows recognition of a Haitian style of writing²³ and could be used in architecture just as any label or code of words/numbers is used in a pattern language. More specifically is the utilization of these symbols and patterns according to guidelines. Such as orientation of the *vévé* it could compose the relation of the architecture to its internal spaces and/or context. It is not an aim to somehow represent the (complex) culture with architecture. Rather to use local elements in a pattern language to compose new ways in design. It is signification. The depiction and its meaning depend on the narrator. Therefore the meaning of the elements is relative and the emphasis is on how the story is told; the pattern language is used. For example, via Haitian traditional ways of divination multiple doors are allocated in the front façade and one in the (East) side façade. This is still very much recognizable in places mostly outside of the (metropolitan) area Port-Au-Prince. Does this mean that all buildings should include this architectural detail? That is not the point of including identity in the design. It should add to the options (tools) in the structural approach. It adds to the apparatus which is more locally defined. Multiple doors in the front façade can be utilized in local architecture to benefit the design in other ways aside from divination such as a functional tool for evacuation or to define an aesthetic pattern composition of the façades. The implementation of culturally derived elements in architecture aims to celebrate and open up the culture of Haiti. Especially the historically ostracized culture of *vodou*. One other clear detail of architectural components derived from *vodou* is evident in the vernacular typology. It is a mode of embellishment via the ornaments which in Western architecture is considered to be classical. Geometrical patterns stemming from *vévés* are simplified and aesthetically framed in the wood or cement materials which are not load-bearing. The material wood allows the user to express his own identity via carving. Adjacent the material is easily colored and flags are pinned to the frames. With these embellishments rural *vodou* temples in the Leogane area are filled with a variety of materials used as flags. This is the most visible feature of the interior structure (of the otherwise open primitive hut). The colorful celebration through flags is evident and grand expression tendencies within Haitian architecture but also signify a way of divination. They serve a specific purpose. They capture the spirit (*lwa*) which is attracted to a beacon displayed on the soil which solves up in the atmosphere as a result of the movements/dance which a possessed person makes. In such a way the flags introduce the temporality of spirits and retention of spirits. As a material the flags interact with the soil (earth) and atmosphere (dust and wind).

image 13 - Embellishment via divination

source photos top & middle: Wouter Pocornie (2011)
source photo bottom: Arie van Amerongen (2011)





image 14 - Adaptation of shelters by the use of color

source photos: Wouter Pocornie (2011)

Ownership: Adaptation & agglomeration

Ideally Haiti's adaptation; sampling, relating, and creating, is the first step in integrating identity in post-disaster re-development –followed by the second step which is agglomeration. In general development projects improve the technical conditions and increase the financial capital temporary but often fail to resonate with local customary traditions. This is needed for long-term effectiveness. In some cases the momentum and interventions are yet another disturbance and can result in further decay. This negative depiction of international interventions is not intended to criticize aid and thus promoting total independence and responsibility to locals in the for re-development following a crisis. The self-development of these local areas need to correspond to the globally initiated interventions and vice versa. Building and developing in local patterns and with local accustomed methods in a vernacular tradition could be the start. The local building style would more likely benefit from a severe technical and strategic enhancement. As stated the adaptation of otherwise familiar ways and components of Haiti's architecture is the true aim. Introducing local feedback, if possible with a participatory approach, in planning strategy provides clarity in how well the process and product of an intervention resonates with the local intended target group/place. NGO generally have little trouble building constructively better but fail to have local recognition or commitment in collaboration projects. This must alter towards Haitian adaptation. Considering as discussed before the involvement in projects, if committed, should be an incentive for locals to eventually agglomerate the project. Therefore the final step creation (of the Haitian adaptation technique) should be very open to expression. The design of the initiative must have a bold way of expression, not to be mistaken with representation, that signifies local identity. Integrating adaptive installments for expression can allow the user to do it themselves as seen in Villa Rosa where some beneficiaries who can afford it alter the exterior of their provided shelter model (see image 14). If the beneficiaries can agglomerate their received projects the re-development of the region will be complimented by stronger participating actors. Actors that have their own future in stake and express that notion. This level of expression is in them; Haiti does not lack creativity.²⁴ Expression in the architecture, through all levels of classes (income), followed two major events in history; one being the importation of France and German pre-fabricated cast-iron buildings in 1880 and the other the *L'Exposition Universelle* held in Paris in 1900. The fretwork, the carving and adaptation of wooden structures, signifies the diaspora. It shows both international (mostly US American and European) influences as well as African-influenced iconography. The translation of this form of signification is simplified, altered by the understanding and the technique of the (income) class. Meaning the lower income classes utilize a ruder, more abstracted form of these signs and patterns as to the higher income class.²⁵ The creativity is also evident in the treatment of waste and the creation of art (see image 15). As mentioned before 'defamiliarization' devices the creation towards something new with cultural familiar elements. Transcending the use of local precedents Haiti's re-development

can benefit from this moment in post-disaster re-development by establishing co-operative ways to creation.

This co-operative way of creation centers around the appreciation of culture by NGO through incorporating local identity, and the appreciation of technical facilitation by beneficiaries through committed participation. Foremost this depends on bilateral constructive criticism and an experimental, based on trial-and-error, methodology of implementation. This reflexive methodology illustrates the need for dialogue, thus the need for a platform. Drawing on 'designing on the spot' it means reflexive designing. This is integrated in localized action research; in essence developing an system where local input and adaptability is a major factor in the design challenge to reach out to the client, the user, and developing actors involved. It becomes a social process. Following Miller's words (1984) the 'design science' embraces at least three factors: commitment, ideas, and follow-through. The initiators have to concentrate on exploiting the social capacity of the people; the amount of people and their willingness to take matters into their own hands. This is a must for the transition of beneficiaries whom receive gifts towards becoming beneficiaries whom are participators, critical thinkers, exploiters, and owners. The completion of projects in the absence of international NGOs (post-handover) needs these local active actors. Lessons from the fieldwork comprised the following steps to achieve this. First, get actors involved through commitment. Preferably financial, either via loans, assets, or investments. Subsequently establish a platform for critical dialogue and work adjacent via contractual agreements to guarantee one's accountability and responsibility.²⁶ If all actors benefit in one way of the completion and continuation of the project it is more likely that, in this organizational environment where informal agreements are common, the actors will commit once their interests, holdings or any sort of significance is reliant on its completion/success.²⁷ This again needs a platform and if successful will produce new (create) ideas.

Via this platform private capital could be enhanced via the public domain (an afore mentioned objective). It allows to react on the local tempo and its phased building. For example remittances are part of the economic strategy of private development discourse for many Haitians, not excluding the level of income or education. Many (home)owners in Port-Au-Prince receive remittances and facts suggest that it could be used to accumulate more financially secure households. However the informality defines the discourse in which these private projects are developed. The households prefer to employ their own (e.g. familiar people and family members). The familiar strategy is preferred by beneficiaries over formal strategies dependent on the market/sector. However the ideal scenario would be to make a joint effort to find better means by economic integration (the aid resources/capital & private revenues; mostly remittances) and develop a strategy. Formulating this strategy via the platform should allow for the fluctuations of local financial capital. It should be based on strengthening human/social capital in the region which reacts to this informal dynamic discourse.²⁸ To bridge these private economic flows to public-orientated programs is of course



image 15 - Art out of scrap metal

Typical Haitian expression in arts & modes of transportation (tap-tap). Here the local style in production technique incorporates locality (scrap material, embellishment, and welding technique) & globalization (pop culture, sports, and religion). It is expressed colorfully.

source photos: Wouter Pocornie (2011)

a sensitive issue regarding the economic policies that suffocated Haitians historically. The syncretized development discourse, now orientated via private capital stemming from remittances and particularly from disaster relief, then moves from an individualists' departure point to a communal one. The emphasis is on it being a departure point since it eventually entices self-stimulated, mostly private development. As mentioned in chapter 3 the local social structures are underestimated. In order to have the local actors become active participants these social structures should have the opportunity to be included via the platform. There its effectiveness and efficiency will prove itself. The following chapters will expand on the platform and its facilities.

POST-DISASTER RE-DEVELOPMENT: SEIZING THE MOMENT

How can re-development continue and become long-term?

Long-term development needs three goals for change in the contemporary discourse: effectiveness, efficiency, and expansion. In order to transfer the technical capacity and promote resilience on an independent level, long-term, various components within the intervening organizations should be transformed or created. These components should deal critically with feedback, analyzing the situation and its prognosis, and develop an experimental attitude in order to take on a more 'trial-and-error' way of developing projects. It basically includes a self-reflecting matured position on dealing with a unfamiliar context. Here failure of projects can be contributed, for the most part, to unsuccessful communication with intended beneficiaries and/or future stakeholders as well as coordinators who continue the mission in order to enhance the empowerment of local organizations. The learning process approach of Korten holds three stages which the organization will go through: learning to be effective, learning to be efficient, and learning to expand. The latter of which indicates that when the organization becomes effective and efficient enough to deal with the local problems on a short-to-long term, it has the goal to reach a wider scale for implementation. Criticized by empirical research to lack the ability to fit in a wider scale, the learning approach process still holds key components for any organization to developing, especially in a hostile context such as Haiti. There is a need to be flexible in order to develop long-term problem-solving institutions, while taking on a reflexive attitude for short-term needed solutions. These institutions can take over the responsibility once the external expertise and NGO presence are withdrawn.¹ Referring to the most important indicator of vulnerability; government effectiveness (institutional effectiveness), the learning process approach is essential in establishing a project directed towards cultural resilience. While the NGO discourse and the local inhabitants' discourse in re-development are both effective in their own separate ways, the synchronizing of the two is a step forward towards becoming more efficient. Aiming for an outcome adjacent to this output (objectives: construction becoming more efficient) is the third step: to expand via capacity building.

The government looks to capitalize on rebuilding Haiti by installing key initiatives in order to strengthen institutional capacity to tackle Haiti's structural causes for under-development. If the authoritarian resources are prepared (willing) to become more de-centralized and benefit the re-development by structurally co-

operating with NGOs and beneficiaries², this exact moment in the transitional phase is fundamental to act decisively.

Incentive-based planning

Architecture in developing countries that deals with natural disaster is becoming more relevant in contemporary practice. As such design which can integrate coping mechanisms for long-term (re-) development becomes a need in architecture. The plans are often reactionary to the situation but the focus for long-term projects needs preventive strategies. These are proposed by a team of decision-makers wherein architects are included. The goals that need to be facilitated in a building can integrate non-physical measures. These are needed in order to stimulate a social outcome: improving the resilience of the local system.³ The outcome is to stimulate capacity building which is a behavior. Therefore the buildings are incentives if the projects are included in a network and management plan. Via a reflexive attitude and interactions with local actors a design can use the aid available at this time to stimulate long-term development and become an incentive. The actors in Villa Rosa have the opportunity at this time to make such an attempt.

Seizing the moment

Klein draws on the historic malfunctioning of governments and aid development through institutions such as IMF and World Bank to inform about the danger of re-entering the pattern of corruption in authoritarian modes when distributing aid. For Haiti has suffered by superimposed 'Slavery Debt' (the indemnity of 1825), 'Dictatorship Debt' (1957-1986), and 'Climate Debt'. She proclaims that aside from the debt cancellation following the earthquake Haiti should be considered a creditor and no more as debtor. This is regarding the unjust economic situation stemming from slavery, US occupation, dictatorships, and climate change which rest on multiple violations of legal norms and agreements. She sees this moment to incorporate a lesson from Haiti's history: "This history needs to be confronted now, because it threatens to repeat itself. Haiti's creditors are already using the desperate need for earthquake aid to push for a fivefold increase in garment-sector production** (note: controversial project in Northern Haiti), some of the most exploitative jobs in the country. Haitians have no status in these talks, because they are regarded as passive recipients of aid, not full and dignified participants in a process of redress and restitution. [...] A reckoning with the debts the world owes to Haiti would radically change this poisonous dynamic. This is where the real road to repair begins: by recognizing the right of Haitians to reparations." (Klein: 2010)⁴ Chomsky, stating the United States' role in the economic and political "destruction" of Haiti, also proclaims the right to "enormous reparations" for Haitians.⁵ Laying claim on the right to reparations from the international community might be more than an ideal and prove realistic in a very balanced and just world. However such installments depend again to be superimposed by the same forces that played their part in the depletion of Haiti. The severity of the contemporary situation leans more to re-installment, or continuation, of unequal oppressing

modes of governance regarding aid development. Conspiracies or not, the inefficient aid development discourse still excludes situated integration of local domestic-orientated markets, production, and participation based on local self-defined objectives and according to local working, or enhanced, social construction. This lack of cultural identity above all gives rise to the claim to agglomerate the moment when aid development resources reach a peak and the opportunists are competing for their projects whether these projects are aimed to benefit the local communities/beneficiaries, and/or the government, and/or the international community.

As mentioned in chapter 6 one essential component for implementing a center such as UNDP's Carmen is timing. As the coordinator emphasizes the moment is now to implement a catalyst project, thereby recognizing that Haitians are the center actor for the development. Aside from the re-development centering around the Haitian discourse and market, he arguments that the international community does not have the financial-, social- (in numbers) capacity as well as the available time to take on full coordination.⁶ The aspect of timing actually goes beyond the initiative. The institutional capacity, especially that of government delegations at community level, have to be improved for forthcoming active and efficient participation/control of these projects. This conflicts with the immediate necessities. So this training and establishing of a controlling party follows parallel to the physical establishment of the center. This thesis claims that the institutions could be coordinated through a co-operative team of actors including governmental delegations, the NGOs (international and local) and beneficiaries.

The claim on aid resources

There are various psychological issues regarding the claiming of aid resources since Haiti has historically known oppression and division. Long-term initiatives must consider the sensitivity of rebuilding. Not only is there the distrust of top-down actors but there is also the post-traumatic experience caused by the earthquake. For example in rebuilding schools in Jacmel architect Carlos Vasquez of Unicef explains that the students linked the experience of collapsing to the cement blocks.⁷ In order to relate to the local discourse and this psychology of development the initiative must incorporate a reflexive and sometimes patient way of communicating. Stories, theory, and abstract ideas will not resonate in this context in Haiti. It is a culture where the production needs to be tangible; it is an environment of action.

The educational paradigm must embed this notion. It needs to show quick, short-term, results while constructively working towards the long-term goals. The development of education, or development via educational programs, have been considered essential for Haiti's long-term development by actors such as the World Bank. Which in the late 1980s stated that in the short and mid-term development strategies these projects are costly and should be minimized.⁸ As described in chapter 7 the sovereignty of self-help will be questioned by the beneficiaries. So the promotion of beneficiaries to become part of a co-operative team needs a to be considered in this paradox; promoting self-help

while at the same time contesting the psychological distrust of this promotion. It has to be recognized that the synchronization to a new development discourse is difficult and may not overcome the unwanted discontinuities of discourse, knowledge(s) and identity. The overall claim to improve the operating systems is theoretically a clear objective that will not undergo much opposition. The practice shows however the implications of development programs due to the general complexity of social life. The psychological relations in addition to the rooted and emerging, resistant (social) power structures will continuously test an co-operative approach.⁹ Following a democratic system the executive actor should be operating in a multi-lateral system where opposition can be voiced. This type of platform thus depends on involvement of all actors which all lay claim on aid resources.

Commitment & accountability; the techniques

The development discourse of NGOs is dominant following the disaster. However generally Haitians know how to integrate resources from this dominant discourse into their own.¹⁰ Thus beneficiaries, or the community in generic terms, knows how to integrate qualities (in resources) of another actor into their own discourse. This integration in their submissive discourse can be improved. In establishing organizational relations and commitment to deliver results according to set standards the project of Carmen (UNDP's center) makes use of a mobile money system, vouchers, and certification. Through this they transfer grants via codes and vouchers to beneficiaries whom with those can buy (collect) materials for construction at certified hardware shops. Not only is this a guarantee that the money, which actually never materializes in currency, is used for its intended purpose but it also allows the monitoring control of proper material production.¹¹ Adjacent the possibility drawn from the another development project (pre-disaster) shows that participation and commitment is granted through the legalization of plot/building ownership.¹² These are very lucrative incentives for the beneficiary. It does however exemplify how much management is necessary in planning. Another more symbolic form of commitment is expressed by local governmental actor (area of focus: Villa Rosa) Pierre who explains that if all actors are financially investing, this could secure commitment and accountability. The investment turns the actors into stakeholders. Even when the committees (CBOs) would pay a little symbolic contribution (in comparison). By doing this the initiative diverges away from the image of helplessly receiving aid and becoming co-operative actors.¹³

One of the key issues remaining was the effectiveness and efficiency of training programs. In a sense the community has to be triggered to participate but (financial) grants for participation and commitment is undesirable. In addition the accountability of for example constructors is a serious issue. NGO Build Change focuses in their training programs purely on the structural engineering facet. This tactic indicates how one actor; here a NGO, can develop its program according to those specific conditions. In doing this, they utilize activities such as songs to convey the messages of the

proper ratio of materials. Adjacent they focus on making their local engineers very practical operators while establishing collaborations with other NGOs such as Cordaid to the theoretical cultural integration, site and actor assessments.¹⁴ In short, as an actor they commit to their area of expertise but co-operate to become more efficient in their work (and have a bigger social outreach).

The community dividing of 'haves' and 'have-nots' as well as the empowering of individuals within unfamiliar social structure (discussed in chapter 3) are side effects of the discourse of collaborating initiatives of NGOs and the community. Therefore it may be less important what development projects fail to do but more important what is accomplished in mid- to long-term and the consequential creation of side effects. As discussed in chapter 3 the final decision of the internship was to retrofit because of an inadequate organizational structure and soil quality on the site. This organizational structure in this scenario is a side effect where an individual is empowered in times of disaster relief and shows little to no intent on fulfilling a communal role. At the same time the empowered locals within the NGO follow a different discourse that at times conflict with that of the NGO itself. Both instances illustrate the power relations which are established, with the help of the NGO themselves, eventually obstruct progress. This is not intentional or planned but generally believed as "the way things work in here [in Haiti]". Vander Zaag (1999) explains: "they are simply the result of the encounter of these specific, discontinuous discourses of development [...] in the context of NGO community development programs, how power operates through a net-like organization, how it reverses, and always produces its own resistance. [...] – it is 'subjectless', but it is also intelligible". Most importantly community development should not be considered 'good' or 'bad'. The practice is multivalent, subjected to constant change and multiple uses in the flow of ongoing struggles.¹⁵ Therefore this thesis claims that the reflexive attitude is essential in post-disaster re-development, especially if the initiating actor aims to have a co-operative approach with other actors (such as CBOs). The NGO in that case can integrate the local processes under the intentional integration of identity in the discourse of re-development. The commitment issues that arise and complicate the deliveries per actor is part of the planning. Collaborating actors must reach a contractual agreement, meaning that the accountability is documented and clear to all, in order to develop an organization that can manage itself, build a satisfactory level of performance, and sustain this over time through the method of performance improvement approach. This approach focuses more on the implementation, the results and output. It formulates clear problem description, needs, and goals from the start-up and utilizes a self-critical implementation technique. This is flexible enough to adapt to the local situation. This entails following the guidelines of action planning because it deals with local input directly: "Through explicit attention to the process side of organizational change, the performance improvement approach links products and outputs with sustainability considerations throughout the life of the intervention". Re-planning is expected with this approach. However the flexibility to this input is limited because the strategy

originates via recognized planning and management techniques. They are primarily influenced by donor agency and (developing country's) public sector organizational procedures. This approach faces the problem of being too adapted to local standards that it risks not bringing forth the desired change, which is often technical. Adjacent the influence of the decision-makers in the organization is subjected to organizational change and disputes** in this context. In short, this more practical approach to implement a reflexive project that enables actors involved to collaborate towards an successful institutional development depends highly on the method of assigned accountability and capability to reach a balanced output where local input is valued and used but not to the extent that it obstructs, in some cases a needed, radical change. In a context such as Port-Au-Prince where international actors aim to collaborate with, previously configured, local organizations (community and governmental) the non-physical development of an institution may take the overhand on the physical project; the building/establishment. In order to secure local management and accountability for absolute must-have deliveries after the handover, the performance improvement approach holds valuable aspects to learn from: focus on results and output, re-planning, flexible client-orientated development, and actor's commitment.¹⁶

**note: disputes

The dichotomy of political leadership in Villa Rosa was strongly depict by the dispute illustrated during the internship. The community leader CBO: 'Kogevir' and the government official 'Casek' (Villa Rosa) could not be brought in the same room. The community leader demanded in the negotiations to have complete control but refused to deal with the government. This is in strong contrast with the initially agreed philosophy of co-operation.

EDUCATIONAL INSTITUTION:

Integrated development with incorporated identity

EDUCATION is the medium by which a people are prepared for the creation of their own particular civilization, and the advancement and glory of their own race

- *Marcus Garvey*

From concept of center towards educational institution

The concept of center contains the generalization of the aforementioned development centers of Cordaid, IOM, UNDP, and UN-Habitat. Here the main objective is to install a physical community based center that will facilitate the re-development during the handover phase and continue to be a departure and control point for succeeding projects. It focuses on capacity building. Essentially such a center promotes self-help and aims to mobilize as many beneficiaries as possible. IOM's CRC projects fall under the umbrella of UN-Habitat and the central government's ATL. Therefore it has a strong network and can operate through the scales of communities and municipality. The centers ATL and CRC are the third component of the three-year development program of the IHRC and is coordinated by UN-Habitat¹:

- Component 1. Population data
- Component 2. Information systems
- Component 3. Municipal and community support
- Component 4. Strategic urban and regional planning

Through collaboration with centers of other NGOs the resources and expertise can be shared. The concept of center could have a catalytic effect on a larger region via this network and programs. In theory this concept can cover a wide domain and the most important step for its operation is to physically facilitate this concept: the actors, the program, and the resources. All these initiatives (NGO centers) expressed the need for a platform for communication. This platform is the gateway to effective and reflexive dialogue between actors including the community. This thesis emphasizes the integration of local identity in re-development discourse. It promotes the idea of investing in learning facilities and program in order to raise the level of consciousness of participating actors (social awareness). As such the developed educational paradigm must shape the physical platform conceived from the concept of center. The center then becomes an 'community learning resource' and through its transparent organizational capacity it evolves to an educational institute. How is this theory realized in materialization?

The essence of education is learning. In an informal environment learning could take place in the public domain (under a tree drawn on Ghandi's position/the concept of agora in architectural theory). However it has been researched that the no-building solution is unsatisfactory, especially in urban areas. The learning process needs facilities as they become 'machines for learning'.² These machines for learning are the surrogates needed as coping mechanisms in order to increase cultural resilience. They replace the former ineffective and inefficient component in a system: institutional effectiveness and the missing integration of local identity in the re-development discourse. In addition they establish the platform for co-operative practice in development. This that the learning process is facilitated in this establishment. This adds to the concept of a center by spatially configuring the situated educational paradigm (chapter 7) in a physical and organizational structure.

Public domain for increasing resilience and reducing vulnerability

The establishment is a public building; publically accessible, managed by actors active/working in the public sector, and orientated to affect the community (also directed at its private capital). The public domain is the departure point of the initiative. In general the association between man and land in the Caribbean is entirely commercial. It is perceived exclusively as a source of livelihood. Lowenthal (1961:3) states "It is evident in the readiness of individuals and governments to sell and lease land to foreign corporations, and in the easy faith that the highest income per acre is the greatest national good". The depiction of the land of Haiti is also valued through a connotations of freedom; as a symbolic notion of sovereignty over the land itself. This outweighs its economic value, let alone the potential capital growth that could be accumulated by investing in cultivating its soil. Landownership, also from afar (abroad), is valued primarily as a commodity or as a cultural security –again more in a symbolical way than for potential development. Landownership provides security against economic fluctuations as well as against landlords. Adjacent it is associated with individual prestige. The land symbolizes community solidarity and strengthens family ties. Land also links past, present, and future generations, as the abode of the dead and the still unborn (grand cemeteries). In conclusion, because of these cultural perspectives on its value and modes of ownership, the land is inefficiently used and concerning the (re-)development of the place. This cultural notion is to depict the individualistic emerging spatial structures in Haiti, which are difficult to integrate in intervention via the communal domain.³

Coping mechanisms are usually installed in the public domain in order to reduce the vulnerability of a large group. For example specific appointed areas for shelter, rehabilitation of IDPs, or the distribution of basic necessities such as water (e.g. in parks, squares, centers, stadiums). Adjacent public buildings can function as exemplary instruments of resilience. The area of Villa Rosa deals with high risks to various types of hazards. The short- and mid-term focus is to rehabilitate the displaced people and facilitate them in self-improving their development discourse. An enumeration of

the area is needed to identify the beneficiaries and distribute the resources and financial incentives (top-down approach). However the informal character of the environment complicates this type of private-oriented (domain) incentives. Another typical characteristic of an informal area is that the area surface in the public domain is limited. Development in urban Haiti is orientated on private capital however there is potential in communal capacity building. The communal workforce (the traditional *kombit*) is such a local social strength which could benefit the communal capacity building. In interviews the willingness to help was expressed and Villa Rosa was depicted as a progressive Haitian place.⁴ The adaptability to the local informal situation is evident in one of the three local (primary) schools in Villa Rosa. The director of the school indicated that they adapted the management of the school to the local economic situation but the students nonetheless managed to follow the official curriculum.⁵ Public buildings such as this school need a reflexive plan to benefit more people of the community. Situated management and organization could provide that outreach. The schools could facilitate a larger target group aside from students. In that way the community could centralize (more) resources. It could still focus on improving the private capital (homeowners) but focus on the focus of intervening in the private domain will happen via the public domain.

At least two things are needed for an incentive that stimulates long-term development. These are education and self-stimulated development. It might be an idealistic vision regarding post-disaster re-development. However the education programs then are directing towards long-term critical participation in situated development and secondly the project should eventually be coordinated entirely by localized capacity. Self-development indicates in that sense: local capacity building as well as self-initiated change. It falls in line with improving the local 'know-how' (techniques) and the agglomeration of the syncretized discourse.

As mentioned in the area surface in the public domain is limited. Adjacent is Villa Rosa a high density urban slum. The spatial characteristics of an educational institution would be a multi-layered and multi-use of space. The physical facility is a capital asset. The space needs to be managed according to the dynamics of the local situation. Meaning, it should be able to be rearranged, reconstructed at times, and have flexible internal spaces that can accommodate the target group in various scenarios. The spatial configuration is then adaptable while the maintenance of interior systems or furniture requires more permanent structures.⁶ In other words the flexibility of the spaces depends on the practical adaptation of spatial dividing systems, which are also relative easy to maintain. The classroom spaces of schools could adapt to dynamics regarding the larger target group. Adjacent the school could be extended regarding the densification of use. The multi-use and flexibility is imperative. It is derived from the established paradigm and results in the management of the facility through flexibility and adaptation techniques.

image 16 - Concept of center: (community/creative) centers
DEIOADJOIASJdioaODIada,sxas afl,ds,al

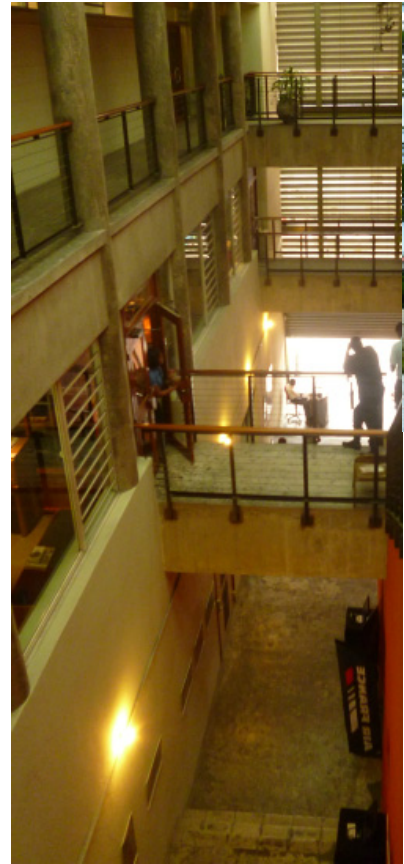


image 17 - Concept of center: schools
DEIOADJOIASjdioaODIada,sxas afl,ds,al



Integration: identity & education

Identity links to self-development because of the process of production. Education and identity need to formulate the mission/objectives for this production. The subject can enter an educational program that focuses realistically to specific local situation; place and context. Through which the subject identifies his role, responsibility and potential for self-development, instead of finding its identity through the global or nationwide model system which often exclude this type of marginalized population groups in slums. This takes on the form of a bottom-up approach regarding identity, place, issues regarding development (desire and need), and the set of instruments (apparatus) available. This approach primarily focuses on practicality and technically communicates messages via (tangible) examples. This is similar to vocational training only used to actually bridge the current and local situation to future goals corresponding with the syncretized re-development discourse. Therefore the educational program becomes situated; situated learning. The goal is self-development. The reality is that these marginalized societies and slum settlements are dependent on the initiatives of inhabitants, such as it was in the afore mentioned primary schools. Via an active learning experience during the reconstruction of Villa Rosa a sense of identity and purpose can be defined. How does one actually formulate this process and how does the agglomeration of identity benefit the community and self-development?

Identity in the paradigm of education is a tool. It critically posits the local culture within its global network. In the current situation there are vast amount of communication tools available in Villa Rosa which benefits the social awareness programs. The need for locals and professionals to interact is high because it confronts issues regarding the lack of cultural identity, participation, and resonation to initiatives. The potential is in divergent thinking in working groups of heterogeneous backgrounds, interests, resources and capacities. Divergent thinking leads to creativity which is needed to deal with overcoming the problems Haiti's marginalized groups face. It is also needed to efficiently produce as architects as part of interdisciplinary teams which work in the field.

This integration needs facilities which need to become a cultural asset. Harvey's three circuits of capitalism indicate the basic processes of production and consumption. Secondly buildings, roads, modes of transportation. The third circuit is the scientific knowledge which is produced and used to make capitalism work better. These circuits of capitalism are drawn on Lefebvre's notion of the production of space.⁷ In the context of Haiti it describes how the capitalist system, the markets and its participating actors, claim the identity of the system, therefore claim the right to the place. Respectively this thesis calls for the overall production and direct consumption of that production by the inhabitants of Villa Rosa. Secondly in post-disaster re-development these actors are the principal constructors –but mostly in the private domain. Therefore infrastructure remains secondary and reactionary. Thirdly in order to improve the local discourse this thesis calls for the integration of knowledge via education in the process of re-development. Most

importantly it takes a critical position on not just sustaining this syncretized discourse of re-development (NGO and local) but improving it by making it more efficient and if possible instigate an expansion/outreach via a learning process approach.

Platform following a methodology

The platform for physical for long-term initiatives needs to be implemented in the transitional phase before the handover. An educational institution is depending on establishing a platform; the physical hub for a census, a departure point for development initiatives, and the forum for dialogue. Haiti has developed its culture and well-known dependency throughout this process. In order to bridge the capital and instruments from the international agencies to local organizations and beneficiaries a platform needs to facilitate the communication. This entails an effective dialogue, allowing a patient process where the transferring of information is promoted and documented. For example a simple library would not reach many intended beneficiaries due to the fact of high illiteracy amongst Haitians. The platform seems desirable by all actors involved since inhabitants are continuing their way of building, often unsafe, in project locations where other NGOs try to figure out how to reach more people and improve the situation on a greater scale than their current projects. In addition the platform is a central component of the NGOs exit strategy. The need for a snowball effect is highly desirable. The need thus is an established platform including an operating communication system that adapts to the local level(s) of understanding after which new development projects can be created to proceed with the production.

Lessons can be learned in how to address obstacles in the context of urban Haiti from CHF (The Cooperative Housing Foundation) & ONL project in St. Martin, Port-Au-Prince. Most of the attention seemed to go out to community building (capacity building of communities) in addition to verifying land ownership. Generally speaking this is mitigating the political capacity from government to beneficiaries whom receive legal rights via participation. The trust of the community demands a direct approach of setting up meetings and visualizing projects in the public domain and in a sense proving that the best interest for the community are at hand. Implementing sanitation services is a great way to realize this during the project because it represents an immediate need of the people, to improve the state of health in their environment and gradually reduce their vulnerability.⁸

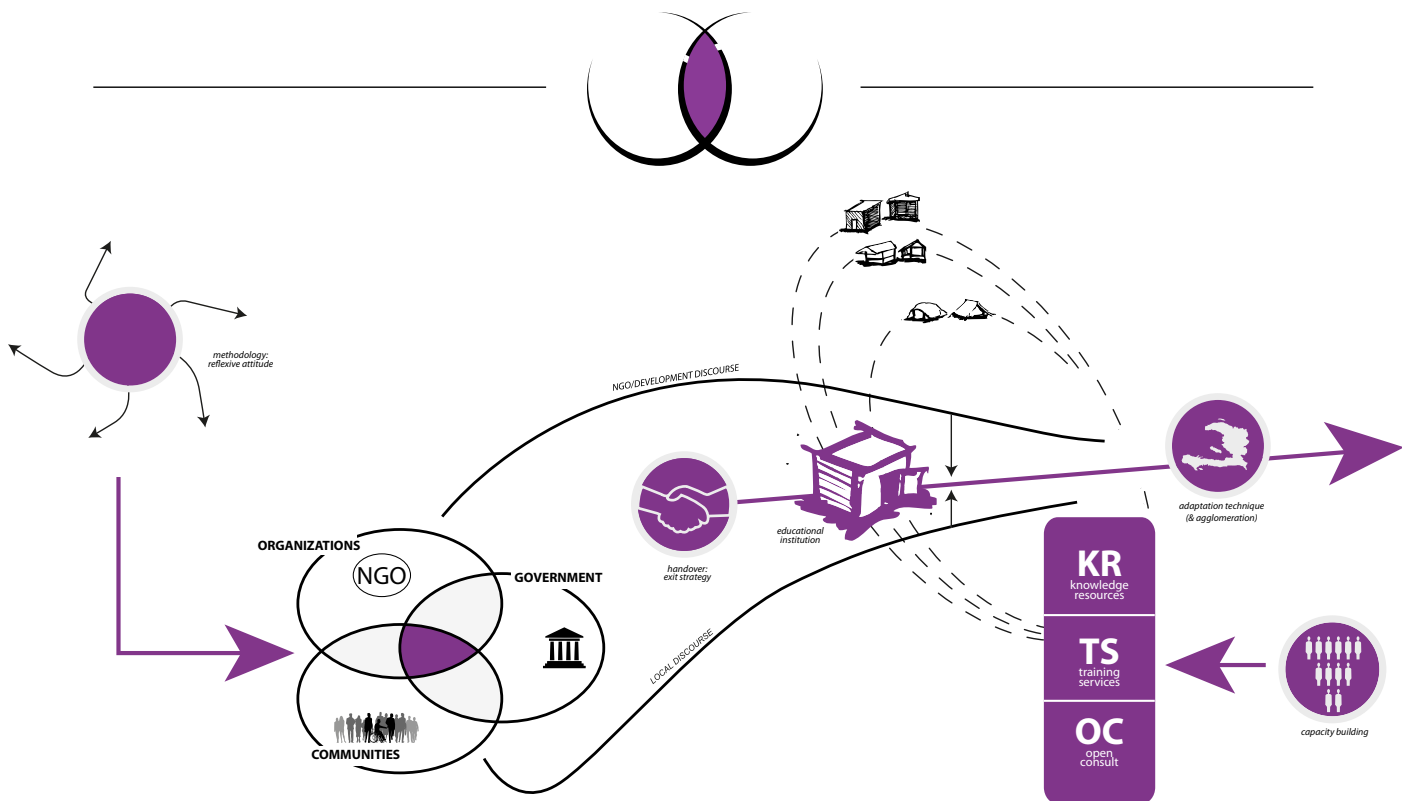
The platform exposes the relationship between actors since its proximity to reality; the problems. As stated this thesis claims for a co-operative project to adapt a methodology according to a reflexive attitude. The cycle of action research is not only valuable to planners and architects, or the aid agencies in general, but also to the beneficiaries. The need for a platform indicates the need for criticism, critical feedback, in order to evaluate the effectiveness, sharpen the efficiency, and gradually expand. This learning process approach enables the continuation of self-stimulated development based on communication and based on critical management. It is the right to the city. It is the right to production. It is the right to

continue this essential technique of sustaining inhabitation and livelihoods in slums, only now incorporating the available resources into an identity-based design approach/formulation of strategy for development. These resources are actually, for the time being, provided and will diminish greatly once the momentum of aid decreases.

“NGO workers should attempt to understand what happens in specific places at specific times, through the analysis of particular relations of power in each of the contexts in which they work. They should conceive of their programs as “an arena within which battles from society at large are internalized”. This also implies the need for further studies of the micro-politics of NGO programs.⁹ The severity of the situation asks for an immediate open discussion on the practices and cultural values of the actors involved. The actors then follow a learning process approach and a performance improvement approach. This comes down to a (cyclical) converging process of critically assessing the trajectory of discourse. Via a reflexive attitude and promoted feedback the discourse can become a more effective, efficient, and eventually expanding process.

figure 25 - Educational Institution

The educational institution materializes the concept of syncretism. It integrates the local identity in concept, process of production, and in the management and coordination of the re-development discourse. This discourse aims syncretize the NGO and local discourses while bridging the handover phase. For this capacity building is necessary. The two main technical aspect of the building is that it provides facilities according to the situated tempo and phase of re-development. Adjacent it is a platform that confronts the co-operative approach between actors in order to efficiently adapt the (new) discourse according to a reflexive attitude.



CONCLUSION

Educational institute as agent for cultural resilience

How can local cultural identity be integrated in the post-disaster re-development projects in Villa Rosa, Port-Au-Prince in Haiti which aims to reduce the risk to natural disasters and stimulate long-term development?

This thesis argues the integration and incorporation of identity in post-disaster re-development. It incorporates Haitian identity threefold: in the concept for design and formulating strategy (syncretism; derived from *vodou* culture), in the process of production (building and materiality), and in management/organization (via a platform established to facilitate via a reflexive attitude). The cultural identity is first differentiated from other cultures (thereby related to its situation and region), then defined by its way of producing (focusing on the process in development), and finally emphasized by its stylistic elements in its final creations (the expression that surfaces as an end result). The Haitian identity is strongest in its adaptation technique and has potential to agglomerate a refined discourse of post-disaster re-development, according to the local natural and cultural landscape. For this a cooperative group consisting out NGOs, government delegation, and CBOs is set up and operates via a platform in the community. The objective is to synchronize the current discourses of development and subsequently facilitate an improved long-term re-development discourse with educational institute. This aims to formulate a long-term strategy via capacity building. The educational institute follows and adds to the concept of a center for development by expanding its objectives with an community-orientated enhanced paradigm of education. This is situated in, and to, the (target) community which is again facilitated to adapt and eventually agglomerate the local syncretized re-development discourse. By doing so it will become a more resilient place for inhabitation.

Points of identity

Haitian identity is defined in various ways, starting with a depiction from an historical perspective where Haiti's identity is centered around its independence in 1804. The consequences of three centuries of slavery and colonialism are superimposed the economic, political, and demographical situation. Urban Haiti transformed alongside the centralized port-cities and linear urban fabric. Its state of architectural heritage is illustrative twofold: a decaying process caused by negligence and aversion of the colonial

times, and/or the decaying process caused by the climatic and cultural conditions. The structures originated in colonial times and throughout the years are adapted either by a syncretistic method of dealing with past history and future ambitions (mostly economic) –or more negatively speaking it is exploited and destructed by the lack of interests and upkeep by the private owner. Haiti's architecture is not well manifested through a dated image of the product. It is the result of a process focusing on coping with extreme contextualized issues concerning freedom and oppression (aside from degradation due to climate). It results in a manifestation of identity through a discourse of informal cultural adaptation of buildings in a natural, hazardous, climate.

In addition the identity is described via architecture. What Haitian architecture entails is discussed via the theories of vernacular architecture, genius loci, and critical regionalism. Essential to understand about Haiti's vernacular, or traditional, typology is its evolution in contrast to the strong structural characteristics of the building. The building style indicates a pattern of adaptation to climatic and cultural circumstances. The adaptation process: sampling, syncretizing, and creation. It incorporates a typical Haitian tendency; syncretism, used as concept throughout the thesis. This concepts best describes the genius loci, as it signifies the marriage between heaven and earth; atmosphere and soil/landscape. The process of divination in Haitian culture shows that the material world is seen as temporal and the permanency of spirits overrule the use of any material bodies. The genius loci is evident in the direct material pattern language of beacon symbols (*vévés*), color combinations, flags, and openings in exteriors (multiple doors, small fragmented window openings). The overall lesson to apply to these notions on Haitian architecture is to apply such a pattern language and characteristics from precedents to a new formulated, progressive, design/strategy. This thesis does critique that local situation, including the magnitude influence in social structures of *vodou*, can obstruct the local discourse in re-development. Therefore the concept of syncretism as Haitian identity is applied to enhance the process of post-disaster re-development.

Syncretism: applied concept

The concept of syncretism, as nucleus of Haitian identity, is applied to the relation local building style/Global-local nexus which results in the need for 'defamiliarization' (derived from critical regionalism). It is at the core of how the local situation deals with improving itself and utilizing the temporary influx of resources and capital available via the NGO presence –towards a new (syncretized) re-development discourse, and thus an improved building style in tactic and technique.

In addition the concept concluded the relation strategy & implementation/feedback & evaluation in the need for a platform according to a reflexive attitude. This means the overall desire (especially from the NGOs) for a platform of communication needs to be situated in the target area. Adjacent its approach in methodology needs to be reflexive to the informal environment. This environment must be socially active in providing its feedback

and ideally should become an participating actor.

Responding to the local building style and coping mechanisms the concept of syncretism depicts the relation vernacular tradition/'building back better' as the objective: resilience via capacity building. Haiti is overall very susceptible to various disaster, mostly atmospheric and seismic disturbances. It is one of the most vulnerable nations in the world. However since the institutional capacity is so limited and the average Haitian has to take matters in to their own hands (slumming) the NGOs find themselves devoted to sharing knowledge and information to the majority of builders. This thesis therefore aims at the capacity building and social awareness to have the local system become more resilient. Therefore the education aspect is introduced.

Urban Haiti's genius loci is best depicted by the notion (syncretism) of the relation 'heaven' (atmosphere)/'earth' (soil). The local perspective of how materiality is temporal (the bodies) and the spirit is dynamic and permanent results in pattern language that is very open. Meaning, in the process of production itself it samples easily and adopts –therefore agglomerates many elements from other cultures. Adjacent the products are open. Dwellings are typically private in the back but at the front expressive and the porches above the other rooms are the most vital spaces. This social character is much more expressed and detailed than the private room. Multiple doors and the typical courtyard; *lakou*, are evolved from its cultural heritage and results of importance placed on divination. Public buildings such as schools also focus a lot in its relation to the street and public courtyards. Here the informal character of the area agglomerates the sidewalk/street and transform the public spaces to lived spaces.

Reflecting on the practice of post-disaster re-development, the concept of syncretism describes the relation public domain/private capital and directs how an intervention can become an agent to cultural resilience. It is a position on how and where to intervene. Since most of Haiti's developments is focused on the private capital, as it is realistically the most effective, the approach via assessments as unfortunately side effects. In addition the NGOs (and government) generally want to bridge the handover phase and implement an exit strategy. Here beneficiaries need to become participating actors, and this is only realized if they become stakeholders. This is an immediate goal. Private capital is influenced if it is dependent on the project. This project still needs to be implemented in the public domain. Therefore it is the departure point for the outreach needed in communicating and directing an effective, efficient, and expanding exit strategy.

Essentially the concept of syncretism merged the relation school/ (community) center to educational institution. In the preliminary phase of this thesis the possibility of multi-use of spaces such as schools was the central point of attention for the architectural intervention: the building (of focus). During the on-site fieldwork the concept of center (stemming from NGOs' exit strategies) emerged. The problem in this kind of intervention is the commitment and accountability aspect from actors. Much of the training services needed could use schools but ideally acquire more situated classroom

typologies. In addition the building did not only require more technically adapted spaces, it also became more political. Adjacent to the facilities it should provide, the building is a platform. This platform houses a threefold of actor groups: NGOs, government, and CBOs. As a situated educational paradigm is introduced the facilities are in place and the platform relates to this. The building therefore becomes an institution that can manage the local situation in the discourse of post-disaster re-development.

Principles for integrating and incorporating identity in post-disaster re-development

This thesis puts forth an educational institution as the materialization of integrating an incorporating identity in post-disaster re-development. In doing so it critiques the current practice of development. This critique rests on the general misunderstanding of actors which results in the lack of durable solutions (expansion/growth potential), the inefficiency of practice, and the ineffectiveness of interventions. Therefore a couple of principles are outlined to argument the mission statement:

(1) *Call for identity.* Drawn on the notion of individuation the Haitian identity is separated/related to other cultures, including the development sector. The nucleus of Haitian identity is syncretism. This is a derived concept from the *vodou* culture. It is applicable as concept in various ways (as described in the previous paragraph). This identity is evident as concept in the process of production. Here it is important to not only look at the surface of identical buildings/projects in Haiti but to analyze its evolution. In Haitian culture the adaptation technique surfaces: sampling, syncretizing/relation, and creation (expression). This is the concept of production. Adjacent elements of identity are evident in materialization: in the product itself. They express Haitian identity through its natural climate and cultural processes such as divination. Also here are the influences of other cultures evident as they level by which they are sampled differ in detail. Ideally the call for identity is also necessary in the management and organization of intervention. By doing so it builds (institutional) capacity. In conclusion the integration of incorporation of identity happens threefold: in the process of production as concept, in the product itself, and in the management of a project/initiative.

(2) *Facilities in an (educational) institution.* Most improvements or installments of basic necessities are already an improvement considering the reduction of Haiti's vulnerability/strengthening its resilience. An situated, community-based, platform includes specified facilities. The physical spaces facilitate the exchange between actors via forums, workshops, training, consult, etc. Essentially a center such as the House of Knowledge (Cordaid), CRC (IOM), ATL (UN-Habitat), or Carmen (UNDP) can house these facilities. A critical point of attention is to specify these facilities in a programmatic and structural way to the desired discourse of re-development. For this schools are potential long-term synergetic solutions because of the multi-use of classrooms. These accommodate the situated educational paradigm: situated learning and self-stimulated development. The facilities need to be

able to adapt to the dynamics of the local situation. If in Villa Rosa, Port-Au-Prince, public facilities are centralized and the network infrastructure to aid resources and actors is accessible, a larger region can benefit from such interventions. The beneficiaries can be addressed and exploited for their social capital, the NGOs for their technical and organizational capacities, and the government for their legislative/legal capacities.

(3) *Establishing a platform.* An local institution is set up through a three party with a platform to accommodate the needed relationship of stakeholders: NGOs, government, and community based organizations CBOs. The actors (especially the beneficiaries) become stakeholders via commitment and accountability. Social structures are susceptible to corruption and therefore the direct proximity is desirable. A constant possibility to interact should allow for much more clarity on how to intervene in the local situation. This thesis aimed not to measure NGO development projects nor judge the quality of self-construction by the inhabitants of Villa Rosa in Port-Au-Prince. It points out that the actors are working –thus producing according to an conceived intelligence in a direction (discourse). The two modes of production fail to corresponds to each other. Again, this does not advocate the abolishment of such production or simply critique it without examining alternatives. The fact of the matter is that whatever approach is maintained, when there are resources available and assessments are made the NGO projects deliver one product to the beneficiary who produces an translated product to the community and/or market. This translation is agglomeration in itself and thus desired concerning integration of identity. However the desired, mostly technical, improvements must be understood in a cultural context. The situated systems make sure of continuation therefore these situated systems should only be altered if this does not harm the continuation of production/development. Improving it under this condition starts off with the core actors (CBOs, NGOs, government) needing a platform for communication, in addition to physical proximity to the target group, target area, and sector of focus (applier of resources). This platform is the departure point for a methodology according to a reflexive manner. Fieldwork has indicated how difficult local social structures and the psychology of actors can make this dialogue. Therefore the methodology should center around a client-based system; the self-help in development.

(4) *Role of architecture in post-disaster re-development.* Finally the role of the architect. In essence architects in the practice of post-disaster re-development are inadequately focusing on the process of building. As the context is complex the architect should use skills to integrate cultural identity in this process of design and it should be visible to local understanding in the product. More than anything the architect should use his/her professional skills to formulate a concept from the local culture. This is relates to the call for identity. The architecture should be situated in the place. This place is understood in its identity as it holds the potentials for the building/intervention to become adopted which is necessary in Haiti. Adoption thus means it resonates with the target group (the place), is adapted and agglomerated. The cross-cultural interventions as architecture will transform and become Haitian.

BIBLIOGRAPHY

INTRODUCTION: THE DISASTER

- 1 Government of Haiti, Action Plan for National Recovery and Development of Haiti: immediate key initiatives for the future (Port-Au-Prince: 2010), 5–6.
- 2 <http://emdat.be/result-country-profile> retrieved 14/03/12
- 3 <http://fts.unocha.org/pageloader.aspx?page=emerg-emergencyDetails&appealID=958> retrieved 14/03/12
- 4 Pocornie, W. - HAITI & THE SAGA OF VULNERABILITY: a chronological narration of Haiti's development from a cultural perspective on how it became one of the most vulnerable nations in the world and how this reflected in its urban and architectural evolution (Delft: University of Technology Delft, 2012), 68–69.

METHODOLOGY: REFLEXIVE ATTITUDE

- 1 Pocornie, W. - HAITI & THE SAGA OF VULNERABILITY: a chronological narration of Haiti's development from a cultural perspective on how it became one of the most vulnerable nations in the world and how this reflected in its urban and architectural evolution (Delft: University of Technology Delft, 2012), 0–75.
- 2 Susman, G. I., An Assessment of the Scientific Merits of Action Research in Administrative Science Quarterly, Vol. 23 No.4 (Dec., 1978) 582-603.
- 3 Susman, G. I., An Assessment of the Scientific Merits of Action Research in Administrative Science Quarterly, Vol. 23 No.4 (Dec., 1978) 587-588.
- 4 Hoog, R. de, Veranderen door onderzoek: bijdragen uit de andragologie (Amsterdam: Boom, 1980) 113-115.

SPATIALITY: THE AREA OF FOCUS

- 1 Government of Haiti, Republique d'Haiti: Analysis of Multiple natural Hazards in Haiti (NATHAT) (Port-Au-Prince: 2010), 1–63.2010), 21.
- 2 <https://www.cia.gov/library/publications/the-world-factbook/geos/ha.html> retrieved on 26/03/2012
- 3 http://esa.un.org/unpd/wup/Analytical-Figures/Fig_7.htm retrieved 23/03/2012
- 4 Coulthard G. R. Rejection of European Culture as a Theme in Caribbean Literature (1959) 231-44.
- 5 Lowenthal - Caribbean Views of Caribbean Land (1961) 3.
- 6 Balutansky, Kathleen M. - Caribbean creolization: reflections on the cultural dynamics of language, literature, and identity (1998) 6-11.
- 7 Diamond, J., Collapse: How Societies Choose to Fail or Succeed (New York: Penguin Books, 2005), 329–357.
- 8 Diamond, J., Collapse: How Societies Choose to Fail or Succeed (New York: Penguin Books, 2005), 329–357.
- 9 Itzigsohn, J., Migrant Remittances, Labor Markets, and Household Strategies: A Comparative Analysis of Low-Income Household Strategies in the Caribbean Basin (: Oxford University Press, 1995), 634-635.
- 10 Itzigsohn, J., Migrant Remittances, Labor Markets, and Household Strategies: A Comparative Analysis of Low-Income Household Strategies in the Caribbean Basin (: Oxford University Press, 1995), 634.
- 11 DeWind, Josh - Aiding Migration The Impact of International Development Assistance on Haiti (1988) 8.
- 12 Lowenthal, D., Caribbean Views of Caribbean Land (1961), 3-5.
- 13 Arthur, C., Libete: A Haiti Anthology (Kingston: Ian Randle Publishers, 1999), 315–320.
- 14 Itzigsohn, J., Migrant Remittances, Labor Markets, and Household Strategies: A Comparative Analysis of Low-Income Household Strategies in the Caribbean Basin (: Oxford University Press, 1995), 639.
- 15 DeWind, Josh - Aiding Migration The Impact of International Development Assistance on Haiti (1988) 1-10.
- 16 DeWind, Josh - Aiding Migration The Impact of International Development Assistance on Haiti (1988) 101-140.
- 17 DeWind, Josh - Aiding Migration The Impact of International Development Assistance on Haiti (1988) 58-60.
- 18 UN Report/ DeWind, Josh - Aiding Migration The Impact of International Development Assistance on Haiti (1988) 166.
- 19 Davis, M., Planet of Slums (London: Verso, 2006), 151.
- 20 Potter, Robbert B - The Urban Caribbean in an Era of Global Change - Ashgate (2000) 23-30.
- 21 Portes, Alejandro, The Urban Caribbean Transition to the New Global Economy (Baltimore: The Johns Hopkins University Press, 1997), 87.
- 22 Government of Haiti, Action Plan for National Recovery and Development of Haiti: immediate key initiatives for the future (Port-Au-Prince: 2010), 5.
- 23 Brinkerhoff, D. W., Politics, Projects, and People: Institutional Development in Haiti (New York: Praeger Publishers, 1986), 3.
- 24 Davis, M., Planet of Slums (London: Verso, 2006), 1-3.
- 25 Davis, M., Planet of Slums (London: Verso, 2006), 17-23.
- 26 Davis, M., Planet of Slums (London: Verso, 2006), 39-46.
- 27 Davis, M., Planet of Slums (London: Verso, 2006), 37.
- 28 Cordaid - Community profile: Villa Rosa Neighborhood (July 2011)

TIME: THE TIME PERIOD OF FOCUS

- 1 United Nations (OCHA), Transitional settlement and reconstruction after natural disasters (United Nations, 2008), 5–6.
- 2 ISDR, 2009 UNISDR Terminology on Disaster Risk Reduction (United Nations International Strategy for Disaster Reduction (UNISDR), 2009), 9–10.
- 3 United Nations (OCHA), Transitional settlement and reconstruction after natural disasters (United Nations, 2008), 268.
- 4 <http://www.un.org/en/peacekeeping/missions/minustah/> retrieved on 29/9/2011
- 5 Brinkerhoff, D. W., *Politics, Projects, and People: Institutional Development in Haiti* (New York: Praeger Publishers, 1986), 269.
- 6 ISDR, 2009 UNISDR Terminology on Disaster Risk Reduction (United Nations International Strategy for Disaster Reduction (UNISDR), 2009), 25.
- 7 United Nations (OCHA), Transitional settlement and reconstruction after natural disasters (United Nations, 2008), 142.
- 8 Kennedy, J., *Structures for the Displaced: Service and Identity in Refugee Settlements* (Delft: University of Technology, 2008), 122.

DEVELOPMENT: THE SECTOR OF FOCUS

- 1 Brinkerhoff, D. W., *Politics, Projects, and People: Institutional Development in Haiti* (New York: Praeger Publishers, 1986), 3.
- 2 Portes, Alejandro, *The Urban Caribbean Transition to the New Global Economy* (Baltimore: The Johns Hopkins University Press, 1997), 87–120.
- 3 Vander Zaag, Raymond, “We do not yet have development”: Encounters of development knowledges, identities and practices in a NGO program in rural Haiti (Ottawa: Carleton University, 1999), 328–329.
- 4 DeWind, J., *Aiding Migration The Impact of International Development Assistance on Haiti* (New York: Columbia University, 1988) 161–165.
- 5 United Nations (OCHA), Transitional settlement and reconstruction after natural disasters (?: United Nations, 2008), 142–145.
- 6 Brinkerhoff, D. W., *Politics, Projects, and People: Institutional Development in Haiti* (New York: Praeger Publishers, 1986), 251.
- 7 Vander Zaag, Raymond, “We do not yet have development”: Encounters of development knowledges, identities and practices in a NGO program in rural Haiti (Ottawa: Carleton University, 1999), 323.
- 8 DeWind, J., *Aiding Migration The Impact of International Development Assistance on Haiti* (New York: Columbia University, 1988), 161–165.
- 9 Pocornie, W. - *HAITI & THE SAGA OF VULNERABILITY: a chronological narration of Haiti’s development from a cultural perspective on how it became one of the most vulnerable nations in the world and how this reflected in its urban and architectural evolution* (Delft: University of Technology Delft, 2012), 51–57.
- 10 6 camps 16 neighborhoods: Rehabilitate of 16 priority districts submitted by the Presidency of the Republic. This project, which affects the municipalities of Port-au-Prince, Delmas and Petion-Ville, will facilitate the return of more than 5000 displaced households living in tent camps to their original neighborhoods (<http://en.cirh.ht/news-and-events/news/16-neighborhoods-6-camps-project.html>).

LESSONS: PATTERNS FROM HISTORY

- 1 Woodring, W.P., *Geology of the Republic of Haiti* (Port-Au-Prince: University of Florida Digital Collections, 1924,) 331–353.
- 2 [http://www.emdat.be/result-country-profile?disgroup=natural&country=hti&period=1900\\$2012](http://www.emdat.be/result-country-profile?disgroup=natural&country=hti&period=1900$2012) retrieved on 23/02/2010
- 3 Arthur, C., *Haiti* (Amsterdam: KIT Publishers, 2001), 61–65.
- 4 Arthur, C., *Haiti* (Amsterdam: KIT Publishers, 2001), 14.
- 5 Pocornie, W. - *HAITI & THE SAGA OF VULNERABILITY: a chronological narration of Haiti’s development from a cultural perspective on how it became one of the most vulnerable nations in the world and how this reflected in its urban and architectural evolution* (Delft: University of Technology Delft, 2012), 43–50, 68–71.
- 6 Orum, Anthony M., *The World of Cities Places in Comparative and Historical Perspective* (Malden Blackwell Publishing, 2005), 97–98.
- 7 Brinkerhoff, D. W., *Politics, Projects, and People: Institutional Development in Haiti* (New York: Praeger Publishers, 1986), 8–9.
- 8 Lauwerysen, Herman J., *Irrigation and vodou: a study of change in the Artibonite valley, Haiti* (New York: Columbia University Press, 1998), 154–233.
- 9 Itzigsohn, J., *Migrant Remittances, Labor Markets, and Household Strategies: A Comparative Analysis of Low-Income Household Strategies in the Caribbean Basin* (: Oxford University Press, 1995), 636–637.
- 10 Davis, M., *Planet of Slums* (London: Verso, 2006), 184.
- 11 Lauwerysen, Herman J., *Irrigation and vodou: a study of change in the Artibonite valley, Haiti* (New York: Columbia University Press, 1998), 61.
- 12 Meeting report: Ester Ruiz de Azua/Gwendoline Mennerier (see Appendix B)
- 13 Meeting report: Margareth Durosen Alexis (see Appendix B)
- 14 Nesbitt, N., *Universal Emancipation: The Haitian Revolution and the Radical Enlightenment* (Charlottesville: University of Virginia Press, 2008), 11.
- 15 Brinkerhoff, D. W., *Politics, Projects, and People: Institutional Development in Haiti* (New York: Praeger Publishers, 1986), 254.
- 16 Lauwerysen, Herman J., *Irrigation and vodou: a study of change in the Artibonite valley, Haiti* (New York: Columbia University Press, 1998), 91.
- 17 Lauwerysen, Herman J., *Irrigation and vodou: a study of change in the Artibonite valley, Haiti* (New York: Columbia University Press, 1998), 30.
- 18 Meeting report: Margareth Durosen Alexis (see Appendix B)
- 19 Meeting report: Margareth Durosen Alexis (see Appendix B)
- 20 Meeting Report: Farah Hyppolite (see Appendix B)
- 21 Chapman, W. R., *A Little More Gingerbread: Tourism, Design and Preservation in the Caribbean* (?: ??, 1992), 58–66.

IDENTITY: CULTIVATION WITHIN A PLACE

- 1 Lauwerysen, Herman J., *Irrigation and vodou: a study of change in the Artibonite valley, Haiti* (New York: Columbia University Press, 1998), 241.
- 2 Norberg-Schulz, N., *Genius Loci: Towards a Phenomenology of Architecture* (London: Academy Editions, 1980), 0-212.
- 3 Orum, Anthony M., *The World of Cities Places in Comparative and Historical Perspective* (Malden Blackwell Publishing, 2005), 113-120.
- 4 Brown, Robert S. - *The Vernacular Architecture of Frederiksted* (1981), 3-7.
- 5 Vellinga, M., *Atlas of Vernacular Architecture* (2007), xiii - xxiii
- 6 Moraes Zarzar, K., *Understanding Meaningful Environments* (Amsterdam: IOS Press, 2008) 66-67.
- 7 Frampton, K. - *Towards a Critical Regionalism Six Points for an Architecture of Resistant* (1985), 16.
- 8 Frampton, K. - *Towards a Critical Regionalism Six Points for an Architecture of Resistant* (1985), 17.
- 9 Frampton, K. - *Towards a Critical Regionalism Six Points for an Architecture of Resistant* (1985), 26-29.
- 10 Orum, Anthony M., *The World of Cities Places in Comparative and Historical Perspective* (Malden Blackwell Publishing, 2005), x-15.
- 11 Orum, Anthony M., *The World of Cities Places in Comparative and Historical Perspective* (Malden Blackwell Publishing, 2005), 133-134.
- 12 Vander Zaag, Raymond, "We do not yet have development": Encounters of development knowledges, identities and practices in a NGO program in rural Haiti (Ottawa: Carleton University, 1999), 338.
- 13 Vander Zaag, Raymond, "We do not yet have development": Encounters of development knowledges, identities and practices in a NGO program in rural Haiti (Ottawa: Carleton University, 1999), 0-390.
- 14 Brinkerhoff, D. W., *Politics, Projects, and People: Institutional Development in Haiti* (New York: Praeger Publishers, 1986), 14-15.
- 15 Davis, M., *Planet of Slums* (London: Verso, 2006), 71.
- 16 Alan Gilbert and Peter Ward, *Housing, the State and the Poort: Policy and Practice in Three Latin American Cities*, Cambridge 1985, 254.
- 17 Evers and Korff, *Southeast Asian Urbanism*, 168.
- 18 McAlister, E. A., *Rara!: Vodou, Power, and Performance in Haiti and Its Diaspora* (Massachusetts: University of California Press, 2002), 3-7.
- 19 Meeting report: Eric Sergile (see Appendix B)
- 20 Meeting report: Max Beauvoir (see Appendix B)
- 21 Lauwerysen, Herman J., *Irrigation and vodou: a study of change in the Artibonite valley, Haiti* (New York: Columbia University Press, 1998), 42-43.
- 22 Meeting report: Eric Sergile (see Appendix B)
- 23 Meeting report: Max Beauvoir (see Appendix B)
- 24 Observation report: Septiem Gerard (see Appendix A)
- 25 Arthur, C., *Libete: A Haiti Anthology* (Kingston: Ian Randle Publishers, 1999), 258-259.
- 26 Laguerre, Michel S., *Urban Life in the Caribbean* (Massachusetts: Cambridge, 1982), 23-25.
- 27 Lauwerysen, Herman J., *Irrigation and vodou: a study of change in the Artibonite valley, Haiti* (New York: Columbia University Press, 1998), 203.
- 28 Meeting report: Ugo Blanco (see Appendix B)

COPING MECHANISMS: DEDUCTION OF VULNERABILITY

- 1 Davis, M., *Planet of Slums* (London: Verso, 2006), 121.
- 2 Davis, M., *Planet of Slums* (London: Verso, 2006), 126.
- 3 ISDR, 2009 UNISDR Terminology on Disaster Risk Reduction (?: United Nations International Strategy for Disaster Reduction (UNISDR), 2009), 25.
- 4 Fleischhauer, M., *The Role of Spatial Planning in Strenthening Urban Resilience* (2008), 273-298. in H.J. Pasman and I.A. Kirillov (eds.), *Resilience of Cities to Terrorist and other Threats* (Springer Science + Business Media B.V. 2008)
- 5 Fleischhauer, M., *The Role of Spatial Planning in Strenthening Urban Resilience* (2008), 287. in H.J. Pasman and I.A. Kirillov (eds.), *Resilience of Cities to Terrorist and other Threats* (Springer Science + Business Media B.V. 2008)
- 6 Davis, M., *Planet of Slums* (London: Verso, 2006), 122-125.
- 7 ISDR, 2009 UNISDR Terminology on Disaster Risk Reduction (United Nations International Strategy for Disaster Reduction (UNISDR), 2009), 17.
- 8 Davis, M., *Planet of Slums* (London: Verso, 2006), 124.
- 9 Government of Haiti, *Republique d'Haiti: Analysis of Multiple natural Hazards in Haiti (NATHAT)* (Port-Au-Prince: 2010), 38-39.
- 10 Government of Haiti, *Republique d'Haiti: Analysis of Multiple natural Hazards in Haiti (NATHAT)* (Port-Au-Prince: 2010), 38.
- 11 Government of Haiti, *Republique d'Haiti: Analysis of Multiple natural Hazards in Haiti (NATHAT)* (Port-Au-Prince: 2010), 10.
- 12 [http://www.emdat.be/result-country-profile?disgroup=natural&country=hti&period=1900\\$2012](http://www.emdat.be/result-country-profile?disgroup=natural&country=hti&period=1900$2012) retrieved on 23/02/2010, last update since 23/02/2012
- 13 Government of Haiti, *Republique d'Haiti: Analysis of Multiple natural Hazards in Haiti (NATHAT)* (Port-Au-Prince: 2010), 13.
- 14 [http://www.emdat.be/result-country-profile?disgroup=natural&country=hti&period=1900\\$2012](http://www.emdat.be/result-country-profile?disgroup=natural&country=hti&period=1900$2012) retrieved on 23/02/2010, last update since 23/02/2012
- 15 Government of Haiti, *Republique d'Haiti: Analysis of Multiple natural Hazards in Haiti (NATHAT)* (Port-Au-Prince: 2010), 39.
- 16 Government of Haiti, *Republique d'Haiti: Analysis of Multiple natural Hazards in Haiti (NATHAT)* (Port-Au-Prince: 2010), 29.
- 17 Government of Haiti, *Republique d'Haiti: Analysis of Multiple natural Hazards in Haiti (NATHAT)* (Port-Au-Prince: 2010), 29.
- 18 Government of Haiti, *Republique d'Haiti: Analysis of Multiple natural Hazards in Haiti (NATHAT)* (Port-Au-Prince: 2010), 19.
- 19 Government of Haiti, *Republique d'Haiti: Analysis of Multiple natural Hazards in Haiti (NATHAT)* (Port-Au-Prince: 2010), 21.

- 20 [http://www.emdat.be/result-country-profile?disgroup=natural&country=hti&period=1900\\$2012](http://www.emdat.be/result-country-profile?disgroup=natural&country=hti&period=1900$2012) retrieved on 23/02/2010, last update since 23/02/2012
- 21 Brooks, N., The determinants of vulnerability and adaptive capacity at the national level and the implications for adaption, in *Global Environmental Change* 15 (2005), 151–163.
- 22 Linda Stephen, Thomas E. Downing, Getting the Scale Right: A Comparison of Analytical Methods for Vulnerability Assessment and Household-level Targeting, In Volume 25, Issue 2, pages 113–135, June 2001
- 23 Davis, M., *Planet of Slums* (London: Verso, 2006), 122–125.
- 24 ISDR, 2009 UNISDR Terminology on Disaster Risk Reduction (United Nations International Strategy for Disaster Reduction (UNISDR), 2009), 30.
- 25 Brooks, N., The determinants of vulnerability and adaptive capacity at the national level and the implications for adaption, in *Global Environmental Change* 15 (2005), 151–163.
- 26 ISDR, 2009 UNISDR Terminology on Disaster Risk Reduction (?: United Nations International Strategy for Disaster Reduction (UNISDR), 2009), 24.
- 27 Meeting report: Ugo Blanco (see Appendix B)
- 28 Bennett, E. M. - A System Model Approach to Determining Resilience Surrogates for Case Studies in Ecosystems (2005) 8: 945-957.
- 29 Orum, Anthony M., *The World of Cities Places in Comparative and Historical Perspective* (Malden Blackwell Publishing, 2005), 95–96.
- 30 Cuny, Frederick, C., *Improvement of Rural Housing in Haiti to Withstand Hurricanes* (Dallas: Oxfam, 1982), 0–4.
- 31 Meeting report: Ugo Blanco (see Appendix B)

EDUCATION: SITUATED LEARNING

- 1 <http://www.un.org/millenniumgoals/education.shtml> retrieved on 9/5/2012
- 2 DeWind, J., *Aiding Migration The Impact of International Development Assistance on Haiti* (New York: Columbia University, 1988), 60.
- 3 Government of Haiti, *Action Plan for National Recovery and Development of Haiti: immediate key initiatives for the future* (Port-Au-Prince: 2010), 1–55.
- 4 Lauwerysen, Herman J., *Irrigation and vodou: a study of change in the Artibonite valley, Haiti* (New York: Columbia University Press, 1998), 106-109.
- 5 Itzigsohn, J., *Migrant Remittances, Labor Markets, and Household Strategies: A Comparative Analysis of Low-Income Household Strategies in the Caribbean Basin* (: Oxford University Press, 1995), 642-644.
- 6 Lauwerysen, Herman J., *Irrigation and vodou: a study of change in the Artibonite valley, Haiti* (New York: Columbia University Press, 1998), 106-109.
- 7 <http://www.nationmaster.com/red/country/ha-haiti/edu-education&all=1> retrieved on 09/05/2012
- 8 Simmons, Ruth J., *Haiti: A Study of the Educational System of Haiti and a Guide to the Academic Placement of Students in Educational Institutions of the United States* (New Jersey: Princeton University: 1985), 11,77.
- 9 Salomé, B., *Education and Development: the Case of Haiti* (Paris: OECD Development Centre, 1984), 67-96.
- 10 Gita Verna, *Slumming India*, pXIX in Davis, M., *Planet of Slums* (London: Verso, 2006)
- 11 Lecture of Ken Robinson: <http://www.thersa.org/events/video/archive/sir-ken-robinson> retrieved on 11/5/2012
- 12 Bhattacharjee, A. - Evaluation of OCHA Response to the Haiti Earthquake, 0-68.
- 13 Meeting report: Ugo Blanco & Ester Ruiz/Gwendoline (see Appendix B)
- 14 Bhattacharjee, A. - Evaluation of OCHA Response to the Haiti Earthquake, 32.
- 15 DeWind, J., *Aiding Migration The Impact of International Development Assistance on Haiti* (New York: Columbia University, 1988), 158–168.
- 16 Seabrook, J., *In the Cities of the South*, 197. in Davis, M., *Planet of Slums* (London: Verso, 2006)
- 17 Davis, M., *Planet of Slums* (London: Verso, 2006), 75-79.
- 18 Das, P.K., *Manifesto of a Housing Activist*, in Patel and Thorner, Bombay, p179-90. in Davis, M., *Planet of Slums* (London: Verso, 2006)
- 19 Davis, M., *Planet of Slums* (London: Verso, 2006), 89.
- 20 Davis, M., *Planet of Slums* (London: Verso, 2006), 94.
- 21 Brinkerhoff, D. W., *Politics, Projects, and People: Institutional Development in Haiti* (New York: Praeger Publishers, 1986), 19.
- 22 Meeting report: Ugo Blanco (see Appendix B)

IDENTITY: URBAN HAITI AND HAITIAN ARCHITECTURE

What is Haitian identity?

- 1 Nesbitt, N., *Universal Emancipation: The Haitian Revolution and the Radical Enlightenment* (Charlottesville: University of Virginia Press, 2008), 197.
- 2 Arthur, C., *Libete: A Haiti Anthology* (Kingston: Ian Randle Publishers, 1999), 20.
- 3 Arthur, C., *Libete: A Haiti Anthology* (Kingston: Ian Randle Publishers, 1999), 255-160.
- 4 Arthur, C., *Libete: A Haiti Anthology* (Kingston: Ian Randle Publishers, 1999), 355-360.
- 5 Lauwerysen, Herman J., *Irrigation and vodou: a study of change in the Artibonite valley, Haiti* (New York: Columbia University Press, 1998), 197.
- 6 Lauwerysen, Herman J., *Irrigation and vodou: a study of change in the Artibonite valley, Haiti* (New York: Columbia University Press, 1998), 36-41.
- 7 Meeting report: Margareth Durosen Alexis (see Appendix B)
- 8 Meeting report: Max Beauvoir (see Appendix B)

- 9 Lowenthal, D., *Caribbean Views of Caribbean Land* (1961), 3-4.
 10 Fisher, A., *The Popular Architecture of Haiti* (Malden: Concept Media, 1987), 12-13.
 11 Fisher, A., *The Popular Architecture of Haiti* (Malden: Concept Media, 1987), 13-14.
 12 Fisher, A., *The Popular Architecture of Haiti* (Malden: Concept Media, 1987), 12-13.
 13 Lauwerysen, Herman J., *Irrigation and vodou: a study of change in the Artibonite valley, Haiti* (New York: Columbia University Press, 1998), 193-196.
 14 Lauwerysen, Herman J., *Irrigation and vodou: a study of change in the Artibonite valley, Haiti* (New York: Columbia University Press, 1998), 197-203.
 15 Meeting report: Max Beauvoir (see Appendix B)
 16 Norberg-Schulz, N., *Genius Loci: Towards a Phenomenology of Architecture* (London: Academy Editions, 1980), 24.
 17 Meeting report: Eric Sergile (see Appendix B)
 18 Fisher, A., *The Popular Architecture of Haiti* (Malden: Concept Media, 1987), 12.
 19 Lauwerysen, Herman J., *Irrigation and vodou: a study of change in the Artibonite valley, Haiti* (New York: Columbia University Press, 1998), 197.
 20 Meeting report: Max Beauvoir (see Appendix B)
 21 Fisher, A., *The Popular Architecture of Haiti* (Malden: Concept Media, 1987), 19.
 22 Fisher, A., *The Popular Architecture of Haiti* (Malden: Concept Media, 1987), 18.
 23 Meeting report: Max Beauvoir (see Appendix B)
 24 Lauwerysen, Herman J., *Irrigation and vodou: a study of change in the Artibonite valley, Haiti* (New York: Columbia University Press, 1998), 253.
 25 Fisher, A., *The Popular Architecture of Haiti* (Malden: Concept Media, 1987), 15.
 26 House of Knowledge rapport (see Appendix C)
 27 Brinkerhoff, D. W., *Politics, Projects, and People: Institutional Development in Haiti* (New York: Praeger Publishers, 1986), 50.
 28 Itzigsohn, J., *Migrant Remittances, Labor Markets, and Household Strategies: A Comparative Analysis of Low-Income Household Strategies in the Caribbean Basin* (: Oxford University Press, 1995), 647-652.

POST-DISASTER RE-DEVELOPMENT: SEIZING THE MOMENT

How can re-development continue and become long-term?

- 1 Brinkerhoff, D. W., *Politics, Projects, and People: Institutional Development in Haiti* (New York: Praeger Publishers, 1986), 22-26.
 2 Government of Haiti, *Action Plan for National Recovery and Development of Haiti: immediate key initiatives for the future* (Port-Au-Prince: 2010), 5-44.
 3 Aquilino, M. J., *Beyond Shelter Architecture and Human Dignity* (Los Angeles: Metropolis Books, 2011), 10-108.
 4 Klein, N. – *Haiti: A Creditor, Not a Debtor* (The Nation: 2010), 1-2.
 5 Chomsky, N. - <http://www.chomsky.info/articles/20040309.htm> retrieved on 2/5/2012
 6 Meeting report: Ugo Blanco (see Appendix B)
 7 http://www.unicef.org/infobycountry/haiti_57394.html retrieved on 7/7/2011
 8 DeWind, J., *Aiding Migration The Impact of International Development Assistance on Haiti* (New York: Columbia University, 1988), 60.
 9 Vander Zaag, Raymond, “We do not yet have development”: Encounters of development knowledges, identities and practices in a NGO program in rural Haiti (Ottawa: Carleton University, 1999), 337.
 10 Vander Zaag, Raymond, “We do not yet have development”: Encounters of development knowledges, identities and practices in a NGO program in rural Haiti (Ottawa: Carleton University, 1999), 323.
 11 Meeting report: Ugo Blanco (see Appendix B)
 12 Bordenave, Jaime, *From Survival to Development A Self-Help Approach to Community Upgrading* (Port-Au-Prince: CHF, 1983), 14.
 13 Meeting report: Raoul Pierre (see Appendix B)
 14 Meeting report: Matthew Hockley (see Appendix B)
 15 Laguerre, Michel S., *Urban Life in the Caribbean* (Massachusetts: Cambridge, 1982), 331-335.
 16 Brinkerhoff, D. W., *Politics, Projects, and People: Institutional Development in Haiti* (New York: Praeger Publishers, 1986), 27-30.
 Fisher, A., *The Popular Architecture of Haiti* (Malden: Concept Media, 1987), 12-13.

EDUCATIONAL INSTITUTION:

Integrated development with incorporated identity

- 1 Institutional Arrangements: UNDG HRF Support Programme Housing and Neighbourhoods Strengthening Government/Meeting report & Gwendoline/Ester Ruiz (see Appendix B)
 2 Beynon, J., *Physical Facilities for Education: What Planners Need to Know, Fundamentals of Education Planning series 57* (Paris: UNESCO, 1997), 18-19.
 3 Lowenthal, D., *Caribbean Views of Caribbean Land* (1961), 1-6.
 4 Meeting reports: Barbier Etudson & Philippe Shelson (see Appendix B)
 5 Meeting report: Pascal Dobiscas (see Appendix B)
 6 Beynon, J., *Physical Facilities for Education: What Planners Need to Know, Fundamentals of Education Planning series 57* (Paris: UNESCO, 1997), 60-63.
 7 Orum, Anthony M., *The World of Cities Places in Comparative and Historical Perspective* (Malden Blackwell Publishing, 2005), 42.
 8 Bordenave, Jaime, *From Survival to Development A Self-Help Approach to Community Upgrading* (Port-Au-Prince: CHF, 1983), 8-20.
 9 Vander Zaag, Raymond, “We do not yet have development”: Encounters of development knowledges, identities and practices in a NGO program in rural Haiti (Ottawa: Carleton University, 1999), 338.

**APPENDIX A:
APPENDIX A: OBSERVATION REPORTS**

**APPENDIX B:
MEETING REPORTS**

**Name:**

Tom Jardim

Organization:

HODR; Hands On Development Relief/
All Hands

Function:

Director of Construction Schools/
Education

Date interview:

19th of October 2011

City/place:

Léogâne, HODR Base

Introduction

All Hands, now formerly known as HODR (Hands On Development Relief), is organization of international and local (Haitian) volunteers working on the re-development after a natural disaster strikes. In their project Léogâne, based in Léogâne (Haiti); a coastal town that was for about 90% destroyed, they have a variety of projects and programs; from removing rubble and debris, to livelihood programs, installments of biosand filters and constructing schools. Tom Jardim is the head of project Schools. Their objective is to construct 20 schools in Léogâne in the time of their presence, the hand-over phase is planned to be in June 2012, which would mean they have been in Haiti for about 29 months. (<http://hands.org/projects/project-Léogâne/> retrieved on 20/12/2011)

*Transcript***Could you give an introduction about your department in the whole program of HODR**

Hands On was started about 5-6 years ago in Indonesia, as a response to the tsunami [2004]. The founder saw potential in starting projects in other countries, here in Haiti, in the US after Katrina [2005]. From then on we've been focused on providing disaster relief, right after a disaster happens in the world. We did projects all over Asia, the US, the Caribbean, as well as Japan [2011]. We've been focusing mostly on disaster response [relief] and now we're moving on to transitional stuff. We've been in Haiti now for 18 months and when it's all said and done it will be about 2 years, which is a long time for us. That's All Hands [HODR].

About the school program of HODR in Haiti

School programs started basically 2 months after we came here in Haiti. We saw a huge need to rebuild schools here in Léogâne. Out of the 310 schools that were in the Ministry of Education, 260 collapsed completely. I don't know the exact stats, but about 70% [83%] collapsed and only 4 out of all schools remained untouched. So there was an incredible need and we've done a sort of life-construction project in Indonesia. We applied sort of the same building technologies to the transitional schools.

The transitional schools are built more resistant to disasters, such as earthquakes and hurricanes?

Yes, they are earthquake resistant as well as hurricane resistant. They are fairly permanent as far as transitional schools go. To become permanent the only thing they need is to transform the roof. The thin roof is kind of standard for Haiti and fairly cheap to replace. But the fact that it is a solid concrete foundation and a wood frame, wrapped in shingling; a metal mesh, covered in plaster means that the structure is fairly long-term and highly resistant to collapsing during an earthquake. It can move a lot [flexible], the most [damage] that could happen is that it would crack and it would just be a surface/an esthetic thing. It wouldn't be a structural thing.

So actually the philosophy is to build transitional but implement mechanism to be developed to permanent structures by locals

after the handover?

Yes. We are rebuilding schools, so none of these schools are completely new. There's always a school on the ground: all of them have students that are enrolled and currently functioning under very temporal structures like tents. If they haven't restarted rebuilding themselves and we would start rebuilding, there's no way we could know that they actually have students 1,5 years later – so we wouldn't be able to build them. If there's an administration in place and kids are going there now to temporary tarp structure schools, is a prime example for who we want to build for [target group].

What about the systems of schooling. How do you go about the classical, most common form, of education in Haiti?

The school system in Haiti is fairly traditional. If we talk generally about education; most of the schools are private in Haiti and the public school system can only account for [estimated] 20% of all the educational needs. So that leaves the private schools to take the front of primary education and this is usually done with the cooperation of a church. A lot of the times schools are started when a church finds the need to start a school but many times as well they are independent of churches. So it doesn't always work this way [via a church] but they are almost always private.

Sometimes, rather often, you see schools linked to production sites or vocational training – places where people, non-students, are producing products such as steelwork

Sometimes, there's always some little things going on like in one of our schools there are English classes and there are plans to start computer classes. We are looking in to developing a teacher training program but right now all we do is provide a structure of three classrooms to the school, provide furniture. We don't get in to giving food, tuition, hire teachers, providing salaries, just the physical stuff. We do have our own hygiene promotion team that provides training to the staff and students and for toilets we have a partnering organization called Goal, a Irish organization, whom are building toilets for us. Different types of toilets, depending on the environment of the school.

Is it mostly primary schools? Seeing as the transition from primary schools to secondary schools is very low

I actually don't know the stats but we only deal with primary schools because we focus on the basic. Secondary schools are usually better off.

How do you deal with the ergonomics of furniture?

We make one size for kindergarten and first grade kids and then another for older kids.

Can you share some of your experiences dealing with obstacles or potentials in this kind of cross-cultural interventions?

All little obstacles, nothing big like it affected the design like the shelters of Cordaid or nothing big that affected the building process. As for the climate, we build for example with a 2 inch plaster finish

on the outside to cool and the fact that we have a metal roof is actually not that good for Haiti – if it was a concrete roof it would be a lot better but that's all that we can do right now.

About the spatial layout, how do you deal with the room alignment and the routing, the circulation, for the users?

The circulation flows are all exterior. Basically the classroom size are derived from the UN & Ministry of Education requirement that you require 50m² per classroom, which is derived from 1m² per kid and a minimum of 50 kids per classroom; you have to provide space for at least 50 kids.

Regarding logistics, a school can function as a place where you can exchange with a lot of the users. Do you feel like a school can raise awareness and incent capacity building in these areas?

Yes and there are already examples of that. I think if you have good structure you can use the facility outside of the time periods used for school purposes. These are usually double session periods in Haiti [morning /afternoon] but in Léogâne it's usually only the morning session of about 5 hours (07:30 – 12:30). In our school 10 somebody teaches English classes in the afternoon to basically anybody who wants them. School 7 has become something like a community center and there are workshops for women who make this kind of jewelry and papier-mâché products, and they're selling those. They work together with an organization called ISRAID (Israel Aid) who help them sell their products. We might work with them next year as part of a mini project. At other schools, 12 and 13, they teach other type of English classes as well.

So while you build the physical model of the school you allow other programs to also install their projects?

Yes. There's no electricity in our schools though. We supply sanitation, so latrines and education about hygiene – that's it.

Maybe a little bit superficial but how do you analyze the context? Like the sense of local demands and needs is there a sense of retrofitting?

In the first couple of schools we tried to use the existing slab. That proved hard because of the constructability of it. If they would have a slab of 20 by 60 as foundation and our school was 20 by 80, we would have to add a little. We would have to add to the slab but couldn't really trust the quality of it so it did not work out. We were able to a one-size fits all solution because so many schools collapsed completely, so there wasn't really a need to retrofit of repair.

Your goals are actually set pretty high completing 20 schools

Twenty schools indeed. We just finished 14 [19th of December] and we're building now 15, 16 and 17.

The last point is about materials. In our preliminary studies we've encountered debates about the scarcity of wood, the thermal qualities of concrete/cement and the processes of production. But what I've seen here is that there's actually a lot of craftsmanship

and production with steel; the gates, windows and doors for example. It also takes on more elusive forms of expression, as with the tap-taps. Can you share your experience and vision on how to implement this kind of local tendency of producing with materials?

Well as far as like hiring local contractors for things, that was a learning experience for us. We first had wooden doors and we had somebody make the doors for us but we found out that those don't really last with the amount of water Haiti gets. So we turned to steel doors and we have this one guy down the street from us that fabricate those for us. The wooden doors will last for about 10 years but won't last as long as the plaster and the rest of the building, the steel doors will. But there's a cost element to that which is too much for us to handle right now.

Reflection

Attitude

Foremost it is noteworthy to mention that the approach of HODR/ All Hands seems to be very progressive in development work in Haiti. This is subjective. Nonetheless it is clear that they as an organization deliver at a rate where other organizations would have a hard time dealing with in this context. Working with volunteers will probably attract more of the people, workers, who apply for the experience and the deliveries instead of a salary but also results in a continuously changing team. Not to say that this is all good or bad. The deliveries of All Hands show that indeed a 'hands on' approach is successful in Léogâne, Haiti.

Assessing the need

As any organization, initiator, they have learned from past experiences. As such they implement construction principles for cooling and roofing from their project in Indonesia. It is interesting to hear that the retrofitting in the case of Léogâne is inefficient because of the untrustworthy existing concrete slabs for foundation, in addition to a one-size fits all solution, a tactic for design development for mass implementation, results into standardization of architecture. These schools are transitional in which they react more to the immediate need to house the education system. Similar to the transitional shelters of Cordaid this design has implemented components to become more permanent than transitional (temporal) constructions.

School as centers

As the education system in Haiti generally is run by private owners, mediated via churches, and focusing predominately on primary schools the additional programs are a way to reach a broader audience. In the period of this large NGO presence the services and programs can be initiated and executed with its (international) social capital (meaning education level and volunteers/funded laborers) and financial capital. However on the long run, after the handover, this means schools with additional programs, becoming more like centers, need to be positioned in networks of the private sector and/

or dealing with the social and political systematics of a church. A public school, a public center, is uncommon in Haiti, which does not mean it can't be realized but the more common form is private and/or affiliated to a religious community.

Identity: Building Styles/Social Processes/Coping Mechanisms

The pressure of time and finances plays a major role in the decision making of these projects. Since they are focusing on the transitional phase choices regarding materials are made for the short/mid-term (5 to 10 years). For example the wooden doors are implemented and the construction of metal roofs in this tropical climate. The multi-use of the centers adds to the standardization. This is necessary simply to reach more of the target group, the community. In short, All Hands maneuvered quiet well to implement as many schools as they set out in their objectives and construct out of a transitional phase to the permanent. The integrating of identity in the design derives from the local need, the climate and therefore the school leans more to the functional, technical side of architecture. In post-disaster re-development this type of attitude together with reflexive programming serves its purpose which is to help the disaster struck city of Léogâne.

Labels:

Construction Principles
 Education & Lifestyles in Haiti
 Post-Disaster Re-Development Work
 Principles of Resilience & Sustainability
 Reports, Meeting

Introduction

Vodou is a difficult topic to address during ordinary conversations in Haiti. Components of this religion, or culture, have been taboo for a long time. However many Haitians are affiliated to the practice of vodou and in general once you know a little bit about it most people become more open to share their knowledge about it. Eric Sergile is one of the drivers of Cordaid as well as a hougan for the Society le Soleil. The interview took place on two separate moments. The first interview followed an informal conversation following the book on the exposition in KIT, Amsterdam, this was only recorded for half of it. This conversation focused mostly on the characters and personifications of spirits; lwa's. The second part was done properly a few days later.

Transcript

Lwa's and characteristics

Maitre Grand Bwa/Papa Loco/Maitre Grand Goave: African/indigenous spirit

Ogu Panama, oug Faray, Ogu

Bousoe: power of the sex, black person with white hair and beard

Erzulie Dantor: blond with blue eyes

Erzulie Freda Daome [Dahomey]: lesbian, with baby (tijeann little John)

Erzulie Mapyang:

Damballah: snake spirit, little snake Aida Wedu

Devil: beautiful man, a hunk, but a dark/black heart and mind

Kaka Cleren: drunkard

Gidi: spirit of death

Marassa: the twins, deux marasa trois, tricks and changing

All the spirits are parallel with a scent because at the time vodou was forbidden so they communicated through scent. As I said [for] Papa Loco, the scent is St. Josef.

So the spirit is somewhat embodied in a bottle, a plant, or scent to get it into people but the people as well are just a tool to communicate with spirits

You got it.

An instrument called arson. Bones of snake, bells, beads, herbs for sound and scent.

Part of the snake; Damballah. French colonists imported ferrets to eat the snakes

--

Foremost, as an introduction could you explain your role in your organization?

Societe le Soleil is based in Cabaret. The person who is head of that Societe is Emakula Sumerville. I'm a part of Franc Guinea, a part of white magic – not black magic, we don't do that.

How does your organization operate? Do you meet monthly,



Name:

Eric Sergile

Organization:

Cordaid & Société le Soleil

Function:

Driver for Cordaid & Hougan (vodou priest)

Date interview:

26th of October 2011

City/place:

Port-Au-Prince, Pétion-Ville

weekly? How accessible is the society?

No, we [Eric & head of the organization] meet usually four or five times every year. But if I need her I can call and talk her about her anytime. It's a free [flexible] religion. But usually in vodou directions like Bizango they meet every week. They talk about almost everything. For example the Seanpelle is very organized. The first person in the organization is the Emperor or Empress and the second person is the President, they have an captain, guards, they even have a minister basically they have a hierarchy. Our organization is more simplified, with only one top boss [CEO]. To join the group you will have to ask the head of the peristille. I know at Cabare once a month they have a special reunion, I don't know exactly because that is not my job.

How does the process of initiation take place?

They do have an initiation process but I don't know exactly what they do – I've never been there. That's for the top boss.

Do you think these organizations have to means, the capacity, to delegate to the community?

Some organizations, not Cabare, but I know in Carrefour they also have schools, hospitals and social development programs. The organizations are very structured, very serious and been around for many years. Normally the vodou started with the slaves, dating back to 1625.

Do you think during the emergency phase, NGO's or outside cultures should, could, approach the vodou organizations to collaborate and delegate?

Yes, normally in vodou, for example in my organization, we don't do anything negative. Some part of vodou is negative but I don't know it. I had normally two initiations ceremonies in Caberra and Petion-Ville. I had to go to school for that in order to learn about what is going on. I had a meeting for this every week on vodou but don't forget vodou is a religion to support society.

How valuable would you depict the vodou culture in Haitian culture? Is it the most important thing?

Let's say that we have about 9 million Haitians living here, I estimate that about 95% of the population participate, use, vodou. Off course you have the Catholic religion in Haiti but since 1914-1939 we had the US occupation and we also had a lot of Protestant, Baptist and Jehova religions. I know that Haitian Protestants don't mix with vodou, they don't like it at all. As an example up to 20 years [ago] in La Gonave the Protestants would only baptize you if you denounce vodou, eventhough everyone in La Gonave is vodou – they're saying: "vodou is a forbidden religion". They don't like it because to many people the think it's evil. It's a concept[ion].

Do you see that there are a lot of significations in buildings, like vèvè's?

Normally every spirit has its own vèvé. During the time of my initiation I needed to know them. For example Marasa, has the

spirit 2 and 3. It's a sign of three twins, usually the don't put the 2. Life is a part of signs, geometry, physics and everything.

The Haitian culture is an oral culture

Up to 50 years ago it was solely a religion preserved orally, now they trying to document it in books. Max Beauvoir wrote a book about vodou prayer, you should meet him. When the slaves came from Africa to the Caribbean they came with their gods, their spirits. Since that time a few of them are forgotten, also because of the loss of their language.

Do you think in principle it was used to reconnect with your roots, your origin?

Yes. Have you ever seen the movie Roots? The story was trying to get the roots of African Americans, tracing it back to the exact parts in Africa they came from. When the slave were bought the plantation owners changed their names, French names.

Is it part of Haitian culture to adapt other cultures to their own? In that case it's always connected to your roots. Would you say with that adaptation the vodou culture is a very progressive culture?

Yes. The big problem as I said; vodou is Haiti is oral religion. They forget about, they lost it. What is amazing is the difference between here and Guadalupe. A lot of people in Guadalupe get the first name of their parents as last name, so it's very difficult to trace back.

Do you think, as you said they are now writing about it, vodou as a culture is becoming more open for people to work with that come from outside of the culture?

In Haiti, up to 1986 when Baby Doc went in exile, vodou was forbidden. It became a religion but before that people did not talk about it. Same problem here, in Haiti there are a lot of gay people but up to now it's taboo. But I think vodou is getting more open to society.

So eventually do you see the possibilities for outside people, actors such as NGOs, to work with the vodou culture in projects like the Shelter Program (Cordaid) and building schools?

Yes, as I said since about 30 years it's already more open. In vodou they have structures [buildings]. For example there's a peninsula in Carrefour; they have schools, one hospitals and they give the kids food every day. They try to open the religion but it is not easy.

In the Cordaid shelter they started to use multiple doors, is that meant for the spirits to pass through? Does the same go for smaller windows?

Exactly. For the windows, let's say that 50 years ago we had tiny windows but now the window is half-open. It's still not a little bit of a private religion, not open yet.

So how important is it actually for participants, or basically just in general Haitian beneficiaries, to be able to adapt their

structures?

In the future I hope it will be much better in the sense that we can have our window entirely open. Like a proud celebration of the culture. The first thing that needs to be done is that people need to accept vodou as a normal religion.

Because don't forget something: Haitian people are not ready for society. It's getting better and better. I'm sure in let's in 20 years, 50 years, it will be much better.

Why would you think they are not ready for society?

Like I said, up to '86 vodou was a forbidden religion. We going pas-a-bas; step by step. We need 20 steps, we just have 10. The biggest problem in Haiti, 50 years ago we have about 5 million people and about 80% was illiterate. Since 30 years it's much better. Now in Port-Au-Prince, I'm sure if you have 5 kids there's 3 of them are going to school, the rest forget about them. At the time they use today they use; petit cherishes – kids are part of the wealth. If someone has a lot of kids they will have them to help the family sustain. We have combite, every once in the while a collective group [community] comes together, sleep, eat and work hard for about 3 to 4 days [working the land].

How is that organized?

They don't have any machines like those big tractors in the big field. So they had to take care of the vegetation and animals by manual labor. Don't forget Haiti is a country of mountains, there are a lot of rocks and they have to work with the picks and nothing else.

And that still goes on every year?

Well in some places in the country side they still do that. You can have a big combite where people work for 5 days in the rice fields. They have to cultivate the ground, which is like a swamp, and it's hard to do.

How will that actually go about, who organizes that?

In combite there's a group of people that own about 30 acres of land and they say they are trying to set up a big combite. Everybody is helping, some women will take care of the food, others will get water for drinking and for showering. So imagine about 400 people working together, the hygiene situation can become very bad. The role to take care of the latrines for example is very important.

Just to round up, I'm trying to look at it from an architectural point of view; is vodou a culture that can generate help in building [process] and does it have such a strong expression that the Haitians get something, adapt it to an extend that it becomes part of the Haitian culture?

Of course. Don't forget one thing. Any part of the Haitian people is a part of the culture. It's a big phenomenon, for schools, for religion, it's unmistakably connected.

*Reflection***The concept of vodou for bridging cultures**

Foremost this interview originated from a basic introduction to vodou culture to specific Haitian tendencies in communal work. However vodou is perceived; as a culture, as a religion, as an organization structure, it connects parts of Haitian culture that were, and sometimes still are, taboo to the philosophy of going forward. Because of this vodou as a concept is the bridge to talk about Haitian identity and its role in development projects.

Communication; beacons, senses & oral culture

One of the core principles to take from the evolution of vodou as Haitian culture is the fact that it originated as syncretism and evolved as culture. The culture originated alongside enslaved Africans, from various tribes all over the Western & Central parts of the continent and pays homage to the original native Tainos indians. Adjacent the practice of vodou dealt with Catholicism and incorporated the personifications in their own way, in the belief system. The names of spirits often depict various places in Africa often by the traditional name such Dahomey (Benin). Seeing as Haitian culture had little foundation for verbal communication because of the wide range of ethnicity and high level of illiteracy, the Haitian culture became an oral culture providing a foundation more open to interpretation. The strict hierarchy, secret societies, and the fact that it was taboo up to 1986 its openness remains marginalized to the dissatisfaction of some practitioners. It adds to the method of communication. This takes place through scents (candles) linked to specific spirit entities (lwa's), dance, music, taste (drinks and food), and sign (vèvè) which are all beacons to attract spirits. People can also be taken by spirits and express directed by these spirits. In short the culture of vodou contains various forms of signification in the material world that can be integrated in design.

Organization principles

Approaching vodou from a management point of view can prove to be lucrative in the sense that the social structures derived from this centuries-old tradition can have more outreach to the beneficiaries. This means that NGOs sort of take a position whether or not to acknowledge the social capacity within these organizations and whether or not the vodou organizations themselves are open enough to collaborate and share their way of working. One of the key cultural tendencies to organize is kombit where large communities form groups to cultivate land and support each other in order to harvest a large amount of resources in a short time (e.g. food and materials). One of the remaining questions about kombit is if such a method emerges out pure necessity and is a means to survive or whether this method holds organization principles that could evolve into community participatory approaches that results in lucrative businesses alongside development.

Labels:

Education & Lifestyles in Haiti
Post-Disaster Re-Development Work
Principles of Resilience & Sustainability

Introduction

-

*Transcript***Foremost as an introduction; could you introduce your organization, its philosophy, and mission in Haiti?**

Briefly, Build Change started about 5 years ago by an American lady [Elizabeth Howsler] who worked as a structural engineer and she just realized that a lot could be done to save lives by building safer houses in developing countries. In the wake within an earthquake exists there's a momentum to build better. She started in Indonesia, then China and Haiti with Build Change groups trying to change the way, to tweak, the way local builders were building in order to withstand future earthquakes.

Name:*Matthew Hockley***Organization:***Build Change***Function:***Project Coordinator***Date interview:***27th of October 2011***City/place:***Port-Au-Prince (via skype)***How long will Build Change stay in Haiti, what is the duration until the handover?**

We're not like traditional NGOs, in what we call a non-profit social enterprise. We basically work for other NGOs as a technical resources group or we will work with other individual homeowners who are building. We don't have money to build houses ourselves, we basically just give free technical advice to people. So there's no timeline for leaving Haiti, we're still active in Indonesia and in China I think the program is shut down. This is probably because the need wasn't there, the government is much more evolved in post-earthquake response. It didn't make sense to stay there.

So your philosophy on building back better is not only on the physical side but also on the non-physical side of creating services and collaborative approaches?

And building capacities and that's part of what we do. We're training local builders, we training local engineers, government engineers, government officials, training individual homeowners how to build safe buildings.

Have you encountered difficulties trying to implement structures in communal spaces like protection walls or canals? Do you also operate on an infrastructural level?

No, we don't do any infrastructure we focus on housing.

You often see that local builders overproduce the building material and it loses its constructive qualities. Do you have a way to guarantee quality production and do you use a specific way of communication?

Almost all of the projects that we do are owner driven. The owner is responsible for the building, we don't do the building, we don't give money for the building, we just give technical advice. So, we would teach the homeowners about the importance of good quality materials. We also advise beforehand where they can buy good quality material. We have another project with Safe the Children where we working on livelihood to help block makers improve the quality of their product. So we were working with ten different block makers over the course of a few months teaching them on how to

produce good quality blocks. It's actually a big problem because there is no regulation on the quality of blocks and most of them are poor.

I'm trying to visualize this. Is this happening mostly through forums or also via other ways of communication?

Well with the block project we had training courses but we were also working alongside them showing how to produce the right quantities to use. It wasn't just didactic, it was kind of leading by example. We had producing resources posters about how to produce good concrete blocks. The training courses we did were for masons, two/three days long, and we found generally that those aren't the best ways to change construction practices. Everybody likes it of course but if you visit those construction sites two weeks after, you'll see that often they're doing what they were doing before the course; the bad practice. So we recognized that's not the best way to train people. What we do when working with a homeowner, we have an engineer on-site from the beginning overseeing the work the builders are doing and kind of have a on the job training on how to do things. It's very important that our engineers are not just theoretical but also very practical as in knowing how to lay blocks, how to bend steel, how to do reinforcing steel, how you should pour concrete; the kind of on the job training.

You already mentioned it and this is also what my architectural thesis is about; is there a consideration of certain cultural inputs? For example, regarding the traineeship of a few days, do you more examples of lessons learned where you realized there a certain cultural values that need to be considered in communicating or building in Haiti?

Well most of our staff is Haitian, I'm one of the few expats in the staff. All the training is done by local staff, in Creole, and they have their own ways of training. Sometimes they make up songs and get everybody singing about how you should have 1 to 2 to 4 ratio of sand, gravel, cement or whatever. They are quiet creative in how they do the training. In Indonesia they often did drama sketches to try to get the message across. It's trying to simplify everything, trying the demonstrate the importance of strong columns [studs] for example is like a man carrying a bucket of water on his head instead of a 6 year old boy; a man is much more stable.

Another off-topic question; you work with a lot of locals inside the organization but outside the organization I assume you work with a lot of committees. But do you also encounter other community organizations like religion groups?

Not really. In general we work with individual homeowners. The way we work at the moment with Cordaid is that Cordaid is working in an area and they tell us we want you to work with these homeowners. Cordaid has drawn up relations with the committees [social profile of the area] and we are working with the individual homeowners, not church groups or big community groups. We either work with individual homeowners or another NGO who has some sort of community project who they select and give to us.

What would be the main point in the approach of Build Change to reduce the vulnerability? Is it mostly based on structures or do you also take in to account basic necessities such as water and sanitation in the houses?

No we are structure engineers. If the people want a toilet in their house, it's part of the structure and we work on the structure.

Electricity project seems to be very rare, such as solar panel projects. Have you encountered such projects?

I have never encountered anybody doing solar panel projects. That's probably because of the level of income that these people have, it's probably too expensive.

Regarding the situation of homeowners, do you have to worry about the legal status of the ownership of plots?

Cordaid worries about that for us. Generally, when we work with individual homeowners we do not provide any money to the homeowner. We provide technical advice to the homeowner whom is already building. So we kind of side step that issue.

In the designs and possibly the whole process of building, how do deal with the adaptation of the user? Is there a rigid system to follow or are for example the windows, doors and sometimes even the roof systems adaptable by the user? Do you reflect on that?

When we work with the homeowner we approach the owner and sit down with him to figure out what he wants. Every house is different, every plot of land is different. We never kind of repeat a design. Having said that, obviously we don't do structural calculations for each house. We had an engineering company in New York do a study for us and they basically developed a set of simple guidelines, of rules, which should allow you to configure a safe house in masonry. We use this kind of simplified design rules to assist the homeowner in planning their house in such a way that it's going to be safe. So we have simple rules about how many walls need to be in your house, the maximum spacing between the walls, where do you need concrete columns [studs]; things like that. So we work with the homeowner how to construct a new house that's going to be safe and fulfills there's need.

What is your take on leaving behind and sort of guaranteeing the expansions of a project once you, or another NGO leaves?

So obviously that is one of the questions when we sit down with the homeowners. We ask if and how they see themselves building up or outwards in the future. So we calculate this in the base structure in order for future expansion of for example another story on the house. If they only have enough money to build one room at the moment, we can build in such a way that in the future they can extend it. Whether or not we are around when they want to expand is another question but we can make it possible [now] to add to the structure in the future. For example the House of Knowledge in Carrefour, Tisous, was designed together with Cordaid where the

panels that currently have a window in it can be knocked out and replaced by a door to add another room adjacent.

Reflection

Training services; local capacity at work

-

Collaborative approach in design

-

Labels:

Construction Principles

Education & Lifestyles in Haiti

Post-Disaster Re-Development Work

Principles of Resilience & Sustainability

**Name:**

Yvens Jean-Baptiste

Organization:

Resident Villa Rosa

Function:

-

Date interview:

28th of October 2011

City/place:

Port-Au-Prince, Villa Rosa

Introduction

-

*Transcript***Could you introduce yourself, your age and the kind of work you do in the community of Villa Rosa?**

My name is Yvens Jean-Baptiste, I live in the community Cité American [of Villa Rosa] and I give support to some of the people in the community; schooling, sports, and construction.

What are your thoughts on getting involved in the community? Do you feel that more people should do this?

Yes I think so. They [residents] are very faithful people and ready for more development.

How did you get started, were you involved in a group?

I'm part of a group of people and sometimes we have meetings where we talk about what kind of things the community is looking for and sometimes we approach the government for support. If this proves unsuccessful, we call upon each other. We made a place for playing basketball and sometimes we help poor people to help pay for school; fundraising.

How frequently do you meet?

It depends on individuals, because some of them are working. So sometimes during the weekend, sometimes during the week.

What are the most pressing and important issues right now?

Right now we still have many people living in tents because their houses were completely destroyed. We need to help those people rebuilding their houses. To me it's the most important.

What would you say was the most important issue before the earthquake?

Before the earthquake, I think it was more cultural program.

You see a lot of organizations coming in and building many houses. Do you feel there are issues regarding cultural input and maybe ways of communicating with the communities?

They are working so hard but they have some little things that they can improve; like lights and water. For example from my house to pick up water it takes two hours. This is a great problem. Water is more important than accommodation.

What would you think is necessary to communicate better as a community to the government and international organizations? Is it verbal, like forums and meetings, or perhaps something else? Would consult and trainings truly benefit?

The meetings are more important. Although the training would be better, giving the people more than a microphone which is not enough.

Do you feel that the community could do more to get their

message across? Like forming a group as you have.

Yes

Aside the water issue you addressed, what other issues do you think the community really needs?

The community needs electricity, it's very poor now. They also need a place, like a public place and more knowledge about how to rebuild their house.

The next question is more on the cultural side. Would you give a international person/organization tips on how to deal with Haitian culture? For example vodou culture is an important part of Haitian culture. Do you feel like international intervention should address this?

Many Haitians use [practice] vodou, more or less. It's used in different ways.

But it seems to have the capacity to mobilize the people. Do you think it's a potential or more of a problem that the international community doesn't know a lot about it?

Yes, sometimes it's more of a problem. Like there are some people that think the cholera come from the vodou people. Some people are confused about this.

Vodou is also often linked to other sites [places]. Spirits are given names that refer to places in Benin, other places in Africa or somewhere in Haiti. Another thing is that other cultures, and religions, are used and adapted in vodou. Do you think that vodou is a very progressive belief and culture that can use external input and make it Haitian?

No. Because there are other Haitians that refuse the vodou religion. There are more people that are Catholic or Protestant and are afraid of vodou. More people actually use both; vodou and Catholic.

Do you think vodou eventually would get more accepted and people could celebrate it openly or will it more of a taboo?

No they are free to celebrate it.

Do you think it's important for the development of a shelter/ house to incorporate the symbology of vodou which you see on a lot of walls, door and windows?

No I don't think so.

What about on public buildings like schools and centers?

Yes they are very important.

So do you think it's more like a public thing and not necessarily private?

No.

So lastly, how important do you think is the expression? So besides the colors, how important is for the people to express themselves through mobilization? How important is it for an international

organization to understand? Expression and participation; How important is it for the people to be able to change the design?

I would say it is very important to change the design. Because before the construction was not good. Right now they [international NGOs] give examples and show via seminars how to build the house and what kind of materials they need to buy. I think it's very clear when they share with us.

To round up, the technical advice is very important. If you were the spokesperson of the community, what would you say to the international organizations that come and build here? What needs to be known about Haitian culture in order for the project, the building, to be a success?

I think sanitation would [should] be part of the development. It is very necessary for the community. They can support us in construction, sanitation, and also infrastructure, public space and supermarket.

What is typically the identity of Villa Rosa?

Villa Rosa is a community, there are some good people here, some poor people. It's like a beautiful place we can visit. I don't know what more I can say about Villa Rosa, but it is a beautiful place, with some good people.

Reflection

-

Labels:

Education & Lifestyles in Haiti

Genius Loci

Identity in Architecture

Urban Haiti

Introduction

-

*Transcript***Could you explain who you are and what do for a living?**

My name is Barbier Etudson. I lost a lot his house, business, a restaurant and car and I've been praying to God to help.

You're the leader of a religious community, a community group. How many times per week do you meet?

We meet at Sundays, Tuesdays and Fridays with the church members.

Do you feel as a church group organization you can add to the redevelopment of Villa Rosa?

We work on summer camp for children, recreation days, evangelization/crusades.

What would be the lessons, the philosophy, for these recreation days and camps?

It's about the return of Jesus and that he will come back soon to safe their souls.

And in the redevelopment and construction, do they also play part in that?

We took part in the reconstruction but now we don't have money or enough people because after the earthquake everything broke, so the people needed to focus on getting food and money. I don't have any mission just to teach the people of Villa Rosa and help them crusade.

So you do have projects but it's not like the physical but more non-physical projects?

Yes. For example sometimes I we find [gather, obtain] food we just share with others. We find work for people as well, providing jobs.

What is the most important for the whole community of Villa Rosa?

The most important thing are the many children that don't go to school here. So if I have money, or an association gives him that, I can help those children because their parents don't have the money to send them to school. I help those children with grants and things like that.

What is the most important issue before the earthquake?

Summer camp and church.

About the NGO and government projects you see around here, do you feel that the government and NGOs have a good communication relationship with the community or could this be improved?

About NGOs, they provide food but they need [organizations to] help distributing.

**Name:**

Barbier Etudson

Organization:

Resident Villa Rosa

Function:

Volunteer/Preacher

Date interview:

28th of October 2011

City/place:

Port-Au-Prince, Villa Rosa

How do you feel about the representation of Haitian culture in these projects?

Those people in Villa Rosa they think about it but they don't really take part in it like they take part in Haitian culture. After what happened on January 12 [earthquake] the people think they have to be more safe.

Do you see ways to communicate this point about Haitian culture to address the people and the NGOs to become a more active community?

The are several ways. They only need to take the people's number and they can stay in contact.

A lot of times topics on religion, including vodou, the evangelic [gospel], Christianity, remain taboo. Do you feel that it becomes more open and the international organizations and the community could address it?

Yes. Especially concerning Christianity.

Do you feel that the Church could play a more significant role in the redevelopment?

The most important part in Villa Rosa is the church.

Should the Church and the Haitian culture be represented more in the buildings?

Talking as a pastor; if the international organizations want to be build a Church in Villa Rosa it would be very good. Because when the people in Villa Rosa get frustrated they go to Church and pray to God, that's a way to deal with it.

If they develop places like public spaces, schools and Churches should they also focus on more non-physical projects?

Especially orphans can come to Church. You can create a school in the Church just to help those children without parents.

The final question; how would you describe Villa Rosa, the identity of Villa Rosa, to outsiders?

Villa Rosa is a place where anybody can come. People in Villa Rosa like to help others, that's the thing.

Reflection

Church in Villa Rosa

Labels:

Education & Lifestyles in Haiti

Genius Loci

Urban Haiti

Introduction

-

Transcript

We met while you were working on construction. Could you introduce yourself and the organization?

My name is Philippe Shelson. I'm a student of Linguistics, a faculty in Haiti. I was working when you met me but I was replacing someone who did not come, so I took his place. On a daily basis I'm student.

What are your thoughts on the community of Villa Rosa getting more involved?

If you want to do something especially for Villa Rosa, it would be a Church. The people that live around here do believe in Jesus. Everyday they'll go to Church and pray.

From a Church point of view, do you see potential to develop more technical programs like schools, public space? What are the most concerning issues regarding Villa Rosa?

The most important thing in Villa Rosa is developing schools, public places, and churches.

Do you feel the organization should be coordinated through Haitian organization, NGOs or should it be a collaborative? Talking about who controls it.

I think it should be two parts. One part NGO and one for the international [estimated to mean a collaborative approach, supported from abroad]

At a certain point the NGOs leave and then the Haitian organizations will have to take over. What are the issues that need to be addressed before this?

We don't have drinking water and everywhere you pass you see trash. This is the problem we have here.

Do you think a community organization could already change that?

I don't see that happening yet, but it could happen. I think it's going to happen but I don't see it clearly.

What is necessary before it actually happens?

What I think is necessary are givers, [coming from] churches, schools. For example for drinking water.

A facility where people can come, communicate and organize themselves would be helpful. Before such a building is established, do you think the international organizations, the government who have the money to build, have clear overview what is necessary in Villa Rosa? Do you think they are able to communicate clearly with the communities here?

I heard about the NGOs, that they plan to arrange everything but nothing has happened. For example they promised to help us by giving us trashcans, cash to buy things to eat and build churches and



Name:

Philippe Shelson

Organization:

Resident Villa Rosa

Function:

-

Date interview:

28th of October 2011

City/place:

Port-Au-Prince, Villa Rosa

public spaces for us, and that's all [not realized projects].

These things sometimes take years to develop. Do you believe it's still going to happen? Because they are building shelters, and some schools.

What I hear we have nothing yet, I think it's going to come but I don't when it will happen.

About culture, do you have advice for the international organizations on how to work in Haiti?

I would advise them to invest in Christianity. Because back in the days they say we are vodouists, but after the earthquake you see churches everywhere. Almost all the Haitians now believe in Christianity. If the international community wants to help they should invest in churches and things like that.

How do you see the churches helping the people with problems regarding construction, infrastructure and water?

They will help because a lot of diseases like cholera [follow these conditions]. If the international organizations plan to do something specifically for Villa Rosa, it should be drinking water and washing. You see garbage everywhere.

So you see the Church as the beginning point to mobilize the relationship?

Exactly.

In general, you said that a lot of the believers went from vodou to Christianity but there's also a lot of hybrid. Do you feel that the Haitian culture is really progressive and becoming more open? Seeing the history of Haiti there's been a lot of ostracizing, tabooing and negativity from an international point of view. Do you think now is the time to gain more exposure and celebration of Haitian culture?

I think Haitian culture is progressing now, not only for the international community because all of the Haitians now believe in Christianity; everyday they read the Bible and help others. They think we are all like brothers and we should help each other. That's why the most important thing is the Church.

How would you describe that philosophy in a few sentences?

Like the air. Like we breathe every day we must pray every day.

More on the technical side, the way of building, including the shelters, should incorporate more of the representation of this philosophy? How do you visualize, express that?

Yes. For example the shelters could be more beautiful than what it is now. If they can do something better, just do it.

Would that be another form? Colors, more windows, what do you suggest?

Larger windows and more beautiful.

Haitian culture in general is quiet expressive. Do you think this is important for the projects to include?

The first thing which is most important for our culture is the Compas music. The international organizations should focus on that, because that is our main thing we believe in.

Can you explain a bit about Compas? Is music the principal component in Haitian culture?

As you heard about Michel Martelly, Sweet Mickey, and other artists, the music is not the main component but it's one of them.

Do you think about you just said and the new president this is a new time in Haiti? How would you explain this?

Yes, this a new vision of Haiti. As you know now we have a new president who was a musician. The international community focus on that but forget it's more than that. Because there's a whole philosophy behind the music.

How would you explain Haitian culture and the identity of Villa Rosa in a few sentences?

It is a big zone and I would say like my pastor said: we enjoy helping others. This main thing we like to do.

Reflection

Church as beginning point for mobilization

The philosophy behind the music, to change

Labels:

Education & Lifestyles in Haiti

**Name:**

Pascal Dobiscas

Organization:

Primary school

Function:

Teacher/principal

Date interview:

28th of October 2011

City/place:

Port-Au-Prince, Villa Rosa

Introduction

-

*Transcript***Could you start off with your name, the teaching staff and the school?**

I'm Pascal Dobiscas, the director of the school. We begin with this school in 1998, before the earthquake. We have 8 teachers who teach at the school and 4 people work in the director department. We have 244 students; kindergarten and primary, 'fundamental'. It's about 2,3 year olds to 12 year olds but that depends. Because this is a poor area, for example we can have 20 year old students and we can't say go out because they have no other way to get the education. It's a school for the poor, not for the rich men, for the rich men we follow the 2,3 to 12 year old limit.

So you try to reach as many people as possible. Do you use shifts, like morning and afternoon classes?

Yes. We just began with the afternoon school but we only have 3 children there now who come. Maybe next week we have more places available.

Is it possible to also include an extra group in the evening or is that a problem regarding the electricity?

No, for example we work with our second group from 1 to 5 [in the afternoon] so we don't need electricity.

Is it free to enter the school?

No it's not free. We ask a little contribution [tuition]. In the morning we ask each student to pay 120 [probably Haitian] dollars and 10 dollars to enter, per month we pay 40 dollars.

This is actually quiet of a big school. Do you feel that this school has the potential to teach more aside from education? Could more program be included?

I think we would use the same program. Because if you see the results of government exam for the last class; regional exam for 6th grade – everybody passed the exams. We don't say big school but we say good structure. For example the sister congregation school ask a lot of money for people to come to school but here we don't, we know who we are. We only have the poor that come here, no rich people, but we give the same education, the same program.

So you actually have other schools in in other parts of the country as well?

Yes. Same program.

So more on the cultural side, how important is it to educate in the culture of Haiti? For example educational programs about visual arts, music?

No, we don't have art programs here. For example if you have a program like this you'll have to say to the parents that they have to buy instruments. Right now if we ask for contribution for a food

program, we asks 3 dollars per week. They say they cannot give it. The rent is very expensive so they can afford additional costs. It's difficult tot hat sort of thing here. We don't call the other schools big schools because we have the same program and the same exam.

About the system of teaching, you implement the traditional classical method right?

Yes, we teach with blackboards [classical style]. We have 8 classes with a teacher.

If an international organization is developing a school in a community as Villa Rosa. I have the feeling that the school could also be a community center. Do you see potential to use the building and spaces in the evening, for things like forums and meeting places for discussions, and develop their projects?

Yes

Focusing on capacity building, do you think places can facilitate this?

We have limited space, we have a lot of people that want to come. But for example our lack of benches is big problem.

What would be one of the most important issue to develop in the school and as facility for the community of Villa Rosa?

Electricity. We had some access to electricity but not anymore since 12th of January [the earthquake]. Maybe next time we have it done, next week perhaps, we still have the wires [the infrastructure].

Reflection

Working in shifts, reaching out

Shifts, tuition, program and exam

Development potentials

Labels:

Education & Lifestyles in Haiti

**Name:**

Margareth Durosen Alexis

Organization:

Peristula de Mariani

Function:

Priestess/student

Date interview:

1st of November 2011

City/place:

Mariani

Introduction

One of the most elaborate interviews on Haitian culture; She mentioned segregation and used the practice of vodou, Haiti's history, institutions and the contemporary situation stemming from this segregated society to illustrate Haitian identity

*Transcript***Could you explain a bit about yourself and your views on the segregation here in Haiti?**

Haiti is a segregated country. My father was a famous Haitian pianist, I grew up with my father's family but my mother came from a very humble background. This always remained an issue as Haiti is so segregated there's no relevance being the daughter of 'so and so', it's just a question of social status. So the segregation is not limited, to me, to the colonial time; when education was prohibited to slaves. Today although the mechanism has changed, it's still the same, it has taken a different format. Of course you can go to school, there are many schools open to your children but you don't have access to them. For you to have access to them you'll need an amount of money that you're not able to pay for. There are a few good schools, academies, in Haiti but statistically speaking if the government estimates that the average Haitian earns around 300 dollars per year how could they access those schools, it's almost impossible. If a second grader has to pay 800 dollars per year. Therefore a portion still lives in a situation where they can't go to school. They go to baccalauréat . After 12 years they never learned anything and are unable to acquire the skills in order for them to perform in positions, financial position. They're put in Catholic schools, which are very expensive they can barely afford it. Having the diaspora, the people outside of Haiti sending them money for tuition and fees, is the only way [remittances]. If not, they don't have the ability to enter the academia standard schools.

So would you say that this is also the motivation to be more involved in the vodouists society?

They vodouists society is not about being involved to have a revolution, for me it's about the memory of my ancestors. It's not a rebellious act of not wanting to be part of a certain society, we don't go outside and tell people you need to stop being a Catholic, Protestant. It has nothing to do with that, it's connection you have with your own ancestors. Because we sign the 'concordat' after they killed Jean-Jacques Dessalines, for 40 years we were not enabled to even speak his name. We were still in a stage of hiding, of slavery. The US, France, all of the countries put an embargo on us. Unless we signed that damned 'concordat' which allowed the French people to come to Haiti and teach our children. But what was taught to our children was to hate ourselves; to look at each other and say "you're black, you're ugly, you're the devil". My daughter is 2 years old, she's Haitian, born in Haiti regardless of her nationality. If my country had a chance and was not so segregated she would not need another nationality. But in this segregated country you need an alternative.

As you mentioned it was taboo to mention certain names, to acknowledge that you practice and participate in vodou for a long time. Is getting more progressively open?

It is taboo. I lost a lot of friends, also members. I'll give you an example. I worked in for a company in Haiti but I think I was amongst the first people to have braids [a natural hairstyle]. Because we have a nostalgia of Europe, that [conveys] unless you perform or you look or present yourself as an European you're not considered civilized. But many people if they see this ceremony film of Haitian national television they look at us like barbarous, unevolved, uncivilized persons. Since colonial times when the priest used to come, take the slaves and tell them: "today your name is 'so-and-so' and we baptized you because you were serving evil , and now today you're serving God, hence you no longer should fear evil". But what was evil? What is evil about what we're doing here? I would say thanks to Hollywood many people consider what we do as evil but I think there's nothing evil, it's spiritual. Because it is a religion that was formed from our struggle although it came from the past, it got a different level under slavery and we paid the price for that.

Would you agree that because of those moments it will always hold an ugly testimony of imperial power? And in that way it [vodou] would progressively not be accepted?

Of course. I had a cousin when I was 13 years old I braided my hair and he told me being in an upper-middle Haitian class, spending time in a upper class, if I braided my hair I should not tell people I was his cousin. Which has nothing to do with social standards because at that time my adoptive father was highly positioned in the Duvalier government. Meaning that I had access to an [government] official car, I was fully in to the government. It went beyond that, it meant; being dark skin with braided hair meant you were a servant, people that worked at the house, those were people that braided their hair. Twenty years later after I returned to Haiti I had a similar encounter. I went to the bank where the supervisor told me that there must have been something wrong with my hair because I braided my hair and didn't put the 'relaxer' on my hair. But it's crazy to me, in America a lot of black people braid hair. I was stunned because here in Haiti after 20 years things [perception] have not changed. We are growing in the sense with a year after year self-hatred. In America there was a transformation amongst black Americans where they said: "Black is beautiful" and you can go back to your African roots. Which in a way is also biased to me because you can go back to your roots but you're not part of the African tradition, you're a reverent that's acceptable but if you say you're a vodou priest, everybody is afraid. When I was young I watched 'Roots' and it explained a lot to me: it's better to be good to the Colonial mentality and assimilate to it. It's like the free man who always knew he was free and is seeking for freedom versus the man who grew up under slavery. I am free.

There has been a lot of external, negative attention to vodou but there's also been some positive like in the 1930s from people like Langston Hughes, Marcus Garvey, and Dubois. It's important story regarding the Black Diaspora and it's still, especially via

vodou, very much alive on this Island. In many other countries of this Diaspora, Christianity and Gospel has taken the central place. How do you reflect on this?

Christianity to me is the story of people from Israel. Every country has their own story and way of developing religion. I don't have anything to do with Christianity really, I'm not a Jew. I can read the Bible, whatever is positive I'll take from it but it's not the story of my people. Vodou is the story of my people. In the songs [vodou music] is our history. Our history is not written, we did not know how to write the accidental way. We could trace the vèvé, I could sing a song to tell a story and somewhere else another song will tell another part of the story. It would start from here and finish over there. Because of that we were told that we are uncivilized. But we are people, how can you label us barbarians? Christopher Columbus came to Haiti, his ship sank. Our ancestors, the Tainos, helped them, rescued them from the sea, and helped them build shelters; what God was talking to them? So who's God is that? After we helped them, rescued them, what did they do? They enslaved us because they had guns, it's was their way while we lived with nature. That was our failure, we were not a machinery with guns. And they put us under slavery and then they tell me their God is the God, I have to question this. Because you come to us, who have never seen a white person in our lives but we see a big boat sinking and we help those people. What do you do? You take us and put us under slavery, while we had a feast for you. And then now we are the evil. Now, don't come with an institution, not saying that Christianity is that because there are good Christians who have exchanged with us about spirituality, but when you talk to me about institutions then we have big arguments. Because institutions and spirituality are two different things.

In vodou culture a lot of the communication goes via different ways than as you said writing, there's veve, the flags, scents, the herbs.

Which you have in every religion. I mean at 10 o'clock in the morning I go to a mass in Petion-Ville you have the incense, the cross which is calling the spirit. Which is the same thing the oungan does; opening the doors/gates to the other realm. But this is accepted as it was accepted during slavery. Because for me it's like why would I accept that the people who enslaved my ancestors, who were aboard that boat, and who wanted to convert my ancestors and change their names, and who believed that I as I was born black I'm an inferior person and needed to be enslaved, why would I believe them? Why would I believe someone who raped my grandmother and she's dead now and that person is coming to tell me that she was a slut and a bad person. I would say to hell with that person because the story is never told by the winning party, it's always told by the people who have lost.

That story is never told by the winning party?

Most stories are never told by the winning parties because it's the dominant people, those in power versus those who are under, so the stories are usually told by those in power. The story would state that I should be grateful because now today they are helping me while

they said those things about my grandmother. The story won't say that your grandmother was raped, tortured, and she accepted at the final battle to sleep with the guy in order to save you and have a kid but it would tell me that the great colonist was extremely good to your great grandmother. If you look at the Haitian stories [history] that they give to kids there are only a few pages about the Haitian Indians. I remember in school reading about the Haitian Indians that like to ride cows and sing, the whole culture was reduced. Just like in American [US] culture but in America, also in Haiti, there were activists who are trying to change history by telling there is more. Take Malcolm X, why do people hate Malcolm X in the US? I was shocked during the Obama campaign because they did refer to Martin Luther King, not to Malcolm X. Why? Because he did not sound good to white Americans. I don't have a problem with white Americans, I married a German guy, I don't have a problem with white people. My spiritual sister is French and today had a chwal [spirit possession]. To me they are all spirits. Some people would say she can't reach that level because she's white, but I say no; a spirit is a spirit, you are all spirits. A spirit can come down and seize somebody because a spirit doesn't see color, it couldn't care less about a color. My daughter wanted to go home but started to do the salutation with me, which I never taught her. Spirits do not choose age, color, nor sexuality. Your sexuality is between you and your maker we do not disallow people to come in because of that. They are all beings of God, we are all spirits nothing else. Some of my spiritual mothers do not know how to read and write. I do and I am part of a different social class. But here there are my spiritual mothers and I follow them, I bend down.

Are you a mambo?

I am not a mambo yet. But even if you were a mambo, you bend down for your spiritual mother, spiritual father, or another ougan. So I bend down in front of them. I can give them money but this is a materialistic thing. But the emotional thing which is provided for me has no value. When they say in vodou the family gather together it has nothing to do with money. We are all spirits no different from each other. But in the material world we are put in different categories. If someone states that a different race is superior I have a problem with that. Someone told I'm not realistic because I married a white person. I will say I am not married to a white person but to a spirit.

I'm looking to understand elements of vodou in direct relation to architecture. For example the veves are drawn in to sand to be dissolved and captured in the flags. Would this make the flags an essential part of vodou in buildings?

My point on the veves might differ from Max [Beauvoir]. I have been reading a lot of books but by some of those I have been misinformed. A lot of books [about vodou] are written by people who are associated with the colonial empire. My understanding is that the tracing of a veve is a writing directly to a lwa [spirit]. There are many expressions of that. We are all expressions of God, all of them combined give complete God. I cannot say about another

human being that he is nothing to me. He is an expression of God. I may not like it but I am going to analyze it.

Would you agree that one of the most important tools for people is expression?

Not only that but it also has to do with maturity. Because we are not all at the same spiritual level.

In some buildings you can see the direct expression of veves in one way or another.

That also has to do with power. Because institutions aim to express their power. I will give you example. I used to work for a company in Haiti, in 2004. Many friends would say I am crazy for coming back to the country while it is going downwards. I would say it is my calling. Your level of spirituality may be different than mine. You might say one person is crazy because he/she is not wearing brand name clothes, but the spiritual level is beyond that. We believe in reincarnation also. You need more lives to reach a spiritual level to leave the physical realm. It doesn't mean if you wear an expensive watch your spiritual level is low. It is about the internal perception. If I am at my lowest point the watch identifies me but if I am at a higher level [spiritual] it is just an investment. I could sell it if I need to.

People on earth have a mission but society makes us forget our mission. If I am a soldier put on earth to fight for justice but put in a capitalistic environment I would become depressed to defend the poor that I also need to exploit. We forget what our mission was, that is why we have a lot of depressed people. It is a constant battle to constantly remember what our mission was.

In my opinion one of the key components in vodou culture is the ability to express. Would that allow people to be proud and identity more to Haitian culture instead of hiding it or seeing it as taboo?

It has a lot to do with the challenges we have. Recently we had cholera in our country, which killed over a hundred people [6,908 killed]. Vodou to me is still a resistance. It has assimilated a lot Christian tradition, on the contrary Christianity has assimilated a lot vodou tradition. People tend to minimize slavery which upsets me. Because the story of Jews and Hitler is reoccurring every year. In order to understand Haiti one must look at the history of Haiti. For 40 years we could not mention his name [Dessalines] after that we paid a high price for the independence. Then we had to sign the concordat which entailed that the Catholic would come and teach the children. But what would they teach us? They would teach us that our ancestors were not good and change our names. For my daughter I choose a name from my ancestors. Malcolm chose X, because he does not know his last name. The name is a slave name. I do my best to teach my daughter about her culture but I have to counter that her mother is not the devil. I would ask her; what does mommy do that makes her the devil? I fight the peer pressure. Most academies teach such things. I never lived in a country with such segregation. The peer pressure makes it difficult to teach my daughter about her

culture. The education here pits the child against his/her illiterate and uneducated father. So they reject their ancestors. I used to love the series Roots because it showed the difference between those who were born free and those slaves who were born as slaves. He did not know freedom, not knowing about African ancestry. I link this to the African Americans who have embraced the colonial system even though they have oppressed them. They reject the African spirits and claim Jesus. I have not seen anybody possessed by Jesus, we do not know Jesus. I am not saying that Jesus is bad. Our ancestors did not have Jesus, we had Papa Legba –we have spirits that come from Africa, old Africa. We had to incorporate the pictures [of Christian saints] because we were not free to celebrate our spirits. So if you take a picture in vodou a lwa is baptized as such and such. Why? In order to celebrate and fool the master we use this front. You will see a lwa with a Christian picture holding a baby, she is baptized [lwa Erzulie Dantor; the Black Madonna depiction]. Even in dancing they [Haitians] dance like they are in chains. We are trying to get them to a level of understanding that we are not slaves. Nothing has change.

A lot of the lwas refer to places, often to places in old Africa. But a lot spirits also take on names of places here, are they transformed, reborn according to place?

They are transported, not born again here. The person that had that lwa in his/her head was transported. The spirit travels with the human. They could control the person but not what the spirit is. We went down, but we get back up again. That's why I say the vodou is a resistance. That is why they we are the worst kind of things, they want to kill that religion. I don't see that persecution against Hinduism, or even the Chinese or whatever. What is wrong with vodou? It is also mentioned in the series Roots when they say they have heard of a country, which is not named [Haiti], that fought for their liberation and won. Haitians went to fight in other places. Haiti was a free land based on our ancestor's conception that people should be free. But the concordat, the embargo, put us in the situation that Haitians are not serving Haiti but the international community. Even though there are people of other races in our vodou society too. It is not about black or white. If Haitians say such things about whites I say you know nothing about spirits; it shows your level of understanding.

What can we as outsiders take with us from vodou on our own journey?

I think we need to learn about acceptance, other people's believes –and not accept those institutions that proclaim the need to kill you for what you believe. Because of the segregation we had to put our children in those congressional schools where they can teach them ABC and standards. Then the children come back to us and tell us we are doing something evil according to the sister/teacher. This is unacceptable. We all believe in one God, but the God has different facets. The spirits ridicule you by showing you that superficialities and the differences are unimportant: life and death mixed together, they are connected. Don't make too much of yourself, placing so

much importance on yourself. You are a spirit and you are going somewhere, live your life. When my mother died on January 12th because of the earthquake there is a song that gives me strength. Just crying and being depressed is not going to help me cope with her death. She is right there with me, I don't see her but she is there. I had to find the courage as most Haitians, to fight, survive and go forward. It was cultural.

Reflection

Vodou culture and Haitian identity

Resistence, slavery and colonial times, aftermath: not minimizing the effects of slavery, the segregation,

Expression: the free spirit, and the captive human being

level of expression; knowing you are free, your mission, the pressure from peers and society; the resilience within the culture, the importance of self-sustaining the story and narrating the importance of your culture; linking to essential messages that convey bringing together, not making yourself superior

Labels:

Education & Lifestyles in Haiti

Genius Loci

Urban Haiti

**APPENDIX C:
HOUSE OF KNOWLEDGE - PROJECT OUTLINE (ORIGINAL VERSION)**



2011.12.09
Project Outline House of Knowledge, Villa Rosa

56, rue Darguin, Place Boyer
Pétion-Ville, Haiti, W.I.
Website: www.cordaid.nl

PROJECT OUTLINE:

Project Outline for project House of Knowledge (English)
07.12.11

Content

Introduction

Context

Project Program

Objectives

Documents, results: Outputs

Actor Analysis

Program Assignment and Responsibility Assignment

Collaborations/Agreements

Partner-Group

Budget/Inventory

Design Plan guidelines

Status Quo & Continuation

Project Profile for Communication: House of Knowledge, Villa Rosa (English)

Format Questionnaire and interview for project House of Knowledge (English/French/Creole)

Program Assignment & Responsibility Assignment

General Presentation

Budget Overview HoK Villa Rosa, Nan Cocteau & Carrefour Tisous



Cordaid est membre de la confédération internationale de Caritas



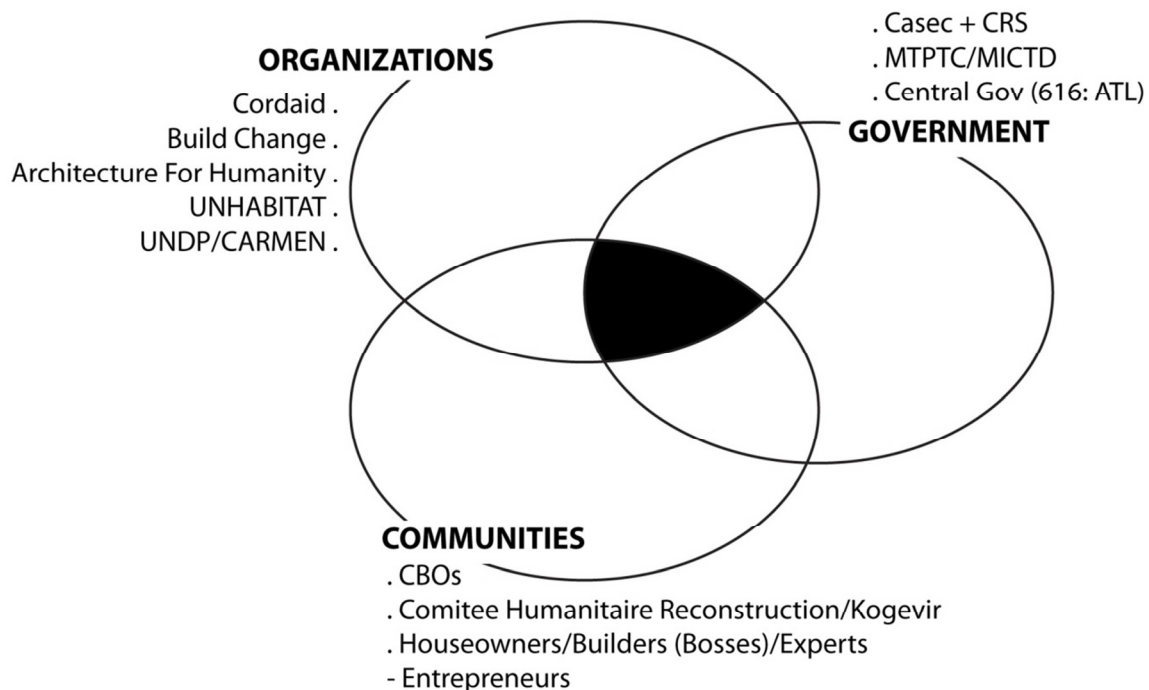
Introduction

The House of Knowledge project¹ of Cordaid has the potential to address specific key issues within the redevelopment strategy of the affected communities², of Cordaid Haiti and within the broader context of Haiti and governmental policies³.

One of the key potentials is linking Cordaid's initiative to the aims and objectives of similar plans coming from other actors; communities, (local) partners and other initiating organizations (including those of the government). Another key potential is to bridge the handover of knowledge & resources, adjacent to the empowerment of the targeted communities. It could be the first phase and step towards the strategy shift of Cordaid⁴ Haiti from a modus of implementer towards a facilitator: an exit strategy.

Moreover, this initiative serves the communities whom already started rebuilding their neighborhood and homes and have taken matters in their own hands as they have always done in these informal settlements.

Actor overview, our main principle is to connect/link actors



¹ See addendum; 110726_ Construction Manual Concept Note

² Communities of 7ieme Turgeau, Villa Rosa and St. Marie, and the communities of Carrefour, Tisous and Nan Cocteau

³ 6/16 Neighbourhood improvement project; FONDS POUR LA RECONSTRUCTION D'HAÏTI (FRH) du Groupe des Nations-Unies pour le Développement; Composant 4

⁴ The aim of Cordaid Haiti is to finish emergency program at June 2012



Context

Broader (institutional) overview

After the disaster that struck Haiti the already weak government lost big part of its building stock, experienced politicians and organizational structure. The current government is struggling internally after the handover to President Martelly in order to form a new government and reconstruction policies, subsequently decisions move slowly. The Interim Commission for the Reconstruction of Haiti (IHRC)⁵ that connects the government, big donors and other organizations has recently launched the 6/16 neighborhood plan (616) that prioritizes reconstruction in key neighborhoods (including Villa Rosa) and set out some ideas on how to tackle the redevelopment of the country.

The IHRC, concerned Government ministries and United Nations agencies have developed a three year program of financial and technical support by UN agencies coordinated by UN-Habitat to strengthen Government decision making, coordination tools and management capacity for the reconstruction of housing of neighborhoods. The strategy consists out of four pillars, whereas the third component has the objective to provide Municipal and community support. To accomplish this objective it describes the creation of resources and knowledge centres at the scale of neighborhood level (Community Resource Centre: CRC) and regional level (Agence Technique Local: ATL).⁶ These are of high importance according to the strategic document, as it will incorporate the development of institutional arrangements at community and neighborhood level for coordination, management and support of housing reconstruction activities.

Cordaid Haiti

After the devastating earthquake of 12 January, Cordaid opened an office in Port-au-Prince in February 2010. The emergency operation includes a shelter programme in which transitional shelters are constructed for the period until permanent housing has been provided. The Cordaid Shelter Program includes a rural and an urban project, in which it collaborates with a number of international agencies and local authorities. Cordaid takes a community driven approach, working through local governments and community groups. The Cordaid office and the presence of Cordaid staff in Haiti offer the opportunity to strengthen the involvement of partner organizations in the reconstruction phase of Cordaid's cooperation. Moreover, Cordaid is committed to strengthening the civil society in Haiti through the building of the capacity of partner organizations and affected communities.

Status quo of Cordaid Haiti that it has started construction of HoK⁷ in Carrefour Tisous and Nan Cocteau and signed MoU's for a period of 10-15 years for these buildings. Expected is that half November two buildings made with Shelters will be finished and concrete building will be completed by the end of December. In Villa Rosa two sites have been appointed by the Casec and local communities and are awaiting a suited design. To ensure continuation a temporary field office have been set-up in the community of Cite Mericaïn that serves the actors and stakeholders of the HoK.

Cordaid Haiti has started a knowledge based program with partner organization Build Change⁸, the partnership focusses on empowerment of the communities by providing an 'Owner Driven Reconstruction' program and an 'Awareness Campaign'.

⁵ Interim Commission for the Reconstruction of Haiti ; <http://www.cirh.ht/>

⁶ See addendum; Summary Institutional Arrangements 02082011-1.doc

⁷ See Addendum; masterplan and design HoK Carrefour; Tisous and Nan Cocteau

⁸ Partnership contract signed half July 2011 between Cordaid Haiti and Build Change; it focusses on a output of a total of 1400 Owner Driven new construction and retrofits. In sync it aims to develop an awareness campaign that target all the households and builders in the affected communities.



Program

The program is defined as a center that facilitates a library, a classroom for workshops and seminars, and an office for face-to-face meetings, in short a platform for communication between actors.

Three components

- Knowledge Resources (KR)
- Training Services (TS)
- Open Consult (OC)

Objectives

Knowledge Resources (KR)

- Store documentation on construction principles and techniques
- Make documents available to users (no take-home documents)
- Contains documents for Awareness Campaign/outreach program Cordaid/Build Change

Training Services (TS)

- *Training homeowners/bosses*
- *Aim to grow numbers of participants through Awareness Campaign: train the trainers*
- *Communicate key-messages via mock-ups, physical installments*

Open Consult (OC)

- *Establish a communication platform, a facilitation where actors can meet*
- *Bilateral communication line between government and communities*
- *Direct connection to similar projects, such as UN-Habitat: ATL's, IOM: CRC's and UNDP: Carmen*

Documents, results: Outputs

Overview of deliverables. These are the output documents:

- *Project Outline*: total document overview, strategy, including:
 - *Management Plan*: overview, analysis, approach of actors, agreements
 - *Design Plan*





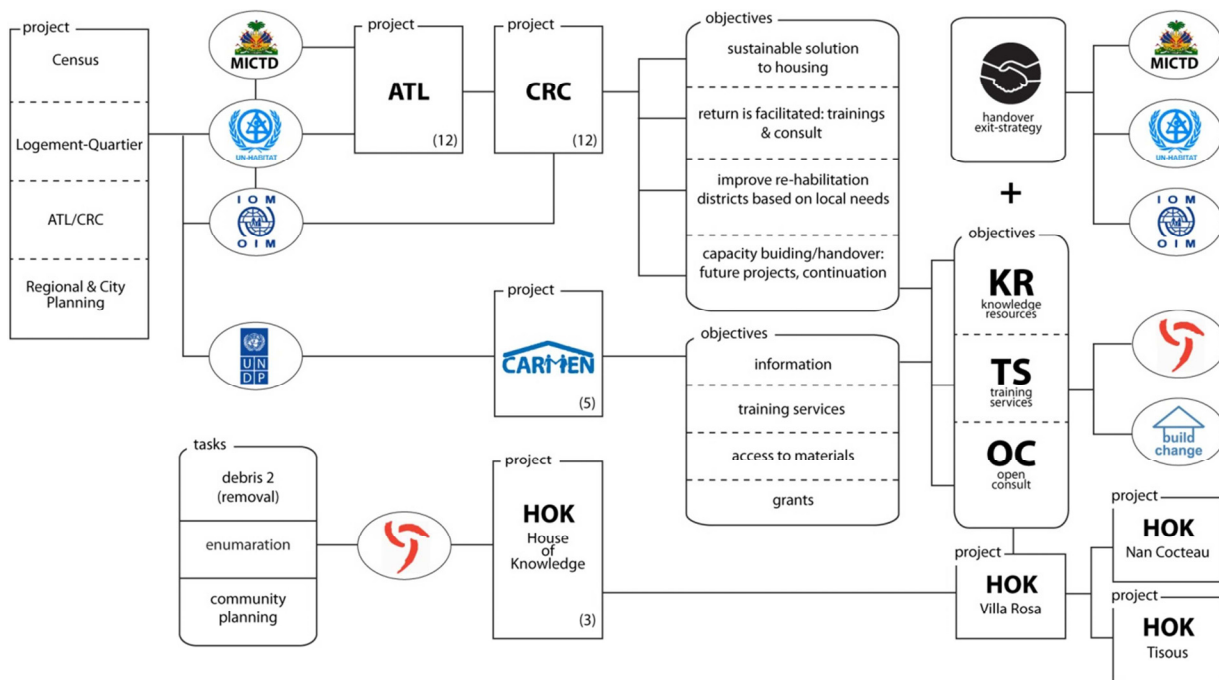
2011.12.09
Project Outline House of Knowledge, Villa Rosa

56, rue Darguin, Place Boyer
Pétion-Ville, Haiti, W.I.
Website: www.cordaid.nl

Actor Analysis

Meeting ground, superimposing objectives of projects

A thorough analysis of actors will provide us with more insight where our projects could fit the requirements coming from the ATL initiatives of UN-Habitat (and MICTDN) and CRC of IOM. Meaning, the HoK in Villa Rosa could be the delivery of Cordaid to meet the objectives of other centers such as CRC and Carmen (UNDP). Therefore we superimpose those requirements on the concept of the HoK. This scheme is an overview on how to link to similar projects (including the HoK in Tisous & Nan Cocteau) and on how to apply a new tactic for the handover moments (see Appendix 'General Presentation House of Knowledge' for distilled diagrams).

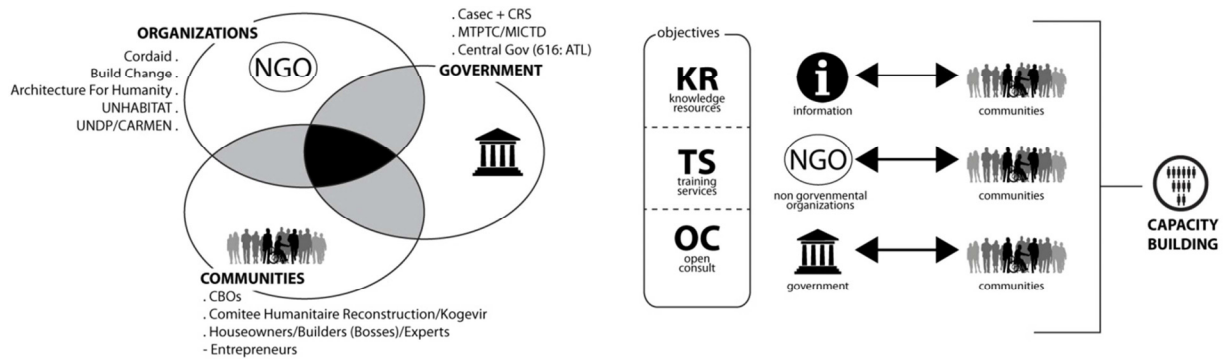


Visibility

The House of Knowledge project differs as yet from the HoK in Tisous and Nan Cocteau, therefore as a pilot project it shows potential in establishing contacts beyond the organizations of Cordaid & Build Change, and could reach communities beyond Villa Rosa. The idea is to link with other centers and if proven successful expand the network in other communities, focusing on their specific problems. For this the visibility of the project should be handled with care and possibilities to gain visibility we incorporate programs such as the Awareness Campaign of Cordaid & Build Change.

Platform for communication, towards capacity building

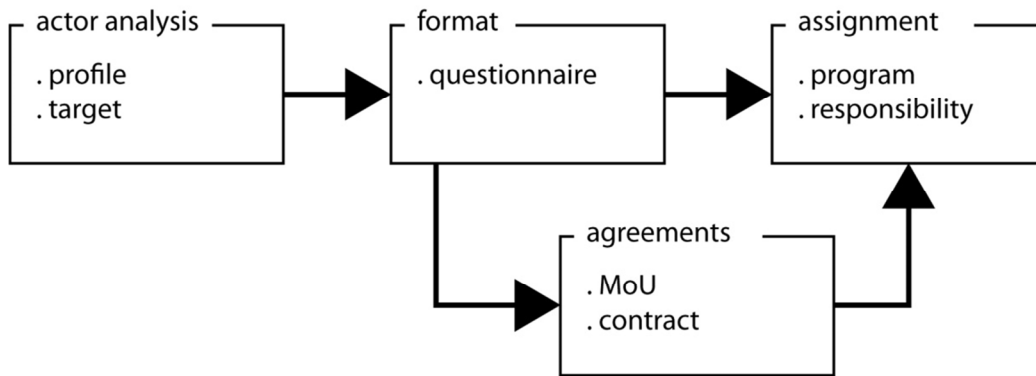
The House of Knowledge facilitates communication between actors. In short it is a communication platform where the users can interact; one way is that the communities can access specific knowledge on local issues. In this HoK, Villa Rosa, that will focus mostly on reconstruction. Second the user can attain as well as deliver information to NGO's such as Cordaid and Build Change. Thirdly, the communities can meet with the Casec and can also communicate information back and forth to the government, if this relationship is established through the IOM's CRC's and UN-Habitat's/MICTD ATL's. This all is important for capacity building.



Strategic approach

As mentioned before we aim to link different stakeholders/actors with this project. Therefore a strategic approach, a clear overview; a tactic applicable in various scenarios is necessary in the Management Plan.

An overview of the strategy:



In targeting potential partners, services and/or resources, we use a general form: the questionnaire (see Appendix B 'Format Questionnaire and interview'). These questions will provide us with the principal input, after which we can evaluate and set up a plan based on consensus. The results of the Actor Analysis will follow these five points as guidelines and interrelated in a set format. This is to keep a clear overview of all stakeholders involved and the agreements upon we work. It is a work in progress.

We set out five points to analyse the input of actors:

- *Use*: program of requirements and its spatial translation
- *Needs*: selection of needed requirements
- *Partnership*: direct partner relations
- *Responsibility*: roles, tasks
- *Duration*: period of contract, including shifts in responsibility or coordination roles (3 phases)
- *Budget*: costs, revenues, funds (in USD)

Program Assignment and Responsibility Assignment

The output of these five questions will be processed in the Program Assignment and the Responsibility Assignment, which will be communicated back via agreements/M.O.U.'s to the respective actor involved (see Appendix 'Program Assignment & Responsibility Assignment'). Subsequently the Assignments can be verified and all actors involved will understand the situation as in which actor has what kind of program and responsibility, for how long and can link this to the available budget.

The Program Assignment contains the following program items:

- training homeowners, bosses
 - facilities: scale mock-ups, posters, flyers
 - spatial configuration: workshop, public roomm²
- lecturers/seminars/forums
 - facilities: table(s), chairs, benches, chalk/white board
 - spatial configuration: lecture room, classroomm²
- one-on-one meetings, consult
 - facilities: cabinet, desk, chairs
 - spatial configuration: meeting room, office, privatem²
- library
 - facilities: cabinet/shelves (storage), books/pamphlets
 - spatial configuration: public, library/showroomm²
- legal program
 - facilities: cabinet, desk, chairs
 - spatial configuration: meeting room, office, privatem²
 - concept: revolving door, inviting space

*Basic necessities: water, latrines and electricity.

**This program is not final and will expand/decrease as agreements and assignments follow.

The Responsibility Assignment contains the following components:

- (Developing) Management Plan
- (Developing) Design Plan
- (Providing) Training Services
- (Providing) Consult Services
- (Initiating) Outreach Program/Awareness Campaign
- Maintenance of building and plot
- Ownership
- Funding

(see Appendix 'Program Assignment & Responsibility Assignment')



Collaborations/Agreements

This project depends on the collaborations with other organizations, government bodies and committees. As now (08/12/11) the agreements are still formal. In addition are most of the relations between committees and the Casec for example. We should aim to verify and formalize the agreements, now still hypothetical, with M.O.U.'s and contracts. Since the project has to bridge two handover moments: from Cordaid/Build Change funding/coordination to IOM/UN-Habitat to MICTD, we need to establish evaluation moments. This means we introduce a financial system where actors are stakeholders, contribute⁹ financially and so have a financial commitment to the deliveries on their part necessary to make the project successful. Especially if we choose a site for tenure instead of acquiring land and building it is the plan to charge the involved stakeholders. The amount has to be determined, therefore it could also be (in phase 1) a small amount charged to the Committees and the Casec based on the principle.

Components of the M.O.U./contracts:

- Clear defined time for use of space for program activity (time of use: morning, midday etc.) per phase (phase 1: Cordaid/Build Change, phase 2: IOM/UN-Habitat, phase 3: MICTD/Casec –funding/coordination)
- Clear defined ownership, shared ownership: landownership, building, interior/inventory
- Clear defined representative per group/organization and contact information
- Clear defined manager, selected by jury of Committee/Cordaid/Build Change: 1 person or more who has access and manages/maintains the place on a daily basis for financial compensation
- Clear defined responsibility per phase (phase 1: Cordaid/Build Change, phase 2: IOM/UN-Habitat, phase 3: MICTD/Casec –funding/coordination)
- Financial commitment, a (symbolic) contribution for tenure, manager salary and possible additional costs
- Rules about use of building (e.g. cannot be used as a discotheque, see M.O.U. House of Knowledge Tisous Carrefour)
- Repercussions if rules are broken

Partner-Group

We partner up, and propose partnerships, for specific deliveries:

- Cordaid – Build Change: development training programs, consult and construction/retrofit
- Cordaid/Build Change – IOM/UN-Habitat: link to network of CRC's and handover funding in phase 1 into phase 2
- Cordaid – IOM – UNDP Carmen: combine resources, services and experience (strategy)
- Committees – Casec: to continue coordination in phase 3 and develop programs that can lead to revenues in the future
- Cordaid – Local cultural institutions (e.g. FOKAL): for art programs

Budget/Inventory

The budget overview is linked to the other HoK projects and still in a very early stage. Therefore it is included in a separate document; Appendix 'Budget/Inventory'.

⁹ Advice coming from the Casec in order to guarantee commitment and step away from the one-sides financial contributions (see soundclip).



Design Plan guidelines

Program

The program is based on three pillars: Knowledge Resources, Training Services and Open Consult, respectively a spatial configuration similar to a library, a classroom/workshop, and a reception/open office. In the probable case of limited space the key is to manage the space strictly, meaning multi-functional and flexible spaces.

The plan then is to secure the program of space based on four principles:

- who is the user (actor), how many persons (max and min)
- who is using it for what, the responsibility assignment
- who is using it for how long (period in time)
- within which phase (phase 1, 2, 3)

Spatial characteristics:

- private/public/semi-private use
- permanent/flexible/open structural infill
- routing as much as possible external
- program direct relation to exterior (street; visibility)

Status Quo & Continuation

Way to move forward:

1. Find an alternative site, preferably a tenure option
2. Formalize agreements with organizations (NGO: IOM, UNDP Carmen & UN-Habitat), Casec & Committees (recognized Committees; which have a formal agreement with Casec, as now womans group and civil youth center or KHVR) via M.O.U.'s & contracts
3. Keep direct contact with key figures:
 - a. Build Change: Noll/Kathleen/Martin/Gordon/Bernard
 - b. IOM: Ester Ruiz de Azua & Emanuel Gay (616)
 - c. UNDP/Carmen: Ugo Blanco
4. Set up meeting with:
 - a. IOM (Ester & Emanuel) & Build Change, and perhaps UNDP (Ugo) next week
 - b. UN-Habitat: Vincent Grammont for visiting ATL in Petion-Ville (not yet successfully contacted)
 - c. Olivier Solari of MICTD (not yet successfully contacted)
 - d. Laura Heykoop of Habitat for Humanity for similar center project (not yet successfully contacted)
 - e. Harvard Breivik (UNDP Carmen)
5. Develop program of design according to results of meetings, guidelines and spatial characteristics
6. Expand Visibility
 - a. Awareness Campaign
 - b. Include a program that suits daily activity in/near HoK: e.g. credit shop, coffee, market stall
 - c. Investigate potential collaboration with FOKAL (local organization, focusing on culture with a lot of youth programs)
 - d. Investigate potential Haiti Center Vision, of MIT
 - e. Investigate potential collaborating with Fredric King (Fountainhead/HARP)
7. Documents in mail/dropbox:
 - a. Project Outline 2011.12.09 + Appendixes
 - b. Soundclips interviews
 - c. Network: contact information key figures





2011.12.09

Project Outline House of Knowledge, Villa Rosa

56, rue Darguin, Place Boyer
Pétion-Ville, Haiti, W.I.
Website: www.cordaid.nl

Contact

| | |
|------------------|--|
| Name: | Wouter Pocornie |
| HT phone: | +50947070433 |
| NL phone: | +31653719787 |
| primary email: | pocs26@gmail.com |
| secondary email: | w.pocornie@student.tudelft.nl |
| internship: | House of Knowledge, Villa Rosa |
| duration: | 09/11/2011 – 12/12/2011 |



Cordaid est membre de la confédération internationale de Caritas





56, rue Darguin, Place Boyer
Pétion-Ville, Haiti, W.I.
Website: www.cordaid.nl

Project Profile for Communication: House of Knowledge, Villa Rosa (English)
09.12.11



Cordaid est membre de la confédération internationale de Caritas



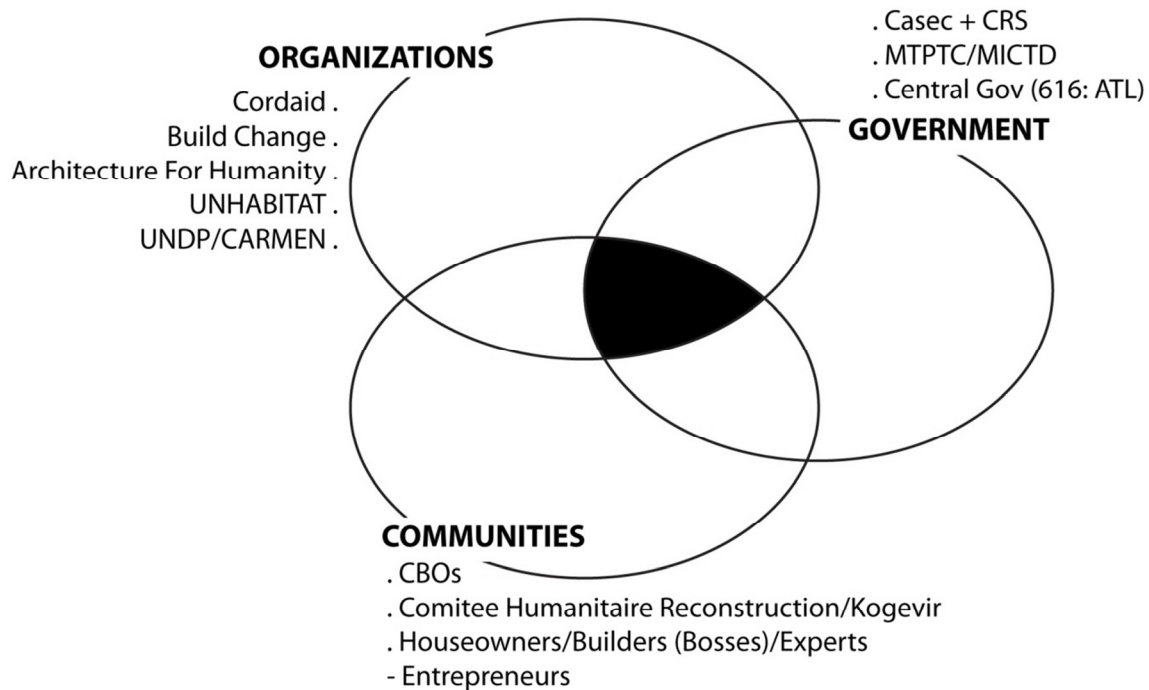
Introduction

The House of Knowledge project¹⁰ of Cordaid has the potential to address specific key issues within the redevelopment strategy of the affected communities¹¹, of Cordaid Haiti and within the broader context of Haiti and governmental policies¹².

One of the key potentials is linking Cordaid's initiative to the aims and objectives of similar plans coming from other actors; communities, (local) partners and other initiating organizations (including those of the government). Another key potential is to bridge the handover of knowledge & resources, adjacent to the empowerment of the targeted communities. It could be the first phase and step towards the strategy shift of Cordaid¹³ Haiti from a modus of implementer towards a facilitator: an exit strategy.

Moreover, this initiative serves the communities whom already started rebuilding their neighborhood and homes and have taken matters in their own hands as they have always done in these informal settlements.

Actor overview, our main principle is to connect/link actors



¹⁰ See addendum; 110726_ Construction Manual Concept Note

¹¹ Communities of 7ieme Turgeau, Villa Rosa and St. Marie, and the communities of Carrefour, Tisous and Nan Cocteau

¹² 6/16 Neighbourhood improvement project; FONDS POUR LA RECONSTRUCTION D'HAÏTI (FRH) du Groupe des Nations-Unies pour le Développement; Composant 4

¹³ The aim of Cordaid Haiti is to finish emergency program at June 2012



Context

Broader (institutional) overview

After the disaster that struck Haiti the already weak government lost big part of its building stock, experienced politicians and organizational structure. The current government is struggling internally after the handover to President Martelly in order to form a new government and reconstruction policies, subsequently decisions move slowly. The Interim Commission for the Reconstruction of Haiti (IHRC)¹⁴ that connects the government, big donors and other organizations has recently launched the 6/16 neighborhood plan (616) that prioritizes reconstruction in key neighborhoods (including Villa Rosa) and set out some ideas on how to tackle the redevelopment of the country.

The IHRC, concerned Government ministries and United Nations agencies have developed a three year program of financial and technical support by UN agencies coordinated by UN-Habitat to strengthen Government decision making, coordination tools and management capacity for the reconstruction of housing of neighborhoods. The strategy consists out of four pillars, whereas the third component has the objective to provide Municipal and community support. To accomplish this objective it describes the creation of resources and knowledge centres at the scale of neighborhood level (Community Resource Centre: CRC) and regional level (Agence Technique Local: ATL).¹⁵ These are of high importance according to the strategic document, as it will incorporate the development of institutional arrangements at community and neighborhood level for coordination, management and support of housing reconstruction activities.

Cordaid Haiti

After the devastating earthquake of 12 January, Cordaid opened an office in Port-au-Prince in February 2010. The emergency operation includes a shelter programme in which transitional shelters are constructed for the period until permanent housing has been provided. The Cordaid Shelter Program includes a rural and an urban project, in which it collaborates with a number of international agencies and local authorities. Cordaid takes a community driven approach, working through local governments and community groups. The Cordaid office and the presence of Cordaid staff in Haiti offer the opportunity to strengthen the involvement of partner organizations in the reconstruction phase of Cordaid's cooperation. Moreover, Cordaid is committed to strengthening the civil society in Haiti through the building of the capacity of partner organizations and affected communities.

Status quo of Cordaid Haiti that it has started construction of HoK¹⁶ in Carrefour Tisous and Nan Cocteau and signed MoU's for a period of 10-15 years for these buildings. Expected is that half November two buildings made with Shelters will be finished and concrete building will be completed by the end of December. In Villa Rosa two sites have been appointed by the Casec and local communities and are awaiting a suited design. To ensure continuation a temporary field office have been set-up in the community of Cite Mericain that serves the actors and stakeholders of the HoK.

Cordaid Haiti has started a knowledge based program with partner organization Build Change¹⁷, the partnership focusses on empowerment of the communities by providing an 'Owner Driven Reconstruction' program and an 'Awareness Campaign'.

¹⁴ Interim Commission for the Reconstruction of Haiti ; <http://www.cirh.ht/>

¹⁵ See addendum; Summary Institutional Arrangements 02082011-1.doc

¹⁶ See Addendum; masterplan and design HoK Carrefour; Tisous and Nan Cocteau

¹⁷ Partnership contract signed half July 2011 between Cordaid Haiti and Build Change; it focusses on a output of a total of 1400 Owner Driven new construction and retrofits. In sync it aims to develop an awareness campaign that target all the households and builders in the affected communities.



Program

The program is defined as a center that facilitates a library, a classroom for workshops and seminars, and an office for face-to-face meetings, in short a platform for communication between actors.

Three components

- Knowledge Resources (KR)
- Training Services (TS)
- Open Consult (OC)

Objectives

Knowledge Resources (KR)

- Store documentation on construction principles and techniques
- Make documents available to users (no take-home documents)
- Contains documents for Awareness Campaign/outreach program Cordaid/Build Change

Training Services (TS)

- *Training homeowners/bosses*
- *Aim to grow numbers of participants through Awareness Campaign: train the trainers*
- *Communicate key-messages via mock-ups, physical installments*

Open Consult (OC)

- *Establish a communication platform, a facilitation where actors can meet*
- *Bilateral communication line between government and communities*
- *Direct connection to similar projects, such as UN-Habitat: ATL's, IOM: CRC's and UNDP: Carmen*

Documents, results: Outputs

Overview of deliverables. These are the output documents:

- *Project Outline*: total document overview, strategy, including:
 - *Management Plan*: overview, analysis, approach of actors, agreements
 - *Design Plan*





09/12/2011

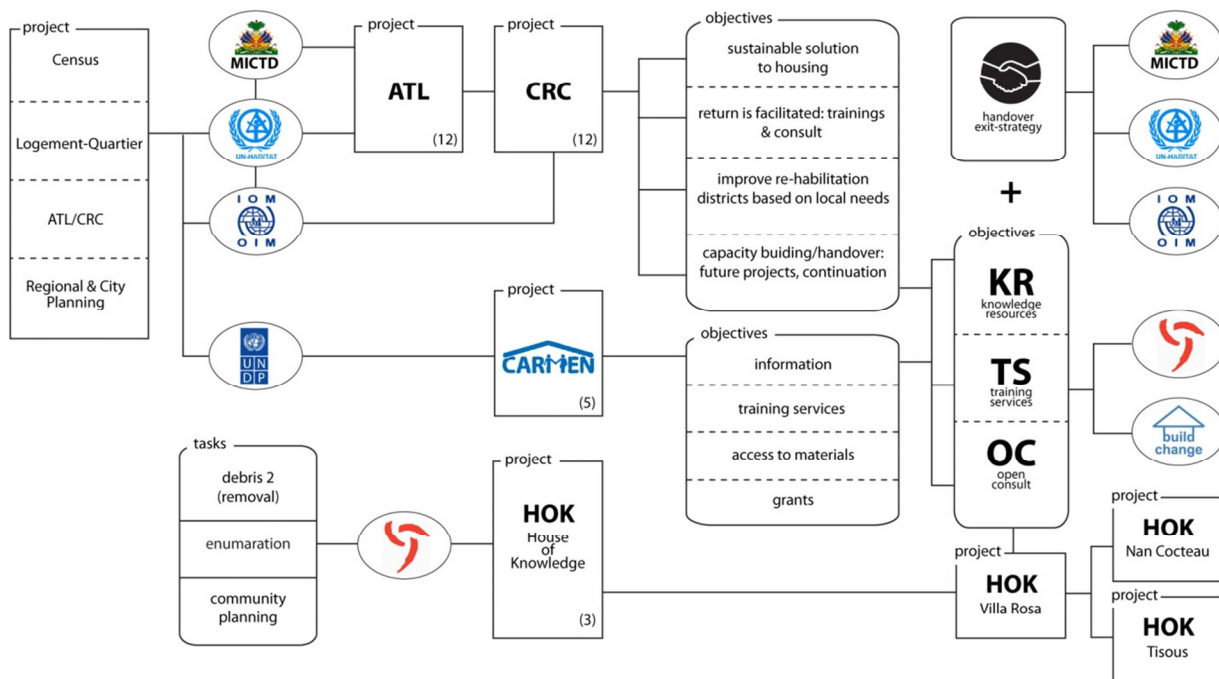
Appendix A: Project Profile for Communication: House of Knowledge, Villa Rosa (English)

56, rue Darguin, Place Boyer
Pétion-Ville, Haiti, W.I.
Website: www.cordaid.nl

Actor Analysis

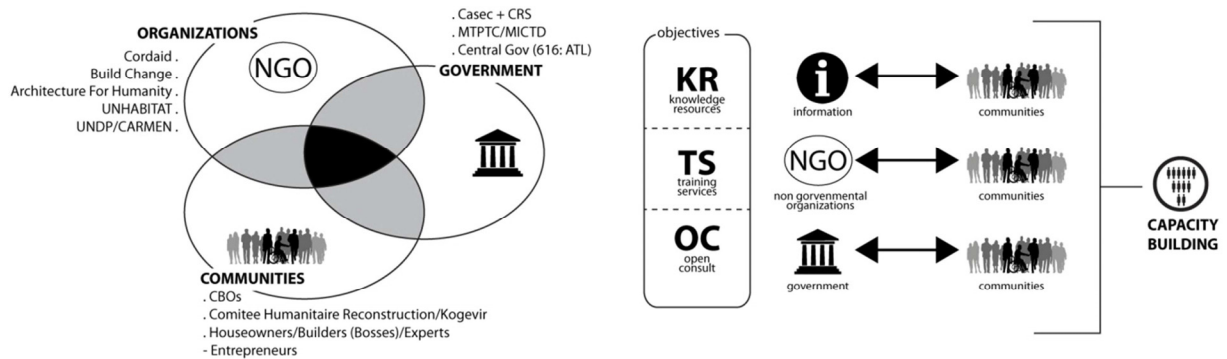
Meeting ground, superimposing objectives of projects

A thorough analysis of actors will provide us with more insight where our projects could fit the requirements coming from the ATL initiatives of UN-Habitat (and MICTDN) and CRC of IOM. Meaning, the HoK in Villa Rosa could be the delivery of Cordaid to meet the objectives of other centers such as CRC and Carmen (UNDP). Therefore we superimpose those requirements on the concept of the HoK. This scheme is an overview on how to link to similar projects (including the HoK in Tisous & Nan Cocteau) and on how to apply a new tactic for the handover moments (see Appendix 'General Presentation House of Knowledge' for distilled diagrams).



Platform for communication, towards capacity building

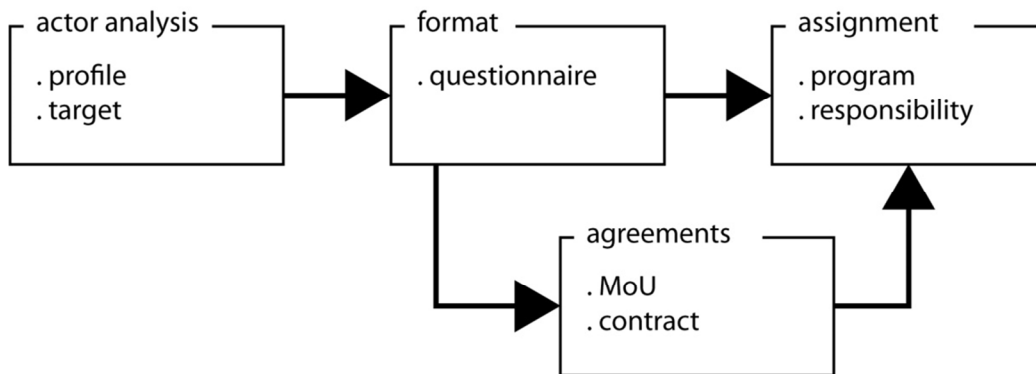
The House of Knowledge facilitates communication between actors. In short it is a communication platform where the users can interact; one way is that the communities can access specific knowledge on local issues. In this HoK, Villa Rosa, that will focus mostly on reconstruction. Second the user can attain as well as deliver information to NGO's such as Cordaid and Build Change. Thirdly, the communities can meet with the Casec and can also communicate information back and forth to the government, if this relationship is established through the IOM's CRC's and UN-Habitat's/MICTD ATL's. This all is important for capacity building.



Strategic approach

As mentioned before we aim to link different stakeholders/actors with this project. Therefore a strategic approach, a clear overview; a tactic applicable in various scenarios is necessary in the Management Plan.

An overview of the strategy:



In targeting potential partners, services and/or resources, we use a general form: the questionnaire (see Appendix B 'Format Questionnaire and interview'). These questions will provide us with the principal input, after which we can evaluate and set up a plan based on consensus. The results of the Actor Analysis will follow these five points as guidelines and interrelated in a set format. This is to keep a clear overview of all stakeholders involved and the agreements upon we work. It is a work in progress.

We set out five points to analyse the input of actors:

- *Use*: program of requirements and its spatial translation
- *Needs*: selection of needed requirements
- *Partnership*: direct partner relations
- *Responsibility*: roles, tasks
- *Duration*: period of contract, including shifts in responsibility or coordination roles (3 phases)
- *Budget*: costs, revenues, funds (in USD)

Program Assignment and Responsibility Assignment

The output of these five questions will be processed in the Program Assignment and the Responsibility Assignment, which will be communicated back via agreements/M.O.U.'s to the respective actor involved (see Appendix 'Program Assignment & Responsibility Assignment'). Subsequently the Assignments can be verified and all actors involved will understand the situation as in which actor has what kind of program and responsibility, for how long and can link this to the available budget.

The Program Assignment contains the following program items:

- training homeowners, bosses
 - facilities: scale mock-ups, posters, flyers
 - spatial configuration: workshop, public roomm²
- lecturers/seminars/forums
 - facilities: table(s), chairs, benches, chalk/white board
 - spatial configuration: lecture room, classroomm²
- one-on-one meetings, consult
 - facilities: cabinet, desk, chairs
 - spatial configuration: meeting room, office, privatem²
- library
 - facilities: cabinet/shelves (storage), books/pamphlets
 - spatial configuration: public, library/showroomm²
- legal program
 - facilities: cabinet, desk, chairs
 - spatial configuration: meeting room, office, privatem²
 - concept: revolving door, inviting space

*Basic necessities: water, latrines and electricity.

**This program is not final and will expand/decrease as agreements and assignments follow.

The Responsibility Assignment contains the following components:

- (Developing) Management Plan
- (Developing) Design Plan
- (Providing) Training Services
- (Providing) Consult Services
- (Initiating) Outreach Program/Awareness Campaign
- Maintenance of building and plot
- Ownership
- Funding

(see Appendix 'Program Assignment & Responsibility Assignment')





56, rue Darguin, Place Boyer
Pétion-Ville, Haiti, W.I.
Website: www.cordaid.nl

Format Questionnaire and interview for project House of Knowledge (English/French/Creole)
09.12.2011



Cordaid est membre de la confédération internationale de Caritas





56, rue Darguin, Place Boyer
Pétion-Ville, Haiti, W.I.
Website: www.cordaid.nl

09.12.2011
Format Questionnaire and interview for project House of Knowledge
(English/French/Creole)

Introduction

The House of Knowledge is an initiative of Cordaid and Build Change, partnering with CBOs and the government, to construct and facilitate a communal centre where all actors can meet and address important issues regarding reconstruction projects in Villa Rosa. In order to coordinate the process, we need to have a participatory approach with all actors involved. Therefore we set up a format to document the requirements from your party. Please see to it that all questions are addressed so that we can incorporate this in our analysis.

My name is Wouter Pocornie, and I'm a student of architecture and city planning at the University of Delft in Holland (The Netherlands). I'm currently assisting in developing the House of Knowledge project in Villa Rosa. My contact information is:

Project: House of Knowledge, Villa Rosa

| <u>Name:</u> | <u>Organization:</u> | <u>Representatives:</u> | <u>Address (office):</u> | <u>Phone:</u> | <u>Email:</u> |
|------------------|----------------------|-------------------------|------------------------------|---------------|--------------------------|
| Wouter Pocornie, | Cordaid, | Intern HoK, | 56, rue Darguin, Place Boyer | 47070433 | pocs26@gmail.com |
| Jip Nelissen, | Cordaid, | HoK, | Pétion-Ville, Haiti, W.I. | 36909952 | jip.nelissen@cordaid.net |

Please fill in your contact information for future communication:

| <u>Name:</u> | <u>Organization:</u> | <u>Representatives:</u> | <u>Address (office):</u> | <u>Phone:</u> |
|--------------|----------------------|-------------------------|--------------------------|---------------|
|, |, |, |, |, |
|, |, |, |, |, |

Questions

- **Use:** What will you(r organization) primarily need in the HoK project? How will you use it, what will you use it for?
.....
.....
- **Needs:** What do you need from the House of Knowledge? What facilities have the highest priority?
.....
.....
- **Partnership:** Who are your direct partners? Do you have a binding contract, until when?
....., DD/MM/YY
- **Duration:** What is your duration of involvement in the HoK project? Contract? From when to when (period in time)?
DD/MM/YY/...../..... to/...../..... ,(years/months/weeks/days)
- **Responsibility:** What is your primary responsibility for the HoK project? Your tasks/role in design, management, coordination?
.....
.....
Will this responsibility role change after 2012, when Cordaid's contract ends and the hand-over takes place?
.....
.....
- **Budget:** What are the costs, revenues and/or funding for your necessary facilities and services (overview)?
Subject:, Amount (costs -, revenues +)USD
Subject:, Amount (costs -, revenues +)USD
Subject:, Amount (costs -, revenues +)USD
Subject:, Amount (costs -, revenues +)USD Total:USD

Thank you, we appreciate your time. Contact us by email or phone and to visit the House of Knowledge



09.12.2011

Format Questionnaire and interview for project House of Knowledge
(English/French/Creole)

56, rue Darguin, Place Boyer
Pétion-Ville, Haiti, W.I.
Website: www.cordaid.nl

L'Introduction

La Maison du Connaissance est une initiative de Cordaid et Build Change, en partenariat avec les organisations communautaires et le gouvernement, de construire et de faciliter un centre communautaire où tous les agents peuvent se rencontrer et aborder des questions importantes concernant les projets de reconstruction dans Villa Rosa. Afin de coordonner le processus, nous devons avoir une approche participative avec tous les agents impliqués. Par conséquent, nous avons créé un format de documenter les exigences de votre parti. S'il vous plaît voir à ce que toutes les questions sont traitées de telle sorte que nous pouvons intégrer cela dans notre analyse.

Mon nom est Wouter Pocornie, et je suis étudiant en architecture et urbanisme à l'Université de Delft en Hollande (Pays-Bas). Je suis actuellement en aidant à développer la Maison du Connaissance dans Villa Rosa. Mes coordonnées sont:

Projet: House of Knowledge, Villa Rosa

| <u>Nom:</u> | <u>l'Organisation:</u> | <u>Représentants:</u> | <u>Adresse (de bureau):</u> | <u>Téléphone:</u> | <u>Email:</u> |
|------------------|------------------------|-----------------------|------------------------------|-------------------|--------------------------|
| Wouter Pocornie, | Cordaid, | HoK, | 56, rue Darguin, Place Boyer | 47070433 | pocs26@gmail.com |
| Jip Nelissen, | Cordaid, | HoK, | Pétion-Ville, Haiti, W.I. | 36909952 | jip.nelissen@cordaid.net |

Please fill in your contact information for future communication:

| <u>Nom:</u> | <u>l'Organisation:</u> | <u>Représentants:</u> | <u>Adresse (de bureau):</u> | <u>Téléphone:</u> | <u>Email:</u> |
|-------------|------------------------|-----------------------|-----------------------------|-------------------|---------------|
|, |, |, |, |, | |
|, |, |, |, |, | |

Des questions

- **L'Utilisation:** Que ferez-vous (votre organisation) surtout besoin dans le projet de Maison du Connaissance? Comment allez-vous utiliser? Pour quoi faire?
- **Besoins:** Qu'est-ce que vous avez besoin de la Maison du Connaissance? Quelles installations/services sont prioritaires?
- **de Partenariat:** Qui sont vos partenaires directs? Avez-vous un contrat, jusqu'à quand?, JJ/MM/AA.....
- **Durée:** Quelle est votre durée de l'implication dans le projet HoK? Contrat? De quand à quand (période de temps)? JJ/MM/AA...../...../..... à/...../.....,(années/moins/semaine/jours)
- **la Responsabilité:** Quelle est votre principale responsabilité pour le projet HoK? Vos tâches / rôle dans la conception, la gestion, la coordination?.....
Est-ce que ce changement de rôle la responsabilité après 2012, quand se termine contrat de Cordaid et la main-over a lieu?.....
- **le Budget:** Quels sont les coûts, les recettes et / ou le financement de vos installations et services nécessaires (aperçu)?
Point:, Montant (coûts -, recettes +)USD
Point:, Montant (coûts -, recettes +)USD
Point:, Montant (coûts -, recettes +)USD
Point:, Montant (coûts -, recettes +)USD Au total:USD

Merci, nous apprécions votre temps. Contactez-nous par courriel ou par téléphone et de visiter la Maison du Connaissance



Cordaid est membre de la confédération internationale de Caritas





56, rue Darguin, Place Boyer
Pétion-Ville, Haiti, W.I.
Website: www.cordaid.nl

09.12.2011

Format Questionnaire and interview for project House of Knowledge
(English/French/Creole)

Entwodiksyon

Nan Kay Konnen se yon inisyativ pou Cordaid ak Build Change, nan tèt kole ak òganizasyon kominotè yo ak gouvènman yo, yo bati ak fasilite yon sant kominotè kote tout ajan yo ka rankontre ak abòde kesyon ki enpòtan sou pwojè rekonstriksyon nan Villa Rosa. Pou kowòdone pwosesis, nou dwe gen yon metòd patisipativ ansanm ak tout ajan ki enplike. Kidonk, nou te kreye yon fòm dokiman kondisyon ou pati. Tanpri wè sa tout kesyon yo trete konsa nou ka patisipe nan sa nou analiz.

Non mwen se Wouter Pocornie, mwen etidyan nan achitekti, ak Devlopman Iben nan Inivèsite Delft nan Hollande (Peyi-Ba). Se mwen menm kounye a nan ede yo devlope Kay Konnen nan Villa Rosa. M 'yo enfòmasyon yo:

Projet: House of Knowledge, Villa Rosa

| | | | | | |
|------------------|---------------------|---------------------|------------------------------|-----------------|--------------------------|
| <u>Non:</u> | <u>Òganizasyon:</u> | <u>Reprezantan:</u> | <u>Adrès (biwo):</u> | <u>Relefòn:</u> | <u>Imèl:</u> |
| Wouter Pocornie, | Cordaid, | HoK, | 56, rue Darguin, Place Boyer | 47070433 | pocs26@gmail.com |
| Jip Nelissen, | Cordaid, | HoK, | Pétion-Ville, Haiti, W.I. | 36909952 | jip.nelissen@cordaid.net |

Please fill in your contact information for future communication:

| | | | | | |
|-------------|---------------------|---------------------|----------------------|-----------------|--------------|
| <u>Non:</u> | <u>Òganizasyon:</u> | <u>Reprezantan:</u> | <u>Adrès (biwo):</u> | <u>Relefòn:</u> | <u>Imèl:</u> |
|, |, |, |, |, | |
|, |, |, |, |, | |

Kesyon

- **Itilize:** Se fè nou (òganizasyon ou) sitou bezwen nan pwojè Kay Konnen? Kijan ou pral sèvi? Pou sa pou fè?
.....
.....
- **Bezwen:** Ki sa ou bezwen nan Kay Konnen? Ki enstalasyon / sèvis yo priyoritè?
.....
.....
- **Patenarya:** Ki ou patnè direct? Eske ou gen yon kontra, jouk lè?
....., DD/MM/YY.....
- **Tan:** Ki tan patisipasyon nan pwojè HoK? Kontra? Pou lè yo lè (peryòd tan)?
DD/MM/YY/...../..... to/...../....., (ane/mwens/semèn/jou)
- **Responsablite:** Ki prensipal responsablite pou pwojè HoK? Ou travay / wòl nan konsepsyon, jesyon, kòdinasyon?
.....
.....
Eske se chanjman sa wòl responsablite apre 2012, lè fini kontra Cordaid ak men l 'over a te fèt?
.....
.....
- **Bidjè:** Ki depans yo, resèt ak / oswa lajan ou enstalasyon ak sèvis ki nesèsè (wè)?
Post: Amount (depans -, resèt +)USD
Post: Amount (depans -, resèt +)USD
Post: Amount (depans -, resèt +)USD
Post: Amount (depans -, resèt +)USD Total:USD

Mèsi, nou apresye tan ou. Kontakte nou imèl oswa telefòn ak vizite Kay Konnen:



Cordaid est membre de la confédération internationale de Caritas





56, rue Darguin, Place Boyer
Pétion-Ville, Haiti, W.I.
Website: www.cordaid.nl

Program Assignment & Responsibility Assignment
09.12.2011



Cordaid est membre de la confédération internationale de Caritas

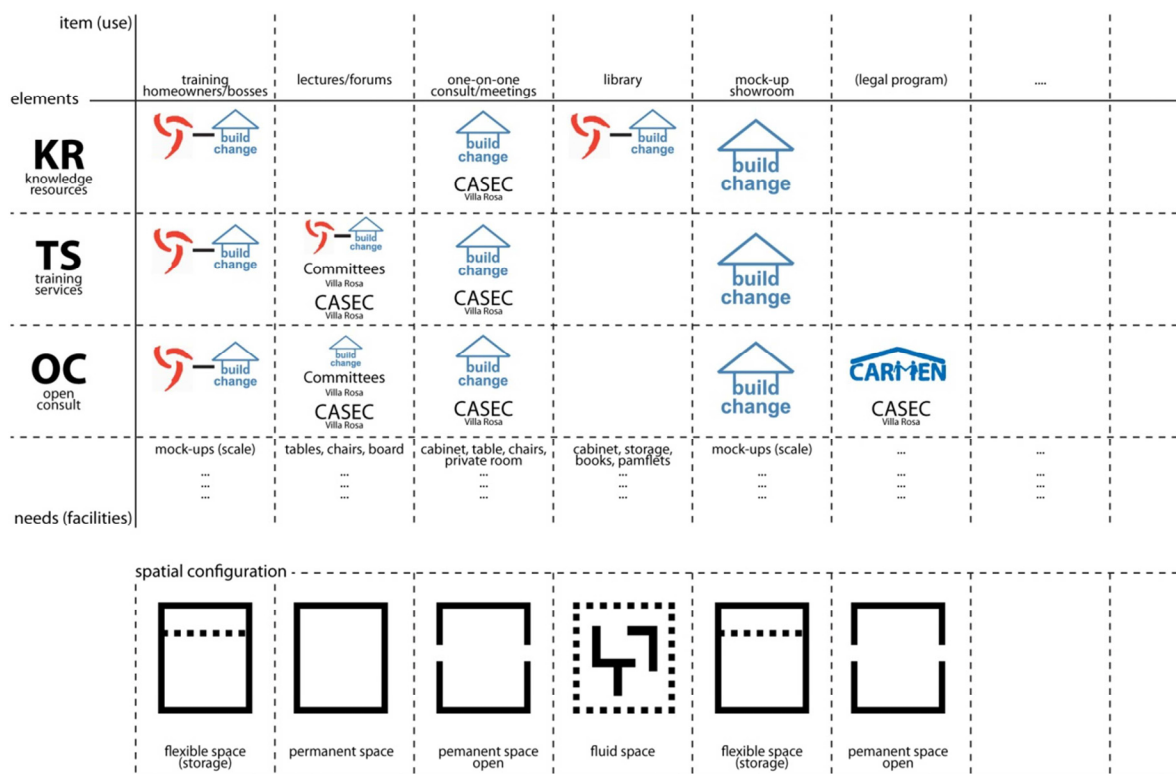




09.12.2011
Program Assignment & Responsibility Assignment

56, rue Darguin, Place Boyer
Pétion-Ville, Haiti, W.I.
Website: www.cordaid.nl

Diagram for Program Assignment:



Note

This is an example of the diagram. It is meant to represent a work in progress and is adaptable in Illustrator

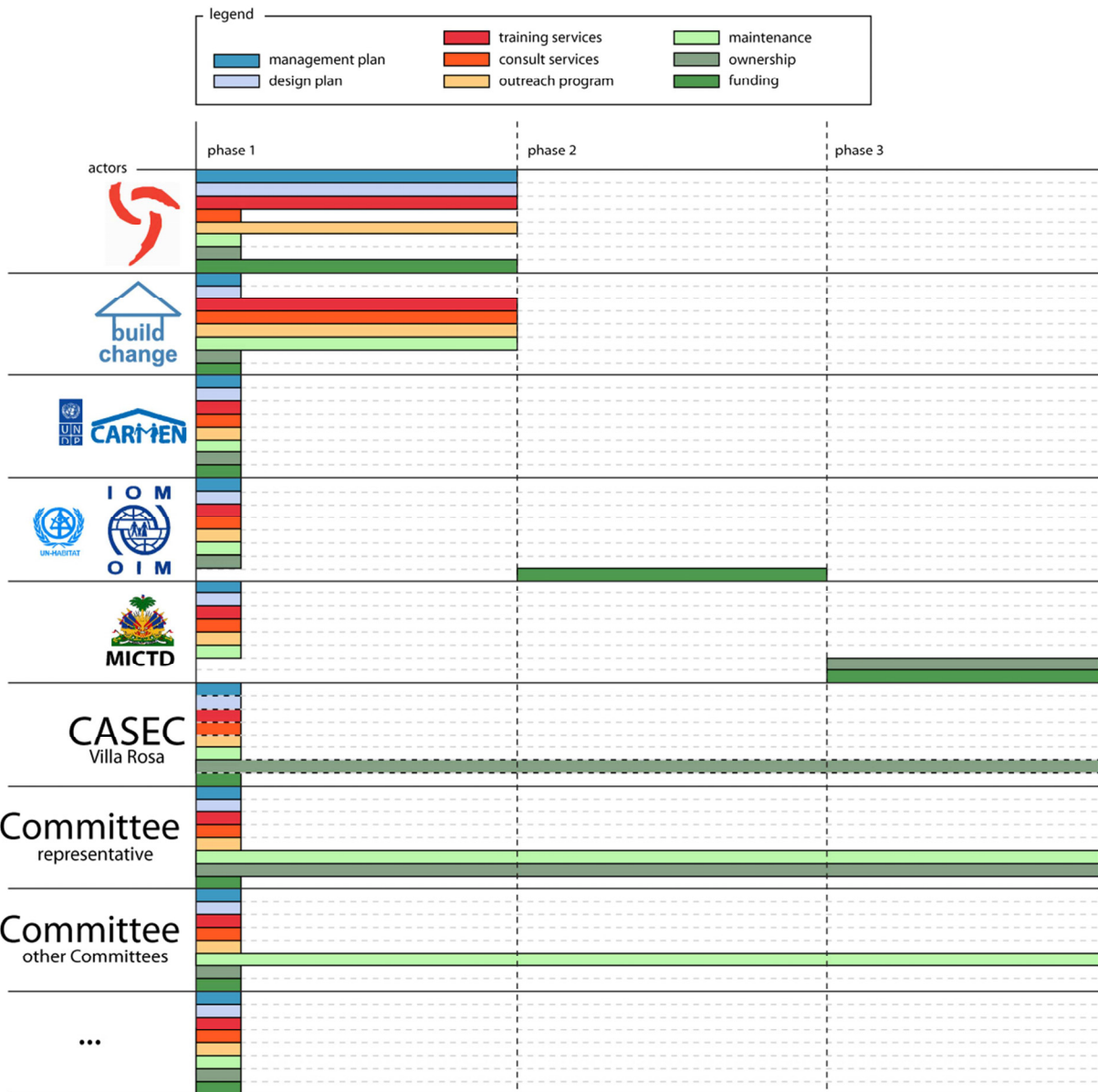
Diagram for Partner Group:



Note

This is an example of the diagram. It is meant to represent a work in progress and is adaptable in Illustrator

Responsibility Assignment



Note

This is an example of the diagram. It is meant to represent a work in progress and is adaptable in Illustrator



Cordaid est membre de la confédération internationale de Caritas

