



**CRITICAL ALTERNATIVE APPROACH
to/within
(POST-DISASTER RE-)DEVELOPMENT:**

Addendum:

Formulating a pattern for a strategy which enables cultural resilience

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“Se met ko kiveye ko.”

It is the owner of the body who looks out for the body.

- Haitian proverb

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ADDENDUM

SUMMARY

In response to natural disasters many international NGOs (Non-Governmental Organization) coordinate the reconstruction of disaster-struck areas. These cross-cultural projects employ groups of professionals from various disciplines, including architecture and urbanism (urban planning). As such, the re-development of a country is exposed to an influx of financial and technical capital and subjected to foreign interests which coordinate the process. Haiti was struck by an earthquake on 12/01/2010 and as one of the poorest and most vulnerable nations of the world, it became dependent on foreign aid implemented by international NGOs. Unfortunately many projects are halted and the progress of reconstruction is heavily criticized to be inadequate effective and not efficient in corresponding to the local situation (the culture, the needs, and potentials). The lack in use of local identity in projects delivered in post-disaster responses, in addition to the lack of agglomeration by beneficiaries of their received aid, indicates the need for alternative approaches to contemporary practice. There is a need for change in the strategic approach. In the main research 'Identity in Post-Disaster Re-Development' a philosophy and approach are formulated on the integration and incorporation of local identity in the re-development of a typical Haitian slum. Here, the departure point for a strategy was an architectural project; an educational public institution, which functions as an agent towards cultural resilience. In order to formulate a strategy with the perspective of urbanism, the departure point is a series of networks. It formulates a pattern of how and where to critically intervene in a specific, complex context.

The slum Villa Rosa is located in Port-Au-Prince (Haiti). This is the case study. It is an area of focus for reconstruction via aid and hence is home to many international NGO-initiated projects. Between 2012 and 2013 (3 years after the earthquake) the re-development discourse moves from the transitional phase to permanent phase in which local organizational capacity is prepared to take over control and coordination of the long-term development agenda. This period; the handover phase, is the right moment to implement planning directed to permanent installments of projects which function as agents towards improving local, cultural resilience. In order to reach this, the distribution of aid is focused on communal gain first in order to reach private gains of beneficiaries second. Aid thus focuses on public-accessible infrastructure rather than private dwellings/shelters. The future permanent development of Villa Rosa is concentrated by improving its public domain and the possibilities of exploiting this domain by its residents and actors through sustainable interventions. In short, it is drawn on the ideal of communal gain through providing (low-threshold) accessible services and tools.

Building forth on the main research, this addendum aims to implement its philosophy on a wider urban scale; (the communities of) Villa Rosa, Port-Au-Prince in Haiti. The pattern for a critical alternative strategy is formulated through additional theoretical research in two chapters 'Revolution: Urban Transformation' and 'Ownership: Agglomeration' which examine global-orientated urban planning

in the context of (post-disaster re-)development in slums. The first explores critique on development, the possibilities of informality, and concepts necessary for transforming and directing the process of urbanization through development. It advocates a critical alternative approach. The second explores this critical alternative approach in cultivating incentives in projects which allow ownership but require communal gain and opportunity. It advocates for agglomeration through organizational schemes and abstractions of governance attached to the projects. The conclusive chapter 'Planning: Pattern for a Strategic Approach' comprises the concepts for cultural resilience in urban interventions with influential organizational schemes. It formulates the spatial configuration needed for a situated, resilient, and sustainable discourse: the syncretized discourse.

The outcome presents a critical alternative approach in strategy within (post-disaster re-)development. It describes the relevance of urbanism and urban planning in this practice. The approach links educational development projects to overall improvement of infrastructure by structuring resilient and sustainable interventions as principal objectives. Incentives are prioritized in organizational schemes in order to argue the applicability of interventions which need to be agglomerated by beneficiaries as well as local government officials and initiating NGOs. Adjacent it argues for a reflexive attitude in planning. These configure situated projects following the social landscape, evolving towards an operational, heuristic, landscape, and finally improving the overall public domain. It corresponds more efficiently to the local (cultural) situation. The prioritization of incentives indicate that this paper reflects on the complexity of intervening in an urban context heavily influenced and depending on informal economic activity, a political attitude which rejects the status quo, and the desperate need for (low-threshold) accessible facilities and services. The arguments are built upon literature studies, empirical findings, and follow a method drawn upon a (pedagogic) approach which connects a situated educational paradigm to a syncretized development discourse. As a critique to the current practice, it enables local identity to be incorporated and integrated in the process of building, planning, and learning.

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INTRODUCTION: 'MORE MOUNTAINS'

In response to natural disasters many international NGOs (Non-Governmental Organizations) coordinate the reconstruction of disaster-struck areas. These cross-cultural projects employ groups of professionals from various disciplines, including architecture and urbanism (urban planning). As such the re-development of a country is exposed to an influx of financial and technical capital and subjected to foreign interests which coordinate its process. Haiti was struck by an earthquake on 12/01/2010 and as one of the poorest and most vulnerable nations of the world, it became dependent on foreign aid implemented by international NGOs. Unfortunately many projects are halted and the progress of reconstruction is heavily criticized to be inadequate effective and not efficient in corresponding to the local situation (the culture, the needs, and potentials). The lack in use of local identity in projects delivered in post-disaster responses, in addition to the lack of agglomeration by beneficiaries of their received aid, indicates the need for innovative approaches to contemporary practice of (post-disaster re-)development. There is a need for change. In the main research 'Identity in Post-Disaster Re-Development' a philosophy and approach are formulated on the integration and incorporation of local identity in the re-development of a typical Haitian slum. Here, the departure point for a strategy was an architectural project; an educational public institution, which functions as an agent towards cultural resilience.

This addendum describes that the concept of syncretism is essential to work within Haiti's culture. It allows for integration and incorporation of local identity in process of production, the product itself, and in the management of a project. In order to formulate an architectural assignment the focus was on the specific facilities and configuration of a platform that functions as an agent in the process of post-disaster re-development (Pocornie, 2012). This project is part of a network. In order to expand on this idea, its network must be further elaborated. It needs an urban perspective. The focus is on local social capital and situated (possible evolving) resources. From this perspective a strategic alternative approach formulates how and where to strengthen cultural resilience.

More mountains'

It is not uncommon to fall subject to pessimism regarding progressive development via urban planning in Haiti. The living conditions are so severe, the resilient natural resources largely drained/deforested, that progressive development seems out of reach (Pocornie, 2012, 4-7; Diamond, 2005, 329-330; Davis, 2006, 142-146; Sbert, 2005, 215). Concerning the moment of post-disaster re-development, the hopeful counterpart of this pessimism is the romanticized idea which describes 'crisis' as an 'opportunity'. Opportunity to dramatically improve the situation with the temporary influx of technical and financial capacity. It then adds to the idea of 'building back better'**. Again, directly opposing this idea is Haiti's experience

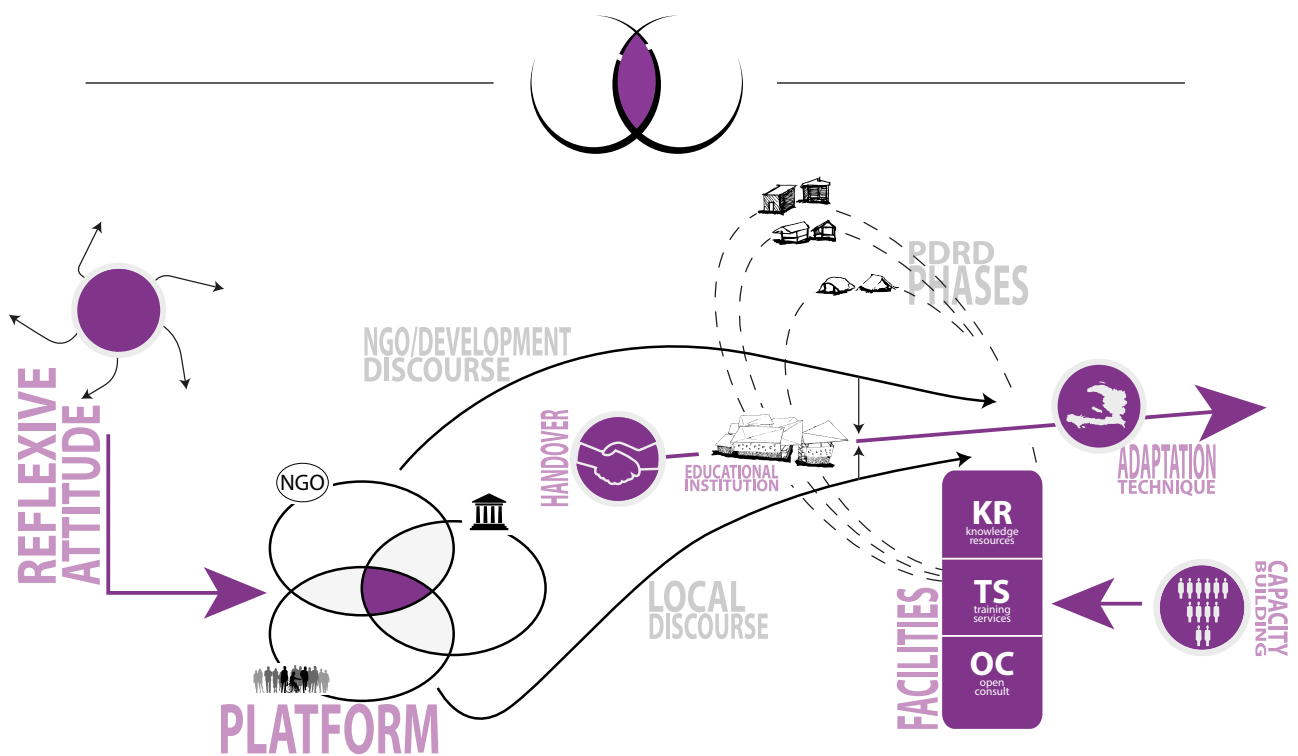


figure 1 - Genesis of paradigm

The architectural project of the main research is an educational institution. It is a center point within the syncretized (new) development discourse where the local discourse and temporary NGO/development discourse meet in order to bridge the handover phase. Regarding planning it operates within the various phases of post-disaster re-development, since many beneficiaries are still in tents (relief), some are receiving shelters (transitional), and others are constructing permanent dwellings (permanent re-development). It operates through a set of facilities, a hybrid program consisting of Knowledge Resources (KR), Training Services (TS), and Open Consult (OC). These are built in a way to provide tools for capacity building. The reflexive attitude, which is needed in the practice as a sort of trial-and-error method and incorporating reoccurring feedback and input, is essential in constructing a organizational scheme (the platform). The urban project in this thesis encompasses the educational paradigm but needs further exploration to cover a wider territory. Hence this paradigm is used to develop a network-based spatial strategy.

over the course of time with foreign interests and macro-economic and political interventions (Pocornie & Amerongen, 2012). In short, this moment of crisis presents temporary increase of capital and attention which could deprive those affected of opportunities to rebuild themselves, but could also empower them to address those mechanisms in Haiti's power structure mechanism which are part of the core reasons for the nation's vulnerability. This is a confrontation. Cross-cultural interventions, as good as they may be intentionally, are subjected to a psychological field of tension based on an history of oppression and exploitation. How is urban planning possible with an inadequate government and this communal psyche (generalization) which rightfully distrusts major foreign interests?

Parallel to this, urban planning in Haiti cannot follow a conventional top-down approach as is custom in primarily Western(ized) societies. The overall dominating forms of urbanization in countries in the South such as Haiti are happening too rapid and the absence of monitory apparatus in turn leave little secure arguments for urban planning to depart from a conventional top-down approach. In Haiti, the informality of economic activities, social networks, housing, etc. dominates the situation in which urban planning aims to intervene. Following a shift in focus in the practice of urbanism, urban planners must adapt a new approach; e.g. Boelens' 'outside-inward' approach which outlines the actor-network planning approach (Boelens, 2010, 30-31), which adjusts by having the ability to be influenced by a dynamic context dominated by informality. Haiti's slums present a context heavily influenced and depending on informal economic activity, a political attitude which rejects the status quo, and the desperate need for (low-threshold) accessible facilities and services. Aside from responding to the psychological field of tension, cross-cultural interventions must deal with a context of uncertainties. Could urban planning compliment discourses of development by bilateral/multilateral agencies and NGOs? Or is it possible that Haiti's situation demands a dramatic alternative which finds another way to incorporate bottom-up strategies to enforce the mass, marginalized, population who traditionally benefited too little from preceding cross-cultural interventions (i.e. aid)?

The danger is that the current post-disaster re-development discourse will eventually follow this pattern of not reaching their intended target group of marginalized people. The reoccurring side-effects is a vital point of criticism on development (Gow, 1996; Rolnik, 2011). Principles of sustainability are lost due to the problematic situation. Therefore even projects directed solely on strengthening the resilience of local communities, Government institutions, and improving development discourse could be detrimental if not executed and allocated according to critical local needs. The attention to detail in these intervention are epitomized in the vital handover phase. This phase marks the departure of many NGOs from Haiti. In fact, Haiti is commonly referred to as: 'the Republic of NGOs' and the increasing presence of international NGOs has brought forth many controversial issues further complicating trust and collaboration prospects (Pocornie & Amerongen, 2012). Regarding urban planning this trust needs to change drastically. In order to bridge the handover phase the local capacity is targeted to carry out the re-development discourse and should have the physical tools to do so. Whether or not the remaining presence of NGOs and UN peacekeeping mission (MINUSTAH) is improving or hurting Haiti's self-stimulated re-development, the emphasis is on which tools are needed and how these should be implemented to have local capacity equipped and in control. Therefore when the NGO presence decreases and coordination is handed over, the question is who are these local actors in control? How is the power structure configured effectively, efficiently, and able to expand (Pocornie, 2012, 87-92) in order for Haiti's urban areas to become more resilient to hazardous events in future urban development?

***note: building back better*

a saying applied generally to state that the reconstruction should be improved in comparison to its original state

Pessimism casts a shade on Haiti's reconstruction mission. Haiti remains dependable on foreign aid (Pocornie, 2012; Government of Haiti: PDNA, 2010, 1-18) and whether foreign intentions innately are philanthropic, opportunistic, anthropological, social, political, or economic –it is strong enough to dominate and influence urbanization processes in Haiti as well as other Third World countries. Urbanism must deal with the problems described in this paragraph, which are most likely just a few amongst many. An Haitian proverb illustrates this: "After the mountains. More mountains".

Re-development as critique on development

As mentioned in the previous paragraph the moment of crisis is a moment of opportunity. The crises; housing, health, economic, etc., present a large demand of projects which will benefit those who can supply. The critique on development projects, including those in post-disaster (post-crisis) (re-)development, is justified when it points out that the major causes for situational poverty and vulnerability are not addressed nor attacked within/via development projects (Davis, 2006; Bebbington, 2004).

This research critiques the archetypical development discourse for lacking a proper situated paradigm; for missing local identity throughout the discourse of development. This notion corresponds with various views and specifically to the theory of 'post-development' ('postdevelopment'). According to post-development theory there are various points of view in criticizing the practice of development which demand drastic changes in discourse.

For one, (cross-cultural) development holds the unequal and detrimental social configuration in place through hegemony in power structures. This represents generally the Western-Northern hegemony over typically the Third World. They have traditionally shown to undermine any real progression (i.e. improving resilience; capacity building) and constructive self-development for those most vulnerable, who are the conventional target groups of aid/donor agencies (Sachs, 2005; Escobar, 1995). It fails to create desired results and instead produces undesired results through its set paradigm (way of thinking and method of operating). In the case of Haiti foreign interests have been a major part of the nation's evolution since Columbus (Pocornie & Amerongen, 2012). Alongside domestic power structures this form of oppression has traditionally been part of Haiti. Haiti still depends on development. Haiti depends but also aims to attract foreign interests for investments. Both domestic as well as foreign rule have exemplified to keep in place hegemony in power.

Second, the execution of development is often lost in greater detail. The general critique, self-formulated by multi/bi-lateral aid agencies such as OCHA (UN), describes the vital gap between drawing up plans and execution on the ground. The effectiveness and efficiency is obstructed by the lack of physical proximity (Bhattacharjee & Lossio, 2011). In the main research the idea of 'community situated organization' (CSO) was proposed (Pocornie, 2012, 67) which promotes close proximity to target areas and groups. In short, it critiques the direct participatory efforts in (post-disaster re-)development discourse.

The criticism on development is somewhat of an easy thing to do because the complexity of practice is very intense. In a situation where social constructs are the vital spine in any discourse, i.e. there is no technical, political, framework to draft from and the informal activities are preserved rightfully by those who depend on this for their own way of doing things, the situation is susceptible to (social) manipulation. Therefore, much of the criticism on development in general has to do with the inequity and susceptibility to corruption. The critique itself generalizes

most of development and when proposing alternatives it offers situations where exactly the same unforeseen outcomes ('side-effects') could exploit the situation (Sachs, 2005, 111-126). It is a set of paradoxes. On the one hand to argue not to intervene and not identifying problems would mean the situation could solve itself and there is no malice intent either way. Davis, who is critical of self-help ideology, describes this as foolish: to first consider the slums problematic places of despair and then as independent and capable of looking after themselves (Davis, 2006, 70). On the other hand, also the interventional powers disrupt and may be invested with this malice intent, consciously or even subconsciously. On the one hand intervening entirely through grass-roots organization (bottom-up) and dismissing top-down influence (policies) would be drafted on very effective and sovereign grass-roots organizations. On the other hand stating that local social/human capital is overestimated or even dismissing its effectiveness (and efficiency) would indeed label the poor as 'underdeveloped'; hopeless, and incapable. Such polarized views are in line with the extreme thoughts sprung out of Modernity (peaking during the 1950s –1980s) in the Western world. Views which aim to rigidly shape urbanization processes and living/working conditions to subsequently shape society. This does not work, especially in situations such as the slums of Port-Au-Prince. Impoverished areas indeed need aid. Critical areas need revolutionary alternatives to rebuilding. Third World critical situations need a paradigm to respond to implemented development 'order' (stemming from Modernity and neo-liberal policies). Simply put, the need for a paradigm with an alternative discourse in development is situated, localized, as a project within strong influential globalization processes (global-local nexus). The need for change is focused on changing the archetypical discourse of development to new ways of relating capital, resources, actors, and ideas. It should aim towards a syncretized discourse for operation and control (Escobar, 2005; Rahnema, 2005). A syncretized discourse that within itself draws on the opportunities via dialogue; corresponding to Freire's concept of 'dialogics' (Freire, 1970, 85-124). The critique on post-development imposed on itself is that the discussion must address the heterogeneous conditions of the interaction between post-colonial (mostly Third World) targets and neocolonial interests. Development is taking place through such a variety of means, it defies easy categorization. Geographical and historical continuities, patterns, must be taken into account when dealing with strategic alternatives to (post-)development (Sidaway, 2007).

The theory of post-development does critique development the way development in generally needs to be examined. It focuses for a large part on the semantics (Sachs, 2005; Rahnema, 2005; Escobar, 2005; Nandy, 2005; Sbert, 2005; Illich, 2005; Latouche, 2005; Gronemeyer, 2005). This is fair considering the social, implicit, definitions are commonly used as promotions to attract donors or justify intervening. This addendum is aligned with the distilled idea that development should target the needs of marginalized communities through provision of services which enables structurally better building. Hence, this addendum principally focuses on infrastructure and the provision of services in the (post-disaster re-) development of Villa Rosa, Port-Au-Prince in Haiti.

Interventions with unprecedented technical and financial capital (opportunities) must be able to install projects that are, and allow, improved ways of construction and living ('building back better'). For example, a physical installation of solar-power panel roof structures which brings energy sources to the community. This exemplifies a long-term intervention which the local resources and capital currently cannot afford. It represents the type of interventions that affect a large audience since the introduction of sustainable energy sources can spark new (short-term) entrepreneurial minds. However this economic focus is not the main objective.

Described in the main research as 'seizing the moment' (Pocornie, 2012, 87-92) the question confronting interventions is: Can cross-cultural interventions ignite a new direction for the development discourse? While the post-disaster re-development discourse moves towards permanent-orientated construction, this (re-)development discourse must be rooted in the local situation and exploit the unprecedented influx in technical and financial capital. Its ideas, concept and principles, methodology, and execution are formulated, critically, in an alternative way of thinking within development.

Towards an educational situated paradigm

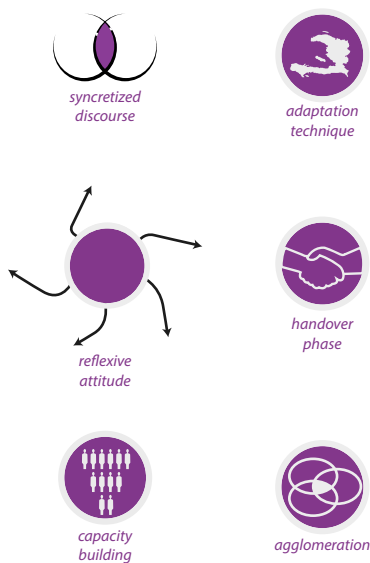
Post-disaster re-development eventually reaches its final phase: permanent re-development when the reinstating of pre-crisis, "generic", development discourse is desired. This situation also deals with foreign interests, only far less than the during post-disaster phases. As mentioned before, Haiti is dependent on these foreign interests. (External) aid has been a major input in urban development and provision of many services and it is the essential motor behind the reconstruction mission (Government of Haiti: PDNA, 2010, 18). As mentioned in the main research the problem is not whether or not to continue with development projects and leave the post-disaster re-development mission entirely up to those affected –rather it is to critique the archetypical discourse of development, including the cultural implications which halt the execution on the ground. It is to formulate an alternative focusing on a paradigm shift which directly empowers bottom-up approaches and strengthens rooted assets such as local social capital and the development opportunities it provides. It must be an integrated approach, both bottom-up and top-down. An alternative; aimed at the integration and incorporation of local identity in the process of post-disaster re-development. As well, drawing on an pedagogic philosophy** connected to the provision of tools and services attached to interventions. This alternative is the situated educational paradigm.

**note: pedagogic philosophy drawing on situated education described in the main thesis, and Freire's concept of 'dialogics' and 'conscientization'

RESEARCH DESCRIPTION

Problem Description:

This research paper is an addendum following the main research: Identity in post-disaster. The main research posits the various ineffective, inefficient, discourses of development as central problem. It illustrates the absence of the integration of cultural resilience in post-disaster re-development. In order to explore solutions, also for (generic) development discourse, a situated, pedagogic philosophy was introduced. This addendum bridges the formulated philosophy to an broader perspective of urbanism. It formulates an alternative strategic approach in cross-cultural interventions in urban networks. The philosophy necessary is described as a ‘situated educational paradigm’: which connects generic education-orientated development initiatives to social capital accumulation (building) in reconstruction. It considers social capital as a valuable asset and the principal point for departure. The overarching theme; education, and capacity building are utilized in order to reach an outcome of strengthening the resilience of communities and design urban structures according to principles of sustainability. It examines critique on development, mostly directed at the inadequacy and lack of detailed comprehension of social implications. This critical approach towards the problem of non-syncretized development discourse is also advocating the relevance of urbanism within (post-disaster re-)development.



Research key glossary - Terms/ concepts:

- Syncretized discourse: a development optimized by integrating NGO-initiated discourse and local urbanization discourse
- Adaptation technique: Haitian identity in processes of production: adaptation technique based on syncretism
- Reflexive (attitude): a methodological concept for situated, on-site discourse
- Handover phase: the phase which bridges the transitional phase to the permanent phase in post-disaster re-development (generally focusing on exit strategies)
- Capacity building: building up assets and accessibility to resources to mitigate risk and improve resilience
- Agglomeration: a sense of ownership, in a co-operative approach while recognizing different identities (e.g. goals, customs, other cultural ways)

figure 2 - Concepts to/within (post-disaster re-) development

Research Question:

How is a pattern for a critical alternative approach formulated for a spatial strategy within (post-disaster re-)development?

- *Project:* Patterns for a spatial strategy within (post-disaster re-)development
- *Period:* Re-development Phase, long-term (5 to 20< years...)
- *Time:* post-earthquake (12/1/2010) – 2011-2013
- *Place/case study:* Villa Rosa, Port-Au-Prince – Haiti
- *Target group:* 1) local active actors; 2) public domain (communities)
- *Sector of focus:* (Relief &) Development (by int. aid)

- *Input:* Educational situated paradigm
- *Output:* Patterns for strategic intervention on urban scale in post-disaster re-development
- *Outcome:* Strengthening the resilience of communities and provision of tools (interventions) based on principles of sustainability

Research goals

The main goal is to formulate of critical approach and conditions needed for designing a strategy. This should enable the re-development discourse to strengthen the resilience of communities and is based on principles of sustainability. As a case study this project explores Villa Rosa as target area for an alternative to development projects such as slum upgrading, building primary schools, and constructing community centers. Therefore it deals with global-orientated topics such as dealing with informality and adjusting the focus within urbanism to forces of urbanization such as slumming. The scope of the research is listed via a set of goals:

- *Formulating a critical alternative approach within (post-disaster re-)development*

- *Advocating the relevance of urbanism within (post-disaster re-)development*
- *Strengthening resilience of the communities and applying structures based on principles of sustainability*
- *Exploring an education-orientated development approach to transform a community's infrastructure*

METHODOLOGY: ADDEMDUM

The methodology of this research addendum builds forth on the methodology described in the main research. An important lesson learned from this methodology is the interpretation of action research in the practice/study of post-disaster re-development. This interpretation describes embodying a 'reflexive attitude' in research and planning (Pocornie, 2012, 14-15). Reflexivity is imperative to deal with a context of uncertainties, in addition to the 'trial-and-error' approach in design which was observed to work effectively in compared to abstract design presentations. A reflexive attitude directs to continuously reflecting and incorporating feedback through a process of producing a development project.

Similar to the described methodology in the main research this addendum builds up argument from a theoretical framework and empirical studies. The preliminary phase, before departing to Haiti, focused mostly on cultural resilience, history, critical regionalism, and vulnerability/risk to natural disasters. The fieldwork phase, doing empirical research, provided essential insights to Haitian culture, the practice of relief & development, as well as mapping the area of focus: Villa Rosa. Through an extension of stay via an internship at Caritas Cordaid (Port-Au-Prince) the empirical findings grew substantially. Primarily because of conducting interviews with inhabitants, NGO/CBO workers, Government officials, and various Haitian residents/workers active in the area. The interviews/meetings, structured interviews, and workshops are included in Appendix B: Meeting Reports in the main thesis. Observations and case studies are included in Appendix A: Observation Reports. The internship is included in Appendix C. During the fieldwork phase the complexity of implementing projects on-site became very visible. The central lesson learned from fieldwork is to equip a reflexive attitude.

This addendum reflects on these findings, through the perspective of urbanism and in order to argue its relevance in post-disaster re-development. The post-production phase expanded the theoretical framework and this additional literature review was added in order to critically examine an alternative strategy within (post-disaster re-)development. It recognizes the limitations of projects and existing models of development in the area of focus. Therefore the critique and approach towards an alternative strategy focuses on Villa Rosa as a case study. It signifies a urban settlement in a Third World country, dependent on international aid, and expressing vast urbanization in the form of slumming.

Approach: Situated paradigm

The goals set for this addendum reflect a social-orientated approach in urbanism. This is due to the social nature/orientation of common advocated solutions concerning slums (Rolnik, 2009; Bebbington, 2004; d’Cruz, & Satterthwaite, 2005; Escobar, 1995, 215; Hanson, 2013; Willis, 2009; Steele, 2011). Slumming is considered as an intensification of urbanization, a typical urban tendency. It poses a relevance to studies within urbanism. Furthermore it complicates advocated solutions seeking to build up social capital and human capital. In short, the social networks are interesting mechanism to work with or towards when planning interventions in these urban locations but have to be explored critically.

How to go about achieving those results and desired outcomes from the formulated goals? The first step is to start from the potential of exploiting the social and human capital. It means to adjust the approach in urban planning from a dominating top-down planning towards a network-orientated development of strategies which enables the social capital to carry out processes of development. Recognizing the potentials of social and human capital is in line with some of the theory of contemporary urbanism focusing on an actor-network approach (Boelens, 2010). Adjacent the evident self-organization, self-help, of slumming is argument for the promotion of self-reliance. This fits neoliberal arguments for free markets and less State regulations. Therefore this addendum’s approach examines critique directed towards these neoliberal policies, foreign interests, and most all development –in order to critically define an alternative strategy.

As such the mission of Haiti’s reconstruction poses a relevant need for urbanism in general. It demands an approach to install projects which enable additional urban development projects. It demands an approach which critically reflects on the qualities of strategic planning of professionals and participation of beneficiaries, or better yet future active actors. Essentially an approach which critically adapts to the current urban revolution (i.e. slumming) and aims to install tools to empower active actors. This empowerment is structuring a path towards ownership. Meaning, a real improvement of accessibility to services, materials, and institutional capital which enables the future resilient and sustainable development of the target area. The reflection, advocating the relevance of urbanism within (post disaster re-)development, is spatial. It must formulate a pattern in order to spatially structure an operational landscape.

The claim to the city is a force to which urban planning must respond. It could do so by translating the spontaneous and sporadic tendencies of urbanization towards a situation-specific defined order. The public domain of Villa Rosa is the focus for forthcoming interventions.

The approach is reflective. The derived concept of syncretism holds the essential component in the method of integrating and incorporating local identity in post-disaster re-development (Pocornie, 2012). In order to relate the local discourse to the NGO-initiated development discourse, and vice versa, the integration and incorporation of local identity should focus primarily on the process of production. It does so by establishing concrete influence; input to output (and desired outcome) on execution and operations. To conclude, the threefold approach aims for: syncretizing (relating), reflexive, and agglomeration.

Structure: Towards a strategy

This addendum subdivides additional research in two theoretical core chapters 'Revolution: Urban Transformation' and 'Ownership: Agglomeration' which examines future urban planning in the context of post-disaster re-development in slums. 'Revolution: Urban Transformation' describes the multilayered problematic situation of intervening in urban areas in Haiti. In addition it relates the interventions to the global-local nexus, primarily by illustrating the foreign interests in Haiti. Furthermore this chapter explores possibilities of informality. The chapter as a whole integrates critique on development and weighs the 'pros and cons' of cross-cultural interventions. Chapter 'Ownership: Agglomeration' explores the approach in cultivating incentives in projects which allow private gain but promote communal access, use, and opportunity as paramount. By using education as an overarching theme, it explores the organizational schemes of education-related development projects to extend the gains towards the communities of Villa Rosa. These gains are directed at building up institutional capacity via social and human capital. These chapters are the theoretical framework, arguments, for formulating a pattern for a critical alternative strategy in (post-disaster re-)development. These are formulated in the final, conclusive, chapter 'Planning: Principles for a Strategic Approach'. This chapter lists and breaks down the pattern for the design of a spatial strategy through themes, interventions, their properties, and how they relate. By doing so it is the foundation to structure a physical and operational (organizational) network, respectively a network of urban interventions accompanied by an abstraction of governance.

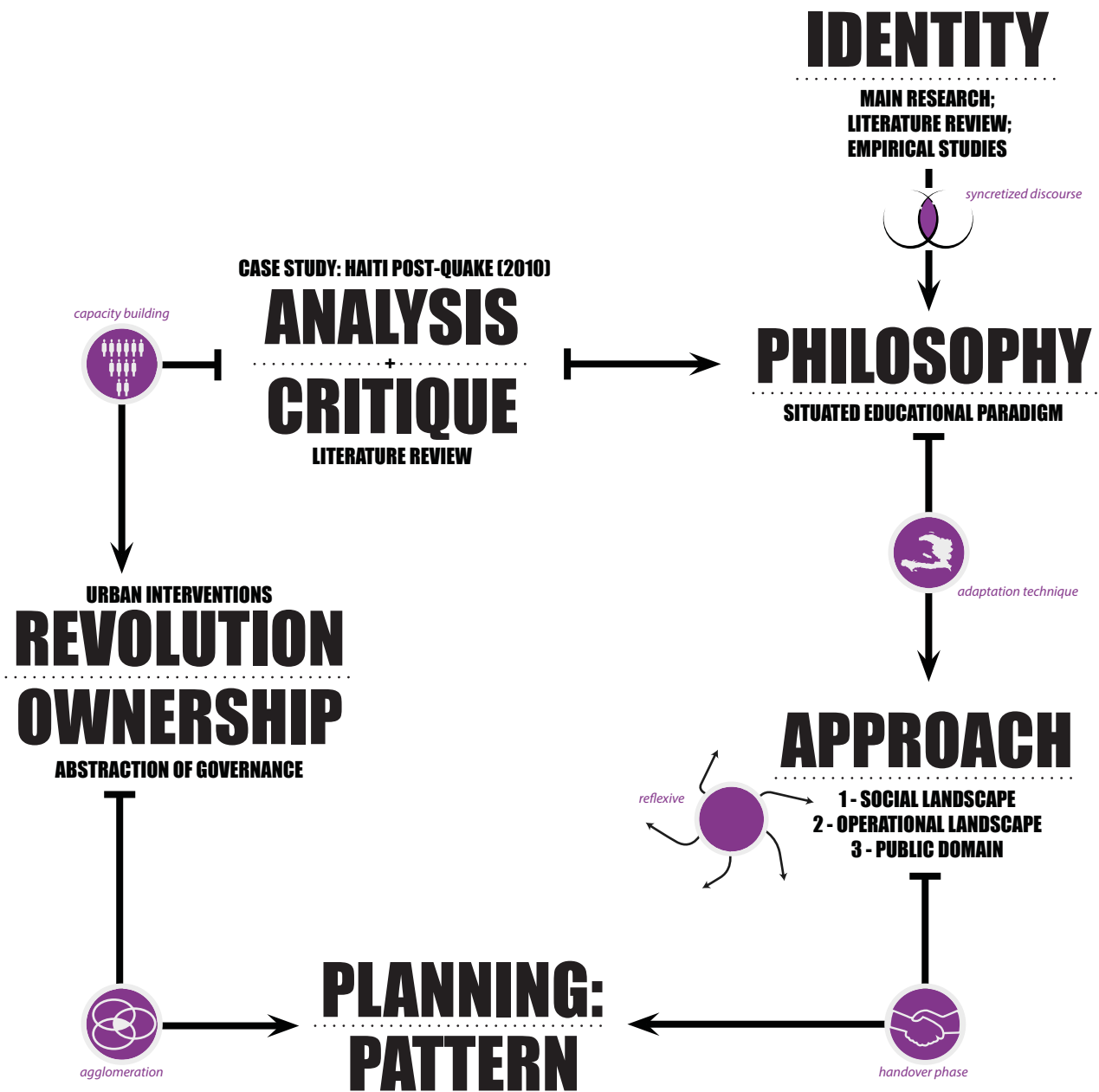


figure 3 - Methodology: addendum

This research formulates a pattern for planning in (post-disaster re-)development. It builds on preceding work where the integration of (local/cultural) identity in post-disaster re-development was formulated through the concept of syncretism. This nucleus of generic Haitian production allows the Haitian culture to adapt to external resources, combine with local, and enable a new, a third, discourse of production.

Departing from education as overarching theme in development, a philosophy is used. This 'situated educational paradigm' bridges generic development projects via critical capacity building to a reflexive approach.

Through critical analysis of development and empirical studies of the case study area, Villa Rosa, urban interventions and abstractions of governance are described in a critical, revolutionary, alternative approach in (post-disaster re-)development. This uses the concept of agglomeration.

These approaches direct towards cultural resilience and sustainable development. They formulate the pattern needed within planning.

REVOLUTION: URBAN TRANSFORMATION

There are multiple forces which shape societies. Forces within urbanization. Forces within geo-politics. Forces which transform space on a regular basis. The influential character of actors involved in the transformation of space can shift these forces. Their influence could be revolutionary. Space is a social product, it is produced. Revolution is considered as shift in power, when these influential forces become apparent. From various angles the idea of something new, revolutionary, is used in this addendum: Lefebvre's urban revolution (Lefebvre, 2003), 'self-organization' as the next era/phase in urbanism (Portugali, 2008), and within the organization of (post-disaster re-)development (Sachs, 2005, 111-126, Escobar, 2005; Maguire, 2009; Nandy, 2005, 300-303; Rolnik, 2012). Concerning the reconstruction mission of Villa Rosa in Haiti, the key element is the force of urbanization known as slumming. This thesis considers this a interpretation of the Lefebvre's writings on the "urban revolution" through social impact ("urban society") (Lefebvre, 2003, 1-6). Lefebvre in the 1970s drew up a series of urban transformation through forms of social order. The countryside/rural (feudalism order), the industrial (paternalism order), and then the forthcoming urbanization in an urban revolution: the urban (Lefebvre, 2003). Haiti's population, despite a strong rural-urban migration, remains for ca. 40% dependent on agriculture (US Central Intelligence Agency, n.d.). Future urbanization trends indicate further explosion/implosion of cities (i.e. primarily slums). Given its unique history and vulnerable/poor situation the need for revolutionary change concerning the urbanization is inevitable. The urban dense settlements hosts huge concentration of social capital for this change. However adequate facilities and the access to such tools where people could gain ownership of the local situation are scarce. What does such a contextualization mean for the forthcoming years in Haiti's recovery following the recent earthquake? The forces for change are examined through the relevance and potential of urbanism within development. Therefore the focus is on slumming in this paragraph. This chapter elaborates on the need for an strategic, revolutionary, alternative in development by examining foreign interests, the psychological field of tension and context of uncertainties, the recognition of informality, and the approach towards cross-cultural intervention which bridge the handover phase.

Slumming & urbanism. Slumming has been a key point of studying urban development and is increasingly becoming relevant in academic circles and amongst students worldwide. "Cities are complex self-organized systems that are in essence unpredictable and [un]controllable; even if sufficient data and the most advanced technologies are at hand". How cities and inhabitants respond to shocks and crises is a important social issue. Cities and urbanization add to the increasing vulnerability of the inhabitants and the nation. This is a relevant topic in contemporary studies in complexity theory of cities and urbanism (Portugali, 2008, 35). Self-organization is a result of the way urbanization has taken place. The urban revolution according to Lefebvre is how urbanization primarily dictates

societies' way of life. The urban has supplanted industrialization as the force of change and driving force behind capitalism. The process of urbanization creates the conditions for capitalism rather than urbanization being the result of these conditions for capitalism. Lefebvre uses the urban as a global phenomenon –and not just the city. It shapes societies. So, the urbanization happening globally and influencing the societies is considered a urban revolution. Lefebvre argues that the 'urban' is not comprehensible in its totality by specialized science, including the failed attempts to do so by interdisciplinary efforts. Adjacent he considers society as a people too passive to directly be involvement in planning. This passivity is partially caused by the imposing ideologies of urbanists and architects and also by generic overruling political institutional power. The 'urban' as Lefebvre perceived in 1970s is a revolutionary shift from the influential paradigms originated from paradigms related to the times of industrialization. Therefore scientific studies cannot comprehend the many other ('Other'/'blind spots') influential forces at play (Lefebvre, 2003). Historically seen Haitians are not inexperienced in claiming their rights. There is a passivity, as Lefebvre points out about societies in general, but relatively different. The overruling political, institutional power in areas such as Villa Rosa is currently made up by the proxy-state**. The slumming is already a radical, self-initiated approach of the urban but the reconstruction mission introduces a powerful contrast in how urbanism/planning deals with regulations on the political top and the rebellious nature of the inhabitants on the local level. In order to argue an alternative approach in (re-)development, historic and geographical patterns must be taken into account (Sidaway, 2007; Escobar, 1995, 21-54). Haiti has experienced an unique emancipation since it abolished slavery in 1804. Similar to other enslaved nations of the region, Haiti's historic urbanization process follows along linear colonial structures orientated to the port-cities as central nodes. The mercantile pattern and export-orientated planning is still prevalent as the urbanization evolved from times of slavery, through emancipation, towards the Modern era (Potter, 2000, 23-48). This 'Plantopolis model' however, in contrast to the other regional enslaved nations, evolved along the abrupt freedom in Haiti (Pocornie & Amerongen, 2012). The absence of national or regional planning in free and liberated Haiti brought forth the individual, family-orientated, self-sustaining, small-scale agrarian character of typical Haitian rural and urban planning. This *lakou* character is still evident when visiting and observing the slums in Port-Au-Prince. It obstructs significant self-initiated interventions in the public domain, i.e. infrastructural, provision of services, environmental sustainability, etc. Therefore, dealing with planning the level of politics must be addressed. On the international scale the influence of foreign interests and the experience of the ruling powers with the 'urban revolution' needs to be considered. In addition, dealing with planning on a local level would have to address the *lakou* character and strictly private, family-orientated interests of the target group.

Slumming & development. Urbanization is rapidly increasing around the world, especially in the Caribbean and Latin America where 75% of its population now lives in cities (UN-Habitat, 2003, 10; O'Donnel et al., n.d.). Slums are direct results from the increasing demand of housing. The urban poor mostly inhabit the slums and the practice of development focuses on this target group. Multi/bi-lateral aid agencies such as UN-Habitat are studying global urbanization trends which shape slums. In addition to how 'generic' development addresses this major pull from the countryside to the cities. Adjacent, from the critique corresponding to that of post-development writers, the UN-Habitat critically assesses their methodology and constantly seeks new ways of thinking, approach, and execution to deal with issues such as slumming and the housing crises around the world (UN-Habitat, 2003). The level of detail in approach depends largely on the context,

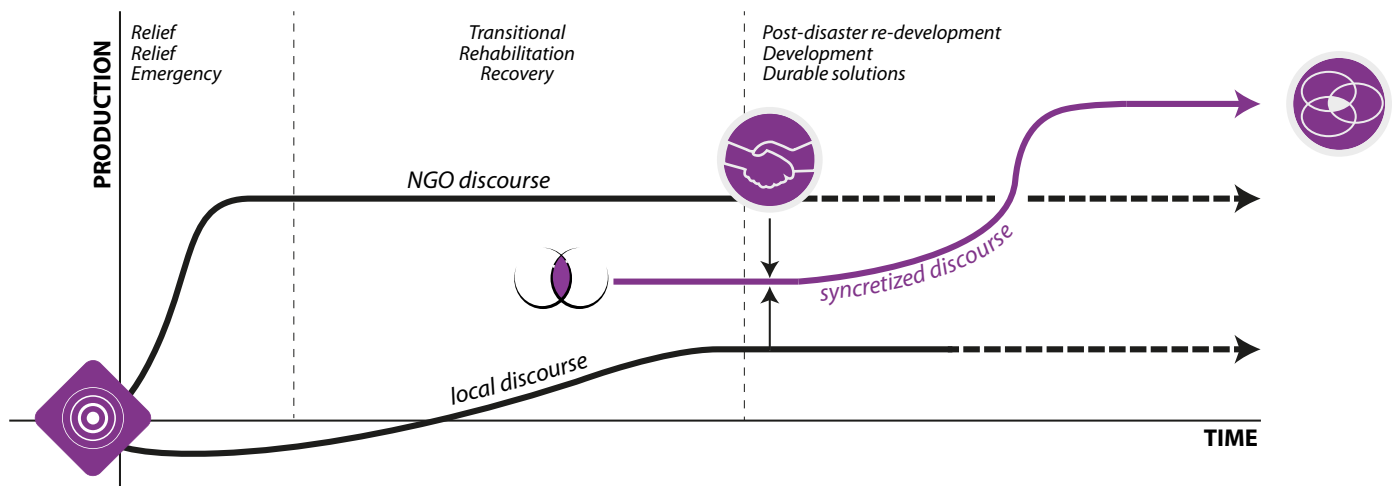
**note: proxy-State

Government of Haiti, multi-lateral agencies World Bank & IMF, and the UN

especially the political context. Potential solutions to the housing crises as proposed by Rolnik (United Nations General Assembly Human Rights Council) illustrate the need for alternative approaches within development. Her annually reporting indicate a more critically examined approach towards assessing needs (Rolnik, 2009; Rolnik, 2010; Rolnik, 2011; Rolnik, 2012). At the core of the slumming problem, also relating to post-disaster re-development, is the factor of vulnerability (risk = hazards x vulnerability). Slum dwellers, often illegal occupants or squatters, inhabit the most vulnerable places (Davis, 2006, 121-122; Willis, 2009, 403). The impact of hazards, which then become disasters when they are destructive, indicate the social dimension of vulnerability as Davis illustrates with ‘classquakes’ (Davis, 2006, 126). As development targets the urban poor; e.g. by poverty reduction, equality, and other social issues, the slums are putting the aid agencies in a quandary. In order to help, these agencies imply the inadequacy of the government and support the radical squatting of land by the urban poor. Adjacent, the idea of giving/providing commodities could help significantly but is almost unthinkable to exclusively reach the target group of urban poor. The criticism on development directs towards other strategic approaches which help to transform urban settlements but it would entail a drastic shift in approach.

Slumming & post-disaster re-development. Post-disaster re-development is dealing with the aftermath of the relief and transitional phase while it connects to the future, long-term, development. As mentioned before, it emphasizes on the handover phase, where control and coordination is idealistically intended to be handed over to local institutions. Realistically, development in itself will continue to be initiated through global economic markets and therefore will not be completely domestic in planning. Except for the slumming. The execution on the ground indicates that the reliance on development is orchestrated mainly through political influence while the local situation utilizes a more survivalists’ mentality towards urban planning (Hansen & Vaa, 2004, 140-142; Escobar, 2005). Therefore many of the meetings with NGO workers conducted in Villa Rosa indicate the shift towards enabling the self-constructive methods, i.e. slumming, in urban Haiti (see Appendix B: Ugo Blanco, Ester Ruiz de Azua, Gwendoline Mennetrier; Appendix C: Context). Post-disaster re-development in this phase is very similar to ‘generic’ development, however it emphasizes reconstruction. This implies the physical aspect as well as the non-physical, social-orientated, building up capacity. Regarding Villa Rosa specifically, this addendum differs somewhat from the main thesis. This addendum considers the reconstruction mission in Villa Rosa as a process which will gradually evolve, perhaps never truly finishes. Therefore adjacent to the emphasis of education, the mechanism for (re-)building, both physical as well as non-physical, are part of the revolution situated within the (post-disaster re-) development discourse of Villa Rosa.

In sum, the relevance of studying slumming within urbanism, development, and post-disaster re-development emphasizes the relevance of urbanism in responding to the current global urbanization trend; slumming –in addition to the relevance of urbanism within development and within its highly contextualized, opportunistic variation: post-disaster re-development. Haiti’s reconstruction mission poses a relevant need for urbanism in general. It demands an approach which enables situated urban development projects. It demands an approach which critically reflects on the qualities of strategic planning by professionals and participation of beneficiaries, or better yet, future active actors. Essentially, an approach which critically adapts to the current ‘urban revolution’ (i.e. slumming) and aims to install tools to empower active actors. The claim to/of the city is a force to which urban planning must respond. It could do so by translating the spontaneous and sporadic tendencies of urbanization towards a, situation-specific, defined order.



Foreign interests

The global-local nexus of Haiti is essential to understand operations in Haiti. Its local identity is strongly intertwined with its global-orientated economic, spiritual, and political relations (Pocornie, 2012, 18). Haiti depends on foreign aid. In addition, Haiti depends on foreign interests (private markets). This need has intertwined with the need for foreign aid development. In order to attract international, foreign capital the world has witnessed requirements taking precedence of the fulfillment of other social objectives. Neoliberal policies strengthen this “ethos of ‘privatism’ in the provision and regulation of social and economic life”. Worldwide it had replaced the state’s economic management and service provision by the end of the 1990s (Rolnik, 2009, 9-10).

Diamond describes Haiti’s distrust of foreign (Western) investments in contrast to the foreign affairs of neighboring country the Dominican Republic. The Haitian typical character of individualism (*lakou*); owning land used for subsistence farming, and the elites’ external focus (e.g. to France) and exploitation of peasants’ wealth through political strongholds, contributed largely to the fact that a global economic export system was not established in earlier times. The resulting environmental decay in Haiti has further imposed the necessity for foreign relations. One of the most important ones, but also challenged by a violent history, would be establishing a constructive relationship with the Dominican Republic (Diamond, 2005, 329-357). The environmental decay was largely caused by France’s imposed indemnity (Pocornie & Amerongen, 2012) as well as Haiti’s primary use of wood for energy resources. Even though much of the foreign interests’ have exploited Haiti in the past, Haiti now relies heavily on foreign interests to subsists, let alone to develop. This lack of resources, and the environment are both common concepts/terms used to promote development. From a critical point of view Shiva argues that resources are actually exploited through development to pursue progress (Shiva, 2005). In Haiti these would not be natural resources but economic resources (such as a cheap mass labor force).

The promotion of the term/concept ‘environment’, or ‘environmental sustainability’, in development is to promote ecology in systems. This conflicts with development with its economic thinking. The term/concept ‘environment’ in development has “nothing in common” with the view of some cultures that see nature as a living being only to be intervene with a careful and critical approach (Sachs, 2005, 24-37). Another point of post-development’s criticism is that development concentrated conventionally on the transition of nation-state’s agrarian societies to industrial societies. The State was the main actor and the society

figure 4 - Syncretized discourse to agglomeration
This conceptual diagram illustrates the concept of a syncretized discourse which begins in the transitional phase. This is where most on-site NGOs are formulating exit strategies. Its objective is to merge two distinct operating discourses to a new one which enables a localized and situated production (optimizing quality x quantity).

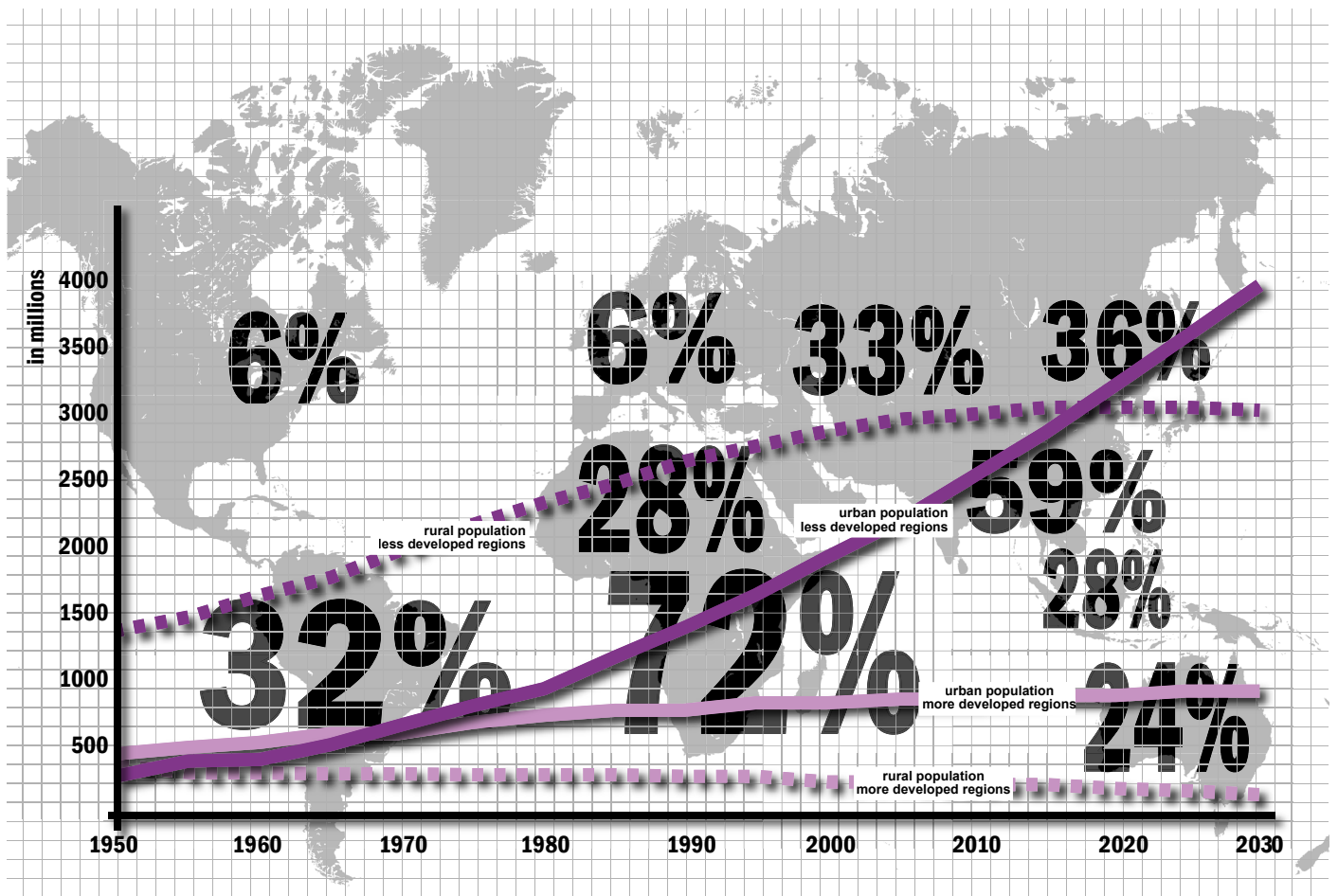


figure 5 - Global slumming

The rapid urbanization in 'less developed' regions illustrate an urban revolution. This global tendency will be a focus point of urbanism and urban planning considering its implications and influence on spatiality, global economy, and geo-politics.

Derived from:

UN-HABITAT (2003) The challenge of slums: Global report on human settlements 2003 (United Nations Human Settlements Programme).

photos (from left to right):

- from <http://www.mrmagoosmilktruck.com>;
- by Seun O. (2010);
- by Nick Tann from darkroom.baltimoresun.com;
- by Luke Robinson from www.embarq.org;
- by Bethany Opalach from favelissues.com

the target group. With influence of globalization the State is moved out of focused. “Development became denationalized” and “globalization can be understood as development without nation-states”. In the globalization period, Western(ized) development continued to spread and boosted the transnational economic complex rather than thriving national societies (Sachs, 2005, vi-viii). In short, development aided, or still aids, above all the macro-, transnational economic systems. These have always been exploitative of the majority of people, especially of the underprivileged, marginalized groups –which in development are supposed to be the target group.

According to Sbert the path to development is an “elusive path to progress” (Sbert, 2005, 215). The “modern-man” is not realizing what is important in the pursuit of progress, hence is becoming dependent on abstract systems managing a “steady State” (Sbert, 2005, 223-225). This steady State focus on the foreign interests and not on the local cultural resilience. There is a loss of creativity for activities and innovation which stimulate local solutions to specific problems. This is necessary when facing a task such as rebuilding the communities of Villa Rosa. It illustrates the loss of cultural resilience under development thinking which is rooted in economic thinking. The critique of these post-development theorists is often attacking development, as a generic, hypocritical, malice-intention by foreign powers. However, because of their critical examination of concepts/terms used in the promotion of development they do illustrate pitfalls and contradictions in development. If development is to uplift people from poverty, those marginalized societies who seem to fail/be disregarded in global economic markets, then the development projects cannot focus on the conventional, industrial economic principles (‘the modern man’, ‘the economic man’). It must be paramount to emphasize real sustainable, durable solutions as post-development theorists suggests. Due to lack of natural resources Haiti must indeed seek relations with foreign interests, as Diamond suggests. Development offers the relations but in its current modern, economic form has lost its legitimacy. As Sachs states the “Euro-Atlantic (Western) model of civilization has lost its legitimacy”, since it is evident to be incompatible with the planet. Multiple planets are needed to facilitate the promoted way of urbanized, ‘developed’, life. This unsustainable system is not a role model for the targeted, developing nations. The goals of growth and progress stemming from development holds more threats than promises (Sachs, 2005, vi-xix). This problematic situation is at the core of criticizing development discourse by emphasizing a sustainable and resilient approach in cross-cultural, development planning.

Potter expresses the misconception about planning as the solution to society’s ills. As it distinctively prioritizes groups and therefore creates winners and losers. Therefore planning is not a technocratic, linear process. The implications of a popularized idea of bottom-up planning and participatory approaches are a result of the distance between decision-makers (planners) and their target group. The standardized norm cannot account for these divergent (Third World) contexts, as most planners are practicing their often over-sophisticated theories from an elitists’ perspective. Adjacent participatory approaches in Caribbean context, with a history of colonialism where democratic rights were repressed, are in need of broader democratic representation. In a country such as Haiti, the political involvement of civic society is not an ideal but a necessity when striving towards participatory approaches within development. According to Potter it is most essential to locally define imperatives (assessing needs) and include more people on a continuous basis in the development discourse. This discourse of urban development was, and is, always linked to global ties and interests. The Caribbean region has been and will remain to be linked internationally (Potter, 2000, 173-188). Haiti is indeed a



image 1 - Foreign interests: Global markets
 The Caracol Industrial Park is both promoted as essential (economic) development in a poor country with high unemployment, as well as critically received as being a repetitive exploitation on macro-/global scale of cheap labor force and unsustainable environmental policies. Whether perceived as 'opportunities' or 'large sweat shops' these type of interventions are illustrating the domestic focus on export and the dependency on foreign investors; foreign interests.

photos (from top to bottom):
 by Larry Downing (/AFP/Getty Images/File)
 by Kendra Helmer (USAID)

***note: cosmopolitan localism*
 cosmopolitan localism seeks to amplify the richness of a place while keeping in mind the rights of multifaceted world; it cherishes a particular place, yet at the same time knows about the relativity of all places; it results from a broken globalism as well as a broken localism" (Sachs, 2005, 124)

democracy, but it democracy should not be implicit with Western(ized) modes of development. Sachs critiques development discourse of imposing democracy and Western ideology: "Countries in general aspire to be modernized industrial. Not at all to be more Indian, Brazilian, Islamic" (Sachs, 2005, viii-ix), nor Haitian, Caribbean, or African. The overall critique of foreign, cross-cultural, planning illustrates how planning is often seen as social engineering or to design life (Escobar, 2005). Sachs criticizes the 'One world' concept/term. 'One world' ideals are historically prevalent in development as it is applied through its variations of 'one mankind', 'one market', and 'one planet' which have failed to regulate the heterogeneous nature of this one world. Attempts to organize the globe (Third World via development) through homogeneous, universally applicable programs and technologies were in fact transferring a Western model of society. Now the enthusiasm of this thinking is declining. In urbanism within development, 'one world' is not a desired departure point for global planning. Rather, critical thinking focusing on local action to seek revolution, e.g. cosmopolitan localism** (Sachs, 2005, 111-126). This concept is critical because it considers the global system inadequate to fulfill the objectives set by development and it also considers the local (informal, and formal) system inadequate to reach these objectives. Hence it critiques development. It criticizes one-world/homogenous views in planning and urbanism –but proclaims a revolutionary alternative. A situated alternative to development, to planning, to urbanism. The post-development critique of Escobar is valuable in attacking the economic focus which seems to be paramount in planning in Third World societies. The relevance of planning in Villa Rosa, is illustrated by the need for integrated interventions in the public domain.

Cross-cultural planning at a macro/global level has throughout the years been a part of Haiti's national urbanization process. Haiti's domestic macro-economic system is focused on export-orientated services. The Export Production Zones (EPZ) are a type of economic concentration which enables major corporations to invest in Third World countries such as Haiti and benefit greatly from the low wages and working conditions. These conditions are already interwoven with local regulatory frameworks which stimulate informality. Recently the biggest urban/industrial project since recent times was implemented in Haiti: the Caracol industrial park. It is exactly alongside the same principles as former export-orientated foreign investments, only now it is promoted as a major step in the reconstruction mission of the nation. Its complex is allocated near the northern city of Cap-Haïtien and is promoted as it provides many jobs. It is also promoted as step regarding de-centralization (reversing the urban primacy of Port-Au-Prince). Since 2002, a law for various FTZs (Free-Trade Zones) in Caribbean came into existence. It allows for strategic geographical locations to attract foreign investments which enjoy certain political benefits; incentives, to do import/export business. The Caracol industrial park is a FTZ, very similar to the preceding EPZs. Amongst a Haitian paint company and Haitian candle, door, and construction material companies it also attracted a Korean garment company which manufactures for a large US-orientated consumer market. The industrial park hosts large industrial businesses and aims for IEZ (Integrated Economic Zones) throughout Haiti. This is also partially funded by the Netherlands. While the government of Haiti is working on IEZ laws the main promotion of these initiatives are job creation (US Department of State: Bureau of economic and business, 2013) and de-centralization. The current (Martelly) administration strongly supports institutional capacity building through foreign initiatives such as these. Additional programs such as strengthening the security sector are focusing on neighborhoods, such as those in Caracol which is a 'socially problematic site' (US Department of State: Office of the Haiti Special Coordinator, 2013). The Haitian government caters to these initiatives because it relies on formal

international economic assistance for fiscal sustainability. Half of its annual budget comes from outside sources. The current administration in 2011 campaigned to attract foreign investment into Haiti as a means for sustainable development. The government created a reform in 2012 (Commission for Commercial Code Reform) adjusting its justice sector and inaugurating the Caracol industrial park (US Central Intelligence Agency, n.d.). Regardless of the many promotional stories in favor of the Caracol industrial park initiative, the criticism in various media outlets suggest that this is yet another severe way of exploitation and/or misguidance of development. Caracol industrial park is not 'building-back-better'. It severely underestimates the housing conditions needed in planning to facilitate the working force and additional (internal) migrants. The studies done on the environmental effects are considered inadequate. It will harm a much needed fertile ground with no honoring of its historic and cultural value. Above all it acquired land in the promotion of alternative development and de-centralization and by doing so misplaced many farmers (Sontag, 2012; Al Jazeera: Inside Story Americas, 2012). In short, this is not development but consequences of foreign interests seeking territory, labor, and incentives to exploit economically. It could become another example of export-orientated revenues and domestically devastating consequences for the majority of Haitians and the local environment –while benefitting a small minority. At a macro-level this initiative does provide many jobs and stimulates domestic migration to somewhere else than overpopulated Port-Au-Prince. At a local level/micro-scale, such investments swallow up existing economic opportunities (e.g. fishery). From the perspective of urban planning this intensification of the area will most likely intensify slumming, informality, and environmental degradation. The initiative amplifies the need for urbanism to be involved. It underestimates, or simply does not care, about the complexities to deal with rapid urbanizing settlements. The complexities of Modern-styled urban planning and housing in Caracol where the additional slumming will prove the infrastructure and provision of services to be inadequate and insufficient. The economic focus is dominating development and the urban planning lacks the social, cultural input to critically facilitate such an industrialization of an area.

The powers that be (i.e. real, relevant and influential in the world economy) have no to little interests in long-term building ventures. This is due to the costs which are too high, especially for a country such as “Haiti which has no strategic value and no significant resource” (Fatton, 2006, 128). Fatton’s historic observations point out the little interests of influential power. However, this is directed in the idealistic long-term sustainable and resilient improvements. Which this addendum promotes. In fact, as the Caracol industrial park initiative illustrates, Haiti has an economic relevance in the global market. Haiti still has a relevant position in the Caribbean and most likely Haiti’s service industry is considered a valuable and strategic resource –ready to be exploited. Vital for foreign interests, mostly the USA, is the Haitian minimal wage. It remains a pool for cheap, geographically close, labor. Adjacent it sets the bar for regional (Caribbean) competition in labor markets. The working conditions limit the Haitians various essential rights, such as prohibition to strike or to unionize. The systematic “attacks” on the Haitians’ ability to subsist (agricultural sector), together with EPZs have pushed the rural-urban migration (Iles, 2006, 35-36). Historically seen Haiti has been exposed to “20 years of neoliberalization and nearly 50 years of imperialism” (Iles, 2006, 33). Strangely enough, with all the taboos concerning the global perception of Haiti (*vodou*, Haiti’s imperial years, the public image of the revolutionary leaders of the 1804 liberation) the country remains occupied and this in itself seems to be a taboo. The powers that be are repeating similar discourses as before but not much discussion is effective enough to change that. The development, for a large part, follows suit. Yet, even



image 2 - Foreign interests: Spatial planning

The industrial planning of housing to accommodate the workers of the Caracol Industrial Park depict the grid-efficient, Modern-style, economic focus of this type of planning. Spatial planning follows a rigid economic-orientated development and touches little surface with local cultural processes of city life.

impressions (from top to bottom):
 from <http://ute.gouv.ht/caracol/>
 from <http://www.ayitikaleje.org/>

in empirical research, it remains somewhat unspoken of to attack this nature of development and foreign interests.

The elephant in the room

The afore mentioned ‘psychological field of tension’ is based on Haiti’s historic experience with oppression and exploitation by international and domestic authorities. In addition to the current inadequacy of the government to handle the major reconstruction mission, the distrust of foreign interests is grounded on the reality that Haiti has yet to experience an integral state of governance (Faton, 2006). Haiti’s historic periods regarding freedom and independence shatter any subtlety addressing institutional power structures.

First, Haiti’s independence in 1804 which abolished slavery and was unique and unprecedented. As such, Haiti’s identity is shaped by this glorious moment in more ways than one. Aside from the symbolic value of self-liberators, the nation has historically dealt with malice intentions from foreign imperialist governments which sought to severely punish Haiti. The following years Haiti was divided in North and South. This distinction followed different models of economic development and became dependent on domestic rule via centralization of power and strongholds, as well as a submissive role to global markets (Pocornie & Amerongen, 2012).

Second, Haiti has been occupied in various ways. Often under the pretention/intention of peacekeeping or democracy, Haiti’s development has been happening in contexts of governmental instability and variations of occupations. It does seem necessary to have these foreign power structures present to secure certain processes in development.

Third, another unique episode in Haiti’s history is the rise(s) and fall(s) of Aristide. As a selected, then elected, leader he was democratically brought forth and chosen by the people. The dismantling of his party (Lavalas) and his attempts to secure power helped Haiti’s urban slums to focus on developing militant power (Pocornie & Amerongen, 2012, 51-60). In an ideal world a selected leader, brought forth through grassroots organizations and elected at the highest position of political power, would be the best way forward for Haiti’s institutional-led development. However it seems that on this level, the mechanism within politics are too prone to corrupt forces and malice intent. What does this then say about the situation in which this post-disaster re-development must take place?

The historic background legitimizes the distrust of foreign interests and domestic governments while simultaneously the critical situation is legitimately advocating for aid and coordination from foreign (military) powers, technical and financial capacity through development projects. There is a sense of high possibility that such an influx of NGO presence and unsynchronized development discourses could propel those Haitians, who are in need of aid, in even worse positions. This is based on the control being practiced on their livelihoods and living condition, which are often intertwined if not completely dependent on informality. Therefore a critique on development is mandatory to discern new strategic approaches in post-disaster re-development. This dilemma of the global-local nexus; legitimates distrust and necessity of foreign presence, must be addressed. Working with recognizing informality and enabling self-organization within the process of development project is a trajectory which needs exploring. Again, conscious of the pessimism regarding Haiti’s reconstruction mission, long-term solutions to the series of problems in Haiti’s (urban) development remain challenging even for the most experienced professionals. The reality is that most development professionals working in the field could not exist in the precarious living and working conditions of whom they

look to help. They could not truly relate. The security measures taken and tools necessary for development practice to take place should not outweigh reaching the beneficiaries effectively and efficiently. Is this the case? Does development in urban places like Villa Rosa, Port-Au-Prince indicate the reoccurring attention focused on those in power and the negligence of adequately affecting those in need? Are they systematically left behind? Therefore, the task at hand is difficult as it requires radical shifts in ways of thinking. To move beyond implicit semantics dominating the language used to promote aid development. Planners and other actors must realize how to deal with the systematically left behind people who depend on- and enact informality. Informality must be recognized in order to move towards resilient and sustainable urbanism in (post-disaster re-)development.

Recognizing informality

'Informal economy' was coined by Keith Hart in 1973 and gained widely currency during the 1970s through the ILO (International Labor Office). In 1972, the ILO characterized the informal sector by "its ease of entry, reliance on indigenous resources, family ownership of enterprises, small scale of operations, labor-intensive and adaptive technology, skills acquired outside the formal school system and unregulated and competitive markets". ILO characterizes informal economic activities by one central feature, their "extra-legality". Recognizing informality by focusing on the informal economy would mean to focus on extra-legality. Hansen & Vaa describe the relevance to reconsider informality with a study focusing on urban Africa, where informality is also prevalent in many countries (Hansen & Vaa, 2004, 10-17). However these are solutions which enables the family-orientated focus, as in Haiti (identified as *lakou* character) but limit the communal focus. That does not make it irrelevant, but in order to draw a strategy from it, it needs further critical exploring. Squatter settlements, or informal settlements, have been very important to the South (of the globe) and have reflected a growing recognition since ca. the 1960s – 1990s (UN -Habitat, 2003; Davis, 2005, 14-51). The neoliberal policies, gaining popularity in the 1980s-1990s, may have worked in some cases (i.e. avoiding inadequate governments, as well as other institutional obstructions) but are failing, perhaps avoiding, the provision of adequate living standards, infrastructure, and the provision of services. Again, millions of urban dwellers are left to fend for themselves, as the market mechanisms further complicates the available spaces for alternative development (Willis, 2009). Davis' descriptions; 'SAPing the Third World' and 'illusions of self-help', show how limited the cooperating with informality has been and how global economic views are at the core of development/involvement in Third World countries with prevalent informality (Davis, 2006). During the second half of the 1970s the focus of IMF and World Bank shifted from industrialized countries to Third World. Imposing SAPs (Structural Adjustment Programs) and conditions on client-nations through its lending. In the 1980s Third World debtors were required to abandon State-led development strategies in order to continue their membership in the world economy and acquire new loan facilities. The Baker Plan (1985) positioned the World Bank as long-term manager through SAPs in order to shape 'the brave New World' of the Washington Consensus (Davis, 2006, 151-173). Davis continues to critically examine the praise of the informal economy/informal sector. Some of his described 'myths of informality' are directly recognizable in the situation of urban Haiti (Villa Rosa). For one, "heroic entrepreneurs are usually displaced (public-sector) workers or laid-off skilled workers". Second, "most participants in the informal economy work directly or indirectly for someone else". Third, "informal sector is not registered, nor taxed –thus allowing for growing severe forms of inequality, since there are no contracts, rights, regulations, nor

bargaining power”. Fourth, ”informality allows extreme abuse of women and children” (discrimination and human exploitation). Fifth, “the efficiency and effectiveness of work is critical, as much of the labor is by fragmenting existing work, hence subdividing incomes” (creating middleman, excessive employment; surplus of employment). Sixth, “micro-credit and corporative lending may be helpful to beneficiaries such as informal enterprises but have little macro impact on reduction of poverty etc.”. Seventh, “increasing competition within informal sector depletes social capital and dissolves self-help networks and solidarities essential to the very poor, especially women and children”. Eighth, politically, “the informal sector, in the absence of enforced labor rights, is a semi feudal realm of kickbacks, bribes, tribal loyalties, and ethnic exclusion. Urban space is never free” (Davis, 2006, 178-185). Davis describes more myths but these are the most relevant for this thesis. In sum, the potential of informal economic activities and the informal sector is severely limited. The key aspects needed from informality to assist the revolutionary (alternative) strategic approach in post-disaster re-development are self-organization, self-construction, the formalization of informal inhabitation, and stimulating local small-scale entrepreneurship –but only as an ‘desired outcome’. The sustainable and resilient interventions, which dominate the physical planning are the direct output. They are paramount and focus on enabling a syncretized development discourse.

Self-organization is often rooted in informality. Globally, civic organizations have been able to argue their claim to city which is done through building informal settlements. Informal appropriation of urban space, of land acquisition and the governmental response in various cases in urban Africa illustrate the formal perception of how to deal with the informal city components. It also indicates the strong limitations of dealing with it in formal planning. Particularly, in most cases the society is forming a political voice, through constructing civic organizations. There is a clear need, globally, for civic organization. Subsequently they aim to negotiate the planned relocations of their former, appropriated, informal settlement. Eventually these informal spaces have some ground to stand on when it is proven to contribute to the formal city economies and other forms of formal, recognizable, capacities. As such, in rare cases, the informal city is able to negotiate their squatted presence into a formal system. Participation is a central concept for these civic organizations (Hansen & Vaa, 2004, 25-27; Tati, 2004, 28-44). Rahnema, as post-development theorist, argues the concept/term ‘participation’. Rahnema states that participation acquires a moral aspect. Its positive connotation is because this aspect of morality is somewhat implicit. It is uncommon to think that ‘participation’ as a term/concept in development is used for “malicious purposes” (Rahnema, 2005, 127). The rare occasions that participation does work through dialogue, is an argument supporting the situated educational paradigm. Because it builds on dialogue through platforms. In reality, most cases are, at least, equally subjected to the subjective intentions of those in power to formalize. “Real power has historically shown itself through institutional power” (Sbert, 2005, 213).

Globally, many urban residents depend on informality. Involving the private market and informal market in housing has been attempted and often failed. Privatizing housing markets for example, usually offers the more established locals, e.g. owners of land or dwellings, and subsequently penalizes/punishes the poorer, mostly tenants which are often forced out. The vast majority of the urban population is forced to live in housing built without authorization. It takes place outside of the law. The informality or extra-legality of housing is the most effective way according to Hansen & Vaa (Hansen & Vaa, 2004, 11-12). One key aspect of recognizing informality, is the formalization of the informal inhabitation. Meaning, obtaining the legal rights (documents) for living in squatted, informal plots. It could

ensure many of the beneficiaries of long-term commitment to the place. Many of the inhabitants in Villa Rosa are squatting or renting/occupying informally. Many of the plots were subdivided, sold, by the original owners without (formal) permits or contracts (Caritas Codaid, 2012). The process of formalizing informal occupied/arranged dwelling is also known as ‘titling’. Davis points out that land acquisition and title formalization (titling) is another ideal which has to be examined critically. Titling will be a chance for owners to realize an asset which will dramatically increase in value. Tenure security through titling entails formal incorporation to the legal city. Taxes will most likely follow and push the renters —former the squatters, slum dwellers— away. Titling entices social differentiation in the slum and typically does not aid renters, the actual majority of the poor in many cities. It may lead to subdivision of formalized housing; slumming within slums (Davis, 2006, 79-82). Rolnik promotes investing in housing but stresses the importance of local control. Rolnik argues that homeownership, assets in housing (including titling), must recognize the complexity of operations on the ground. I must not subject to re-colonization leading to repossession of land and property through legal means. Hence allowing foreign interests such as banks to gain control over the territories in developing countries (Rolnik, 2009, 17-19). It involves investing in human capital, political capital, and enabling credit systems to situate operations and focus on place-specific needs. However, the most challenging issue regarding titling in Haiti is the bureaucratic process. A study conducted by SDI cites the experience of local authorities (Municipality) with titling: “...a person that wants to buy the piece of state land that he or she occupies will have to demonstrate that he or she has legally (with a contract) occupied the site for at least five years, or that the necessary steps have been taken to obtain a valid contract. This involves 16 different public authorities and 64 administrative steps, which means a total of 749 days. After this, the lessee has to pay regular rent for five years before being able to start with the first actions of the process for purchase. As a whole, 31 public entities have to be involved in 111 administrative processes for a period of over 4,112 days. Finally, the price of the parcel has to be paid. Even more, this does not solve the issue of legalizing buildings that have been built without the permits. The Haitian law does not have a procedure to deal with this issue” (SDI, n.d., 5). Therefore the formalization is a difficult process. Other NGOs such as UNDP have assigned specific commission, organizational groups, to assist in this process of formalization. They have the vital assets in political capital to assist other areas and partner NGOs (see Appendix B: Ugo Blanco).

The informal sector are usually individual/family-operated, small-scale or micro-enterprises. As the sector provides much of the housing, strategies to include the sector in production/construction are examined. The United Nations Center for Human Settlements suggests that governments adapt policies and give more attention to fitted, situated ways of regulating and promoting private and informal sector construction. One key point would be to establish low-threshold construction opportunities, geared to small- (and mid-)scale enterprises (United Nations Center for Human Settlements, 1984). Essentially it would mean for governments to actively seek alternative approaches to very location-specific solutions to housing the urban poor in an early stage of construction. Facilitating the informal processes which occur toward more regulated, formal, and intentionally safer, resilient ways of construction. The scale of these enterprises is essential. Rondinelli points out that regulations which require large companies to provide housing or subsidies for employees to secure housing is a means to shift the social costs of industrialization to the industries. But they can also make the projected city (sites) more costly locations for private firms (Rondinelli 1990, 260-261). Involving private and informal sector ways of construction to find alternatives to inadequate housing systems remains

unlikely due to the dependency on stable politics which secures support, stable economic markets which focus on integrating the small-scale businesses, and overall shift of governing responsibility to the community. These conditions are too unlikely considering Villa Rosa, Port-Au-Prince as the area of focus. The planned settlements which should house the employees of the Carocal industrial park is an example of how urban planning follows the market-initiated urbanization. It does not answer the local need for involvement and gradual co-operative climb towards responsibility, regulation, and financing of self-organized settlement. However, the key point of low-threshold early involvement in construction is indeed vital. As Blanco suggests the involvement of local businesses in the reconstruction is targeted (see Appendix B: Ugo Blanco). It would mean that NGOs take on a monitoring role to ensure quality production of materials and would even need to set up certification systems (Kang, 2010; Maguire, 2009). Closely cooperating with NGOs would mean that the Government takes on the role of facilitating (Rolnik, 2009, 11). If then the planning bodies in Villa Rosa would truly be cooperative, these needs have to be met in close proximity to the target groups and target areas. It would have to happen with a gradual tempo, perhaps endless. It is different in its core than an discourse following development installed by paramount economic-thinking. The plea to involve informal dwellers in the financing and management of upgrading activities and services is referring back to Mangin and Turner's idea during the 1960s regarding the agency and capacity of these informal dwellers. Governments, NGOs, and UN-Habitat are advocating this idea to a certain extent. Essentially it would entail involving the target group as active actors. Proclaiming them to have an active, meaningful role and not just utilized for presentational purposes (Willis, 2009, 408). Considering the integration of the informal sector in (post-disaster re-)development, it needs to address the pitfalls. It must be recognized as being as prone to any opportunistic intention as conventional development discourse. However, it has potential to be more successful. Marketability is indeed desirable but would again prioritize the economic thinking of development. Land acquisition should be based on, not the market nor the State –but on how the majority of the population manages their survival (Hansen & Vaa, 2004, 140-142). The revolutionary approach would depart from a different standpoint than the economic: the situated educational paradigm. If the interventions are rooted in cultural, geographical, and historic context and implement sustainable and resilient strategies and techniques –then the integration of informal practices could help to activate more social capital within the community.

Interventions & incentives

The post-disaster re-development interventions need to be revolutionary, as described in the previous paragraphs. It is a critique on 'generic' development discourse prevalent in Villa Rosa. A critique on the failure to incorporate lessons learned from history or genuine attempts to subtract traditional paradigms to be incorporated in development discourse. The actors involved, including the target group of poor/marginalized inhabitants, need an alternative discourse which enables them to become aware (of operations and influence), active (participating), agglomerate (take ownership, whilst maintaining own identity). It is improving the cultural resilience through an situated educational paradigm. It draws on the ideas of the 'Other' (Lefebvre, 2003; Esteva, 2005; Rahnema, 2005; Sachs, 2005, xviii), Freire's 'conscientization' and 'dialogics' (Freire, 2005) and the overarching critical points of view from post-development theorist: to focus on other (than fossil-fuel) sustainable resources for the economy and the end the development tailored by and for the 'economic man/modern man'.

The alternative strategy follows integrating a bottom-up approach. It aims at social capital. This forms the basis for structuring networks in the physical space. Social capital is understood in cognitive forms; e.g. values and perceptions in which norms of trust are paramount, or emphasized by structural forms; e.g. networks, organizations, and relationships (Bebbington, 2009). The departure from social capital is also drawn on Boelens' 'outside-inward' approach which outlines the actor-network planning approach (Boelens, 2010, 30-31). Meaning, the structures developed through planning depart from the social strengths and situated networks of the actors. With long-term sustainable solutions at stake, such an alternative strategy draws on Steele's institutional learning approach which holds institutional actors accountable by reflexive action planning (Steele, 2011). It focuses its network interventions in the public domain. In short, this strategic approach upholds the situated educational paradigm and aims at the processes within (post-disaster re-) development.

Essential is to promote interventions that indeed follow de-centralization and sustainable (economics) principles to counter the burden of urban primacy and mass slumming resulting after mass migration for job opportunities. The economic scale has to be more sensitive to the situation. Instead of a major service industry, foreign interventions can lay claim to the creative capacities of Haitians and promote revitalization of agricultural industries via a self-sustained farming method. Of course, this is idealistic if not unrealistic since historically exactly the latter type of foreign intervention has been accountable for the decline, near demise, of Haiti's agricultural sector. This paper focuses on de-centralizing the power structure. Therefore the scale of interventions should be made accessible to the situated mechanism of political and economic understanding. The local labor force, a social capital asset, in interventions relies heavily on monitoring and training. In order to bridge the handover phase and make local actors directly responsible for further coordination and execution of projects, these interventions should be accompanied with a pedagogic approach in management and de-centralized to a situated conformity which enables on-site participatory (active) actors to form regulatory frameworks for long-term development. The local Municipality representative in Villa Rosa explained that in order for consultation and training to reach the inhabitants, the proximity to them is paramount. The NGOs, CBOs, and institutional organizations need to be physically present and easily accessible (see Appendix B: Raoul Pierre).

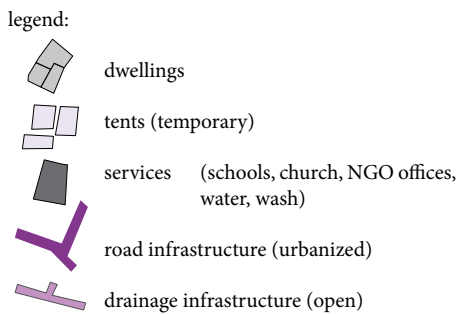
The role of NGOs in such an cooperative approach (NGOs, Municipality, Community) is the departure point for the strategic approach. Therefore Kang's critical examination of NGOs strengths and limitations in community development is valuable. Kang argues that bottom-up development is a principal target of NGOs. For community development it is needed to identify local needs and calculate future ones. Participatory development or community participation, thus, is the key strategy for bottom-up development according to Kang. Based on equal power relationship the NGOs are able to involve local CBOs and GROs and deal with the local cultural context. The reflexive methodology of NGOs depends on this civic involvement. When it comes to capacity building and community development the NGOs are considered able to run and coordinate the development discourse. NGOs are believed to be more effective and efficient, driven by the ideals of a co-operative localized discourse of 'people-centered', sustainable (and resilient) development (Kang, 2010, 225-227). This legitimizes the proxy-state. Kang's also argues the limitations and pitfalls of NGOs. Funding for NGOs increasingly comes from multilateral agencies such as the World Bank and IMF. NGOs are often criticized, by aligning to their funding sources, for applying Western ideals

**note: SNGO
Non-Governmental Organization, originated and
active in the South

through terms/concepts of development in Third World countries and transferring neoliberalism. How much they respect or adapt to local culture is a serious issue, especially considering NGOs are staffed by expatriates. Their coordinating role over SNGOs**, CBOs (and at times GROs) challenges the real involvement of local capital in decision-making and coordination. NGOs' accountability in projects is up the chains of management; i.e. "upward accountability", and not directed to their targets such as CBOs or the beneficiaries. Therefore one of the major problems of NGOs in community development is that vital feedback on operations is coming from donor agencies instead of the beneficiaries; the community. Hence pitfalls include this lack of responsiveness and accountability to beneficiaries. In addition to the lack of identity as civic organizations, partnerships based on equal power relationships, and NGO's reliance on outside funding (Kang, 2010, 227-230). This challenges the proxy-state to incorporate participatory civic organizations.

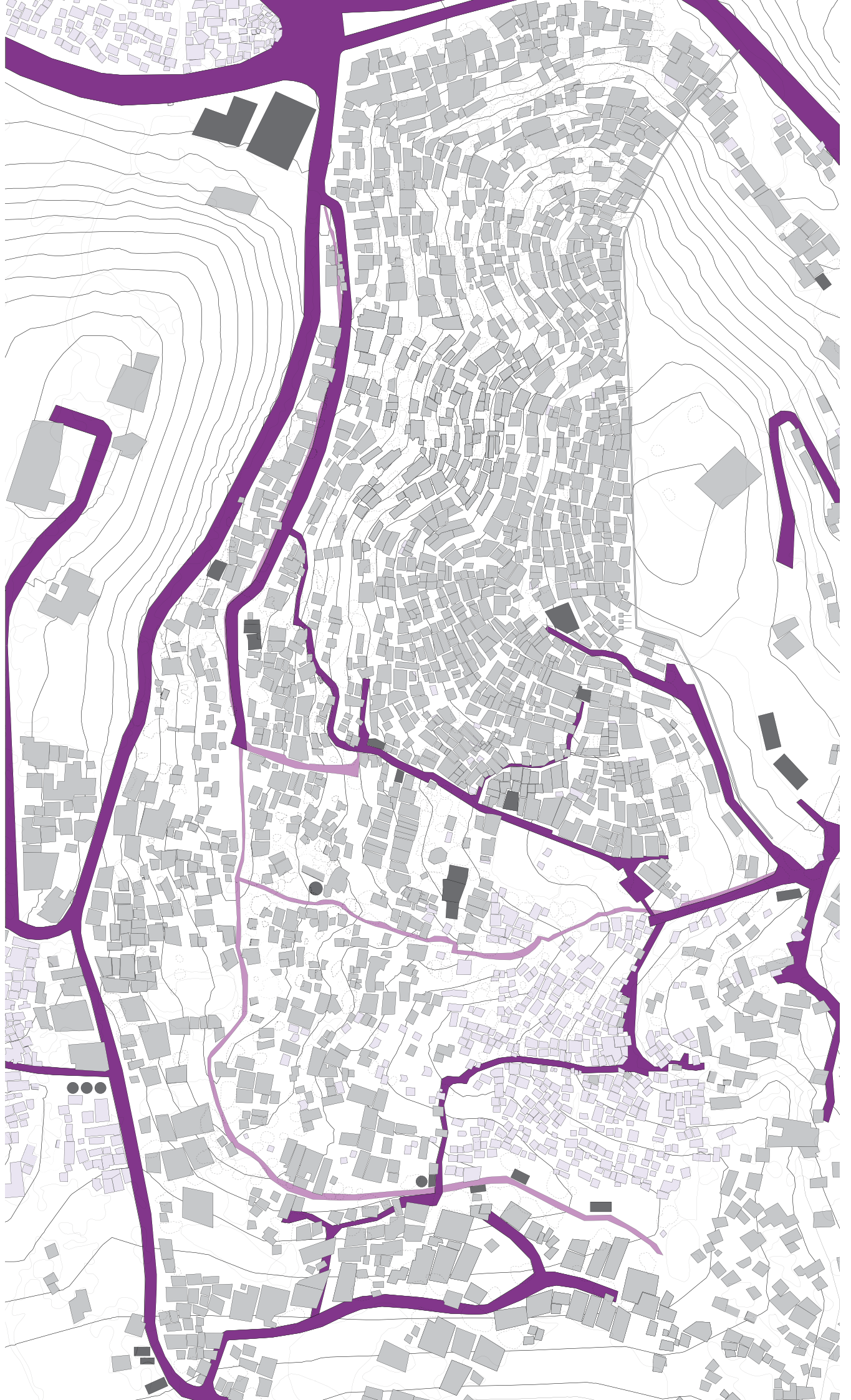
The strategic approach, revolutionary as it might need to be, thus is a cautious attempt. It depends largely on social factors as it aims to use social and human capital for the operations. An essential social factor for involvement is ownership. As argued in the beginning of this paragraph the desired goal after becoming 'aware' and 'active' in the (post-disaster re-)development discourse, is to agglomerate: take ownership of the physical environment and non-physical roles in the process of developing/planning. The strategic revolutionary approach would then be building institutional capacity, consisting of real power and influence.

figure 6 - Villa Rosa, Port-Au-Prince



satellite image derived from:
Google Maps (2011)







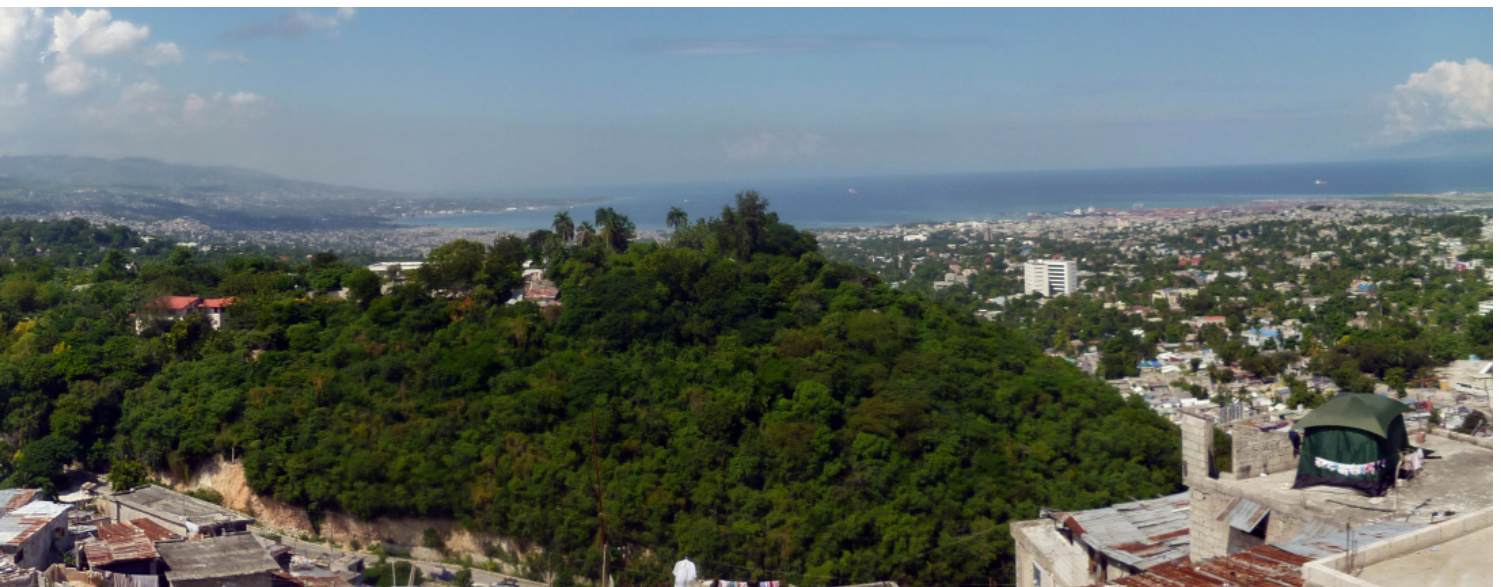


image 3 - Villa Rosa impressions

Villa Rosa, seen from West looking at the East and from the East to West, is an urban settlement dominated by self-constructed, phased building of dwellings. With this high density of the built environment Villa Rosa signifies a typical slum with lack of services, adequate infrastructure, and above all; resilience and sustainable urban structures.

photos: by Wouter Pocornie (2011)

OWNERSHIP: AGGLOMERATION



figure 7 - Agglomeration

The use of the concept agglomeration describes the outcome of a revolutionary, alternative approach to/within (post-disaster re-)development. It answers the need for participatory approaches by advocating that the involved actors can only be involved if there is a sense of ownership to be acquired.

The essential outcome of a revolutionary, critical, approach within (post-disaster re-)development is ownership. Meaning, in order to work towards (ideally, reach) the handover phase cross-cultural interventions must be coordinated, financed, and managed by locals. Essential is that in these cross-cultural interventions the local, Haitian, identity must be integrated. The previous described difficulties regarding informal ways of housing, education, construction, etc. are obstructing the formal initiatives. Amongst other problems, such as the psychological field of tension or the overall level of poverty, ownership is not commonly attained via participatory approaches. By critically assessing the needs for the primary target group; community households, in participatory approaches the syncretized discourse must implement a set of concepts. The syncretized discourse is a result of integrating the nucleus of Haitian production: syncretism as adaptation technique. As a critical (post-disaster re-)development discourse it must be situated and apply a reflexive attitude in planning. As objective this discourse aims to bridge the handover phase. For that, the process of producing urban development is continuously using capacity building to enable the improvement acquisition of social, human, and institutional assets to mitigate future risk and plan durable, resilient and sustainable urbanization. The soft-infrastructure, non-physical organization, of the syncretized discourse meets the revolutionary outcome of ownership by the concept of agglomeration. This means it structures multiple perspectives and capacities, stemming from a threefold co-operative structure, but at the same time, is recognizing the importance of these entities. The agglomerated structure is a group but fragmented in participatory subgroup's identities. It allows for a variety of actors to be influential and by doing so, distant the discourse's focus from market-orientated, economic, Modern paradigms towards a situated education paradigm where dialogue, feedback and critical performance is answering to resilient and sustainable objectives. Agglomeration is a concept which enables cultural resilience.

From a critical point of view on participatory approaches Escobar makes the point that societies (beneficiaries) are not necessarily passive recipients of prevailing development discourses. According to situated models of social capital and economic policies, they may very well modify and transform their aid (mostly commodities) towards their own needs (Gow, 1996, 168). This point was briefly exemplified in the main thesis in order to illustrate local cultural resilience (Pocornie, 2012, 45). Beneficiaries may very well understand the mechanisms of how aid works. In addition, they overrule development objectives with their own assessment of needs and implement them through the localized (informal, slumming) development discourse. This is how they position themselves to exploit aid for its valuable resources. Essentially the discourses of development are misunderstanding how to syncretize these two different practices. The misunderstanding goes both ways. Both the NGO-initiated development discourse as well as the localized urbanization

discourse are missing potential capital to be gained through a syncretized discourse.

Esteva's critique on development makes a point of promoting cultural diversity (including the 'Other') over the economic mind-state in development. New directions should focus on operational environments for the "common" man to do his activities and innovations (Esteva, 2005). The local know-how is often romanticized but remains the most heuristic approach to the majority of the targeted community. The practices that are happening are not directing to absolute forms of urbanization. They are dealing with (re-)occurring problems, often directed at basic needs, and the Modern-style politics of the situation are not dealing with these human factors of self-formulated, at times impractical, solutions. "Neither in nature nor in society does there exist an evolution that imposes transformation towards 'ever more perfect forms' as a law. Reality is open to surprise. Modern man has failed in his effort to be god" (Esteva, 2005, 20). Planning to answer basic needs is not done by merely physical structures and could never be absolute. The need for capacity building and agglomeration is in fact the need to enable communities with physical and non-physical tools to improve the response to context of uncertainties and surprises.

Hamdi's idea 'PEAS' (Providing, Enabling, Adapting, Sustaining) lists an responsible approach towards cross-cultural interventions. The projects focuses on localizing the problem, in addition to localizing the potential and solution by being reflexive. Design and planning become themselves a process of enablement: agents for change. Projects are catalysts. Therefore interventions are not means to an end, but departure points which build forth (Hamdi, 2010, 141-152) within a syncretized discourse of development.

Assessment of needs

As described before many of the critical formulated approaches to an alternative strategy involves investing in social capital. It directs mostly to the social nature/orientation for cross-cultural interventions in slums (Rolnik, 2009; Bebbington, 2004; d'Cruz, & Satterthwaite, 2005; Escobar, 1995, 215; Hanson, 2013; Willis, 2009; Steele, 2011). The delivery of aid is based on assessments. Either individual households or national governments are the primary recipients of aid. Assessments of needs done by government and multilateral agencies are grand projects which imply major structural changes in (central) governance (Government of Haiti: PDNA, 2010). However, there is also "a need to provide assistance for physical, social and economic infrastructure at community levels" (O'Donnel et al., n.d., 21).

Haiti ranks as one of the most vulnerable countries in the world. Empirical studies conducted from the point of view of foreign organizations operating in developing nations, conclude this. The key indicators which complicate operations and attribute to the level of measured vulnerability are: (1) 'government effectiveness', (2) 'voice/accountability' (politics), (3) 'sanitation' & (3) 'life expectancy'. Amongst other indicators such as (5) 'literacy' which falls under category 'education', the studies expands in greater detail from national level to district level. Addressing vulnerability would entail strengthening the adaptive capacity, predominately with government, civil and political rights, and literacy (education) (Brooks et al., 2005, 151-162). The vulnerable state of Haiti is largely due to its tumultuous history. The pessimism is rooted in the political discourse and foreign presence on this vulnerable island nation (Pocornie & Amerongen, 2012). This thesis described its goal to strengthen the urban communities through improving its resilience and sustainability. The coping mechanisms needed for this are formulated via its philosophy of the situated educational paradigm. In order for coping mechanism to become long-term solutions, the adaptive capacity needs gradual and context-

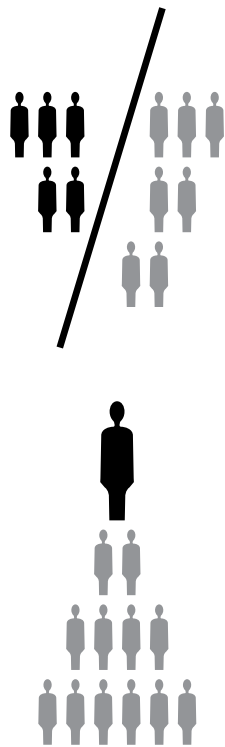


figure 8 - Undesired side-effects
 Dividing the community in winners and losers.
 Strengthening forms of paternalism which obstruct
 equal access to resources provided by aid.

sensitive interventions. This is explored through the overarching theme: education.

So what are the essential needs? Specifically for Villa Rosa, in addition to generic situation of cross-cultural interventions for long-term resilient and sustainable, Third World, communities. What are the needs for the alternative approach in (post-disaster re-)development to align with a revolutionary paradigm shift in planning? The principal need for the communities of Villa Rosa is to rebuild, to reconstruct much of the damaged physical environment which is dominated by dwellings. Hence housing is essentially the core of the reconstruction mission. As direct interventions geared towards housing, e.g. providing shelters, are of immediate need, the sustainable solutions are somewhat hindered because of the (unsustainable) side-effects of this approach. This way of assessing needs divides the community in beneficiaries as recipients; winners, and those who did not advocate their poor circumstances or were missed by the assessments; the losers. Adjacent it strengthens those who are already owners and could very well emphasize local forms of paternalism as described in the main thesis (Pocornie, 2012, 33-35). As finance markets take control of housing, the dwellings become commodities and the living conditions are decreasing with it. The urban settlement (cities) become unaffordable. Markets alone cannot provide adequate housing needed to answer the demand, and in some circumstances, like in Villa Rosa, public-orientated intervention is needed (Rolnik, 2009). The surfaced neoliberal ideology in the slum does allow more local forms of reciprocity to deal with housing solutions but hinders government involvement, which is needed to improve and manage the public domain.

Rondinelli argues that conventional shelter policies (housing policies) are inadequate. This includes variations such as slum clearance, public housing, sites-and-services, upgrading, and governmental self-help which Rondinelli examined in detail. These policies fail to meet the critical needs of the urban poor. In order to facilitate self-help neighborhood improvements (self-building, self-regulation, self-organization) there are needs for incentives which raises incomes and subsequently expands an effective demand; the security of land occupation (Rondinelli, 1990). From a management point of view, this security of housing/tenure is not solely an economic-orientated formulation of needs. It is an interests for households which enables them to focus on critical participation –knowing that their housing situation is formalized.

This is at the core of participatory approach’s obstructions. The security of housing, or the security of education, enables short-term focused household to focus on long(er)-term initiatives. It is a significant step towards ownership by reducing uncertain dependencies on informal ways of housing and education. According to studies in 1990s the willingness to influence politics via participation in political parties is prevalent in urban Haiti. Principally through membership of political parties or (slightly preferred) communitarian action in CBOs (Portes et al., 1997, 114). This study was conducted around the time when popular Aristide first came to power –pre-quake. However, both the Aristide administration and the earthquake uncovered the malice of centralized rule (Pocornie & Amerongen, 2012, 51-67). Adjacent to the NGO presence and its influx following the earthquake, Haiti is accustomed to many grass-roots and post-quake formed CBOs. However the core issues of vulnerability expressed (Brooks et al., 2005), relate to this communal need for local structural organization. Government effectiveness and voice/accountability of the civic society in political operations need to be addressed in development interventions. The paramount needs are political since they focus on institutional organization by civic groups.

Illich's criticism of the term/concept of 'needs' describes the lack of meaning when considered implicitly to answer local problems –and not organizational change. Although it became increasingly popular in development to use 'needs' to identify and argument development, the term is a double edge sword. The transition in human nature; from 'common man' to 'needy man', has helped to term/concept to describe needs which are so natural, so clear, that the needs cited are often minimalistic and basic. Hence attributing to human existence the mere profile of needs. Now, according to Illich, it functions as an euphemism for the management of citizens, re-conceptualized as subsystems within a population (Illich, 2005). Somewhat attributing a lot of power to semantics/terminology, this point of criticism does direct towards the potential hold on people's capacity and role in society. Meaning, limiting a group by attributing specific needs and then creating expectation, hope, and desire within a system they themselves may not be able to affect. The need of education for example, should not be answered solely by the discourses of development projects, especially those limiting or avoiding the involvement of the target group and society itself. The needs are basic needs but more important they are resources in order to acquire other needs. The assessed needs must enable the beneficiaries. Access to these resources, often existing already, must be bridged to an often secluded, marginalized group of people. The needs therefore must include very open structure, reflexive to communication (feedback) and active involvement. It is participation as critically examined by Pinel (Pinel, 1992). In the spatial configuration of schools, the public space becomes vital from the perspective of urbanism. Physical forums, located near operational schools, are a necessity for flexible interaction with large groups, physical extension, or adjustments in curriculum (e.g. vocational training) needed for capacity building.

Generally NGOs use capacity building as a concept to work towards building up social capital. Organizing communities into civic organizations/GROs and/or CBOs/CSOs is essential but must be addressed critically through participatory approaches. This thesis advocates capacity building and prioritizes the integration of capacity building in physical projects in the public domain (infrastructure). With the focus on social mobilization, capacity building is principally directed at building up the asset: social capital. In addition, with the focus on education and training (knowledge and skills), capacity building is directed at building up the asset: human capital. Finally, with the focus on political voice (influence) and accountability, capacity building is directed at building up the asset: institutional capacity, via decentralized components in the physical urban network. Moser's asset vulnerability framework and the Rolnik's annual reports concerning human rights describe pragmatic objectives for building up social and human capital (Moser, 1998; Rolnik, 2009; Rolnik, 2010; Rolnik, 2011; Rolnik, 2012). The term 'capacity building' in general has many connotations but in this thesis its scope is set on strengthening the assets concerning social capital, human capital, and institutional capital. The social aspect is the first step in the Haitian scenario and strengthening assets is therefore mostly mobilizing the right actors and becoming more organized (effective and efficient) in the pragmatics concerning spatial planning.

Social capital. Definitions of 'social capital' vary in studies. Social capital is understood in cognitive forms; e.g. values and perceptions in which norms of trust are paramount, or emphasized by structural forms; e.g. networks, organizations, and relationships. Often neglected is the connotation of the meaning of social capital as an asset for institutional synergy; i.e. institutional capacity building which is vital in the development sector(s) since it depends on these relationships and influence/trust to operate. The critique on the use of the phrase/concept 'social capital' is not



image 4 - Needs for interventions; direct and indirect
There are two primary schools in Villa Rosa and one kindergarten. The need for more primary schools is a principal need in most Third World urban areas. However, former interventions such as the water drainage and pipe systems in Villa Rosa, are very prone to damage and currently many water facilities are not operational. Adjacent, the waste collection in this open drainage system obstructs its primary use. These two problems are evident of the need for integrated interventions with adaptive qualities.

photos: by Wouter Pocornie (2011)

figure 9 - Asset vulnerability framework

Moser's asset vulnerability framework goes beyond the commonly used, static, measuring of the poor, towards classifying the capabilities of poor populations to use their resources to reduce their vulnerability (Moser, 1998, 14).

derived from: Moser (1998)

TYPE OF VULNERABILITY	OUTCOME	POTENTIAL SOLUTIONS
labor	Loss of income	Develop NGO credit schemes for home-based enterprises
	Provide adequate nontraditional skills training appropriate to the community	
human capital	Inability to maintain investment levels in education and preventive health care	Provide adequate, accessible low-costs health care [education]
	Inability to provide safe, clean water	
housing and infrastructure (productive assets)	Inability to use housing as a productive asset	Facilitate plot ownership or subdivision
		Review regulatory framework for land
		Provide electricity so that people can operate home-based enterprises
household relations	Increased domestic violence	Support police stations managed by women
	Lack of adequate childcare	Provide community-based, community-supported care for children and the elderly
	Lack of caregivers for the elderly	
	Split households	
	Provide time- and labor-saving technology	
social capital	Decline in attendance of CBOs, particularly by women, or in activity of CBOs	Through social funds, provide real opportunities for CBO-organized interventions that recognize paid as well as voluntary work
	Increase in youth gangs	Give priority to community facilities, especially for youth
	Lack of physical mobility, especially at night and for women	Support community-based solutions to crime
	Decline in night school attendance	Enhance policing capacity
		Provide water supply close to residential neighborhoods
		Provide safe transport
		Provide technologically appropriate lighting
		Provide wide, open thoroughfares for vendors
	Locate night schools close to residential neighborhoods	

irrelevant. Some of it point out the vague use, over-use, of the word which describes too much and therefore loses any specificity. At times it lacks context completely and is too abstract, while in other descriptions it over-contextualizes the use of the phrase/concept, therefore not addressing core issues. It implies that the core issues which are generally believed to be at stake (i.e. poverty reduction, strengthening organization capacity, etc.) are in fact not properly addressed by the concepts such as 'social capital'. In studies the concept needs elaboration. Adjacent, much more severe critique advocates for the resignation of the phrase/concept. Similar to 'development' critics making this point, they claim it is a neoliberal concept hiding relevant reasons behind the problematic issues such as poverty and vulnerability. According to this concept people are seen as poor not because of massive resource transfers out their countries, but because they have not made the effort to invest sufficiently in their own social organizations and networks. There is some evidence of development scholars moving away from the term, which unfortunately limits the potential clarity to arise from its use. Social capital is an asset to be used. It is in essence heuristic** (Bebbington, 2009). In general it is believed that social capital describes collective or economic benefits derived from exchange and operations between individuals and groups. Ideally both parties have interests, revenues, and can make claims out of this collaboration.

In this thesis 'social capital' directs to structural forms of organizations, networks, and relations benefitting from communal or collective participation. Heuristic in essence. Therefore it relates fully to the situated educational paradigm. Space for interventions in the public domain follows the primary road structures, make educational institutions/schools hubs of public concentration, promote improvement and growth of public spaces such as parks and forums, and emphasizes the visibility –all to attract and mobilize social capital. The soft-infrastructure, the organizational schemes, recognize the individualistic character and enable this private gain through communal/public projects. Therefore the social capital, out of which many locals can be employed (including informally), grass-roots originate, and local answers to local needs are formulated, is the departure point for the urban structure.

Human capital. The asset that signifies the inability to sustain and maintain valuable resources (such as the provision of safe, clean water) is often labeled as human capital. Improving the need for this asset essentially depicts the lack of skills and need for training to fulfill objectives in management, maintenance, and upkeep. It is important to address this during the handover phase and many NGOs focus on social awareness and transmitting information in their exit strategy (Pocornie, 2012, 67-69).

When relating vulnerability to asset ownership it must be understood that the more assets people have, the less vulnerable they are. Adjacent the greater the erosion/loss of people's assets, the greater their insecurity. Systems operating on higher (other) levels than the local accustomed method can disrupt the longevity of local systems because in the vital part of participation and involvement these people are left out. Policies which strengthen the local systems of mutual insurance (investment, exchange, and claims through asset ownership) should be promoted. Therefore to exemplify the assets of the target group the categories of Moser's asset vulnerability network provide a direction for the operational structure:

- Labor: commonly considered the most important
- Human capital: health status (ability to work), and skills and education
- Productive assets: e.g. housing and home-based enterprises
- Household relations: mechanisms for pooling income and sharing consumption
- Social capital: reciprocity between communities, groups, people



figure 10 - Capacity building: focus

Social capital: social mobilization, awareness, and organization.

Human capital: developing skills, knowledge, and training.

Institutional capital: political voice, influence, and accountability.

****note: heuristic**

devices or methods that, often in commonsense and easy-to-grasp ways, help to solve problems in a manner that, though not perfect, is reasonable close to an adequate solution. These devices aid in thinking about problems and phenomena that, though they may lack conceptual precision, bring intelligibility (Bebbington, 2009, 165).

According to Meriam-Webster: heuristic is defined as involving or serving as an aid to learning, discovery, or problem-solving by experimental and especially trial-and-error methods; of- or relating to- exploratory problem-solving techniques that utilize self-educating techniques (as the evaluation of feedback) to improve performance.

These categories help to understand the aspects of vulnerability and how to generate potential solutions; where to direct interventions. The ability to reduce vulnerability depends not only on initial assets but also the capacity to manage them. To manage them into income, food or other basic necessities. Moser's asset vulnerability framework goes beyond the commonly used, static, measuring of the poor, toward classifying the capabilities of poor populations to use their resources to reduce their vulnerability. Asset management includes labor which most desirable strategy to have multiple earners with high income. It includes human capital with better educated household heads as most desirable. It includes productive assets with stable and secure forms of housing. Most of all, asset management includes social capital (described in the previous paragraph) where the optimal strategy is active support networks within communities, facilitating trust and collaboration. Moser's research results point out that households which sent children to school instead of work were poorer in terms of income. However, in the long-term this strategy was intended to reduce vulnerability through investing in human capital as an asset. Human capital is a complex asset regarding the balance between short-term -and long-term goals. In essence investing in social capital is of little use if the households lack houses, friends (social reliable network), or education. Thus the right mixture of assets must be attained. Only then does social capital investments allow for better buffering against external shocks, i.e. improving the resilience. This formulating of a strategy to address a proper mixture of assets illustrates the complexity of 'strategy sequencing'. If erosion/loss of the assets labor and social capital occur due to negative events (e.g. escalating rise in violence) it creates an environment that prevents households from utilizing their labor and human capital to generate income. The stock (interests, revenues, claims in social capital and other assets) accumulated over time have different capacities to handle (economic) downturns. Thus the acquired social and human capital assets define the households/community's resilience. More so, than analyzed forms of income. Therefore Moser's point to prioritize asset portfolio management for poverty and vulnerability reduction interventions are an alternative, interesting way of approaching an assessment of needs and direct towards areas of interests for optimal desirable incentives and interventions (Moser, 1998).

Investing in human capital is in fact investing in cultural resilience. It is the foundation out of which improvements emerge. Human capital is the critical improvement of skills necessary to carry out the improved quality (resilient and sustainable structures) x quantity (amount of production) perceived in the new advocated syncretized development discourse.

Institutional capital. Aside from social mobilization (social capital) and developing skills (human capital), capacity building in Villa Rosa needs to be political. Articulating a political influential voice is an imperative ideal in building up local assets and reducing vulnerability. Civic organizations and GROs which are able to do this can exercise their rights and negotiate with local governments about future projects in the public infrastructure. In addition, communities which aim to be more actively involved with present NGOs are organizing themselves in CBOs. In case they cooperate, work for, international NGOs they could organize themselves in satellite/situated NGOs departments or CSOs. In any case, these organizational bodies are then representatives of the community and should effectively and efficiently bridge the dialogue between NGOs/Government and the communities. These intermediary institutional organizations (civic organizations, GROs, CBOs, CSOs) are the ideal actors to take over coordination and responsibilities after the handover phase.

Bebbington's analysis of NGO Caritas Cordaid's work in Peru displayed observations which are recognizable in Cordaid's recent mission in Haiti. In order to reach a set quota the mission is adjusted by changing the target group. The focus, then, is on the less poor (e.g. homeowners) which makes it easier to achieve demonstrable change (Bebbington, 2004). Bebbington concludes his critical study of NGO work in Peru by suggesting to recover another meaning of development. Here the focus should be on changing the patterns of unevenness and inequality. "This is the notion that the development project ought not be about targeted poverty reduction, but rather about redistributions and transformations. Indeed, this would be to recover the meaning of development as social justice on which the relationships underpinning the aid chains discussed [...] emerged in the first place" (Bebbington, 2004, 741). Development therefore should distance itself more from the economic paradigms and focus on enabling the structural patterns needed to build local, institutional capacity which in turn enables situated platforms to answer specific local needs.

Essentially, to some key actors the crisis offers an opportunity to score. Some side-effects in post-disaster re-development include: the inattention to— or the discrimination against vulnerable groups, the overemphasis on individual property ownership and difficulties to address or recognize the local multiplicities of tenure forms (misunderstanding local ways of operations, or completely lacking understanding local culture), limitations in existing frameworks for reconstruction and recovery (local operational mechanisms), and most of all the risks of approaching post-disaster reconstruction predominantly as a business or development opportunity which only benefits a few (Rolnik, 2011). Departing from Rolnik's standpoint of human rights demands a severe adjustment in governmental policies. The right to education, promoted through development programs globally (MDG), is not immune to same pitfalls as the existing formal policies to achieve adequate housing in an informal settlement. It also ignores largely rooted cultural ways of structuring development which are potential grounds for solutions. A critical alternative approach must depart from the idea of transforming policies and processes of rebuilding with localized institutions which materialize the need for monitoring, forming platforms and bridging dialogue. Hence, it departs from the idea of integrating social capacity and stimulating the improvement of human capital—then, most of all, redirecting the opportunity to 'score' to those involved with political self-organization and building towards more resilient and sustainable urban inhabitation. Housing policies reform, should be a successful result from an alternative approach in (post-disaster re-)development discourse. The non-physical infrastructure (capacity building) which needs to be in place first, is prioritized. Connecting the need for institutional capacity to the urban interventions such as basic services utilities offers a critical niche to the community. The involvement of government is mandatory in formalizing informal practices and securing provision of services necessary for long-term development. Participation through operations can offer the much needed increase in institutional capacity (for local governance) and thus positions organized civic organizations with an influential asset—improving their much needed political voice

The critical alternative approach within development should meet critically assessed needs. These are direct physical provision of services; educational—construction—basic services (e.g. water). Above all, access to situated resources which enable the improvement/building up of assets. This is capacity building. It is directed towards social, human, and institutional capital. These improved assets can answer local needs. The implementation in the public domain, results in the overall community improvement in resilient and sustainable structures.

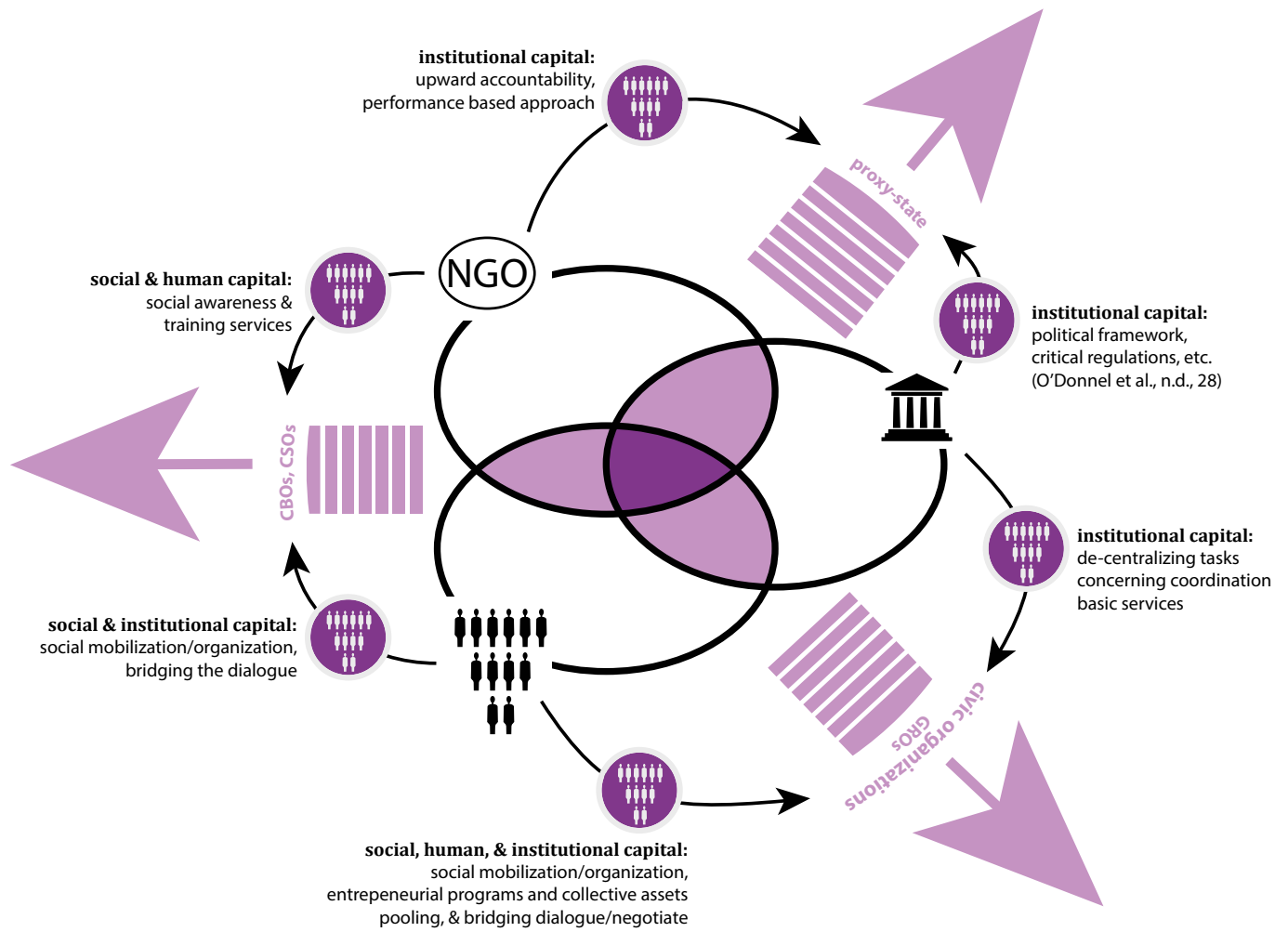


figure 11 - Capacity building for longevity

Departing from a co-operative approach with three primary actors, capacity building is a concept used to make multiple partnerships possible. The critical assessed needs asks for communities to organize and mobilize in local organizations. Adjacent NGOs and Government are initiating major projects which simultaneously enable the building up of assets through provision of resources.

Education as overarching theme

Post-disaster re-development primarily focuses on reconstruction. Generic development projects often focus on long-term initiatives such as poverty reduction and primary education (e.g. Millennium Development Goals). Access to education is an attractive pull for families with young children. Aside from the direct benefit of education to students, the investment of education as human capital is relevant. In many Third World countries, the access to education involves development initiatives. It is a common program/project component of generic (NGO-initiated) development discourse. As mentioned before, education-orientated development is valuable concerning its long-term potential in capacity building (human capital) in which households are likely to invest in. Since housing dominates slums such as Villa Rosa, public services and infrastructure such as education are very limited. This thesis advocates for an education-orientated approach to (post-disaster re-) development. Education is an imperative tool regarding risk reduction (Sorenson et al., 2013) and can be integrated in network-based interventions in direct and indirect ways. In this addendum education is prioritized as the overarching theme in urban interventions and is subdivided in three ways: schools evolving to educational institutions, starting point of infrastructure, and managing public utilities through capacity building.

The main thesis explored an educational institution as architectural intervention in Villa Rosa (Pocornie, 2012). It is a plea for investment through education. An essential condition for a brighter future is the reduction of imbalances among Haitians in access to quality education and health care (Maguire, 2009). Sharing the facilities of schools with the community, for community centers, offers the physical output of ideas such as Freire's 'praxis', 'conscientization', and 'dialogics' (Freire, 2005). It is using education as critical tool to become aware. Aware of human rights, possibilities of being involved with aid projects, and civic organization. These shared facilities need to function in daily rhythms as schools and community centers, and during crisis (when experiencing shocks such as hazards) as emergency centers. The various effects of experiencing major shocks, crises such as natural disasters, include psychological effects such as deprivation and exclusion, stress, socially generated sense of helplessness (Moser, 1998, 3). Therefore, communal centers are the epitome of social-orientated aid.

The "slums begin with bad geology" (Davis, 2006, 121-122). Therefore, the first step to implement resilient structures is to improve the infrastructure. Often the school initiatives are paired with other facilities such as health care facilities or in the case of Haiti, churches and provision of water/sanitation. The spatial component is vital for the infrastructure and form the starting point of a network of urban interventions. Schools and schoolyards are part of a network of public spaces and in addition require infrastructural lines comprising a network. Therefore schools are in a physical sense the departure point for urban interventions directed at capacity building, hence cultural resilience.

An essential point of critique on development, is that the forthcoming (post-)development era should integrate pluralism of ideas to development. Meaning, multiple ways of constructing new projects should be facilitated in the syncretized development discourse. Building forth on this idea, the educational institutions are not only facilitating building platforms but also stimulating and centralizing physical interventions in close proximity. For example, if in an idealistic scenario localized organizations are provided physical space near utilities such as water (e.g. CBO: Cogevir) they can manage the facilities closely and also be part of a taxation/reciprocity scheme which enables more inhabitants to have access to these resources (this will be elaborated on in the following section). In short, schools which become educational institutions and community centers have the potential to

house additional programs for capacity building. Therefore additional utilities can be made possible and involve local organizations in the operations.

At the core of the interventions, in order to bridge the handover, are educational institutions. They are the principal platforms where, accompanied by a situated educational paradigm, the capacity building of social-, human-, and institutional assets take place. Schools as facilities can host other programs aside from the primary school. Many NGOs are seeking facilities for communicating information (awareness), training, and dialogue for their exit strategies (the handover). Therefore the need for building platforms initiated by NGOs, as well as the need for dialogue platforms to guide civic organization processes, are shared with schools. These schools become central components for capacity building and therefore are able to urbanize (evolve) towards educational institutions which hosts important functions for future syncretized development discourse. Education is therefore; directly a focus point and through its critical alternative paradigm a thematic departure point for urban physical and organization network interventions.

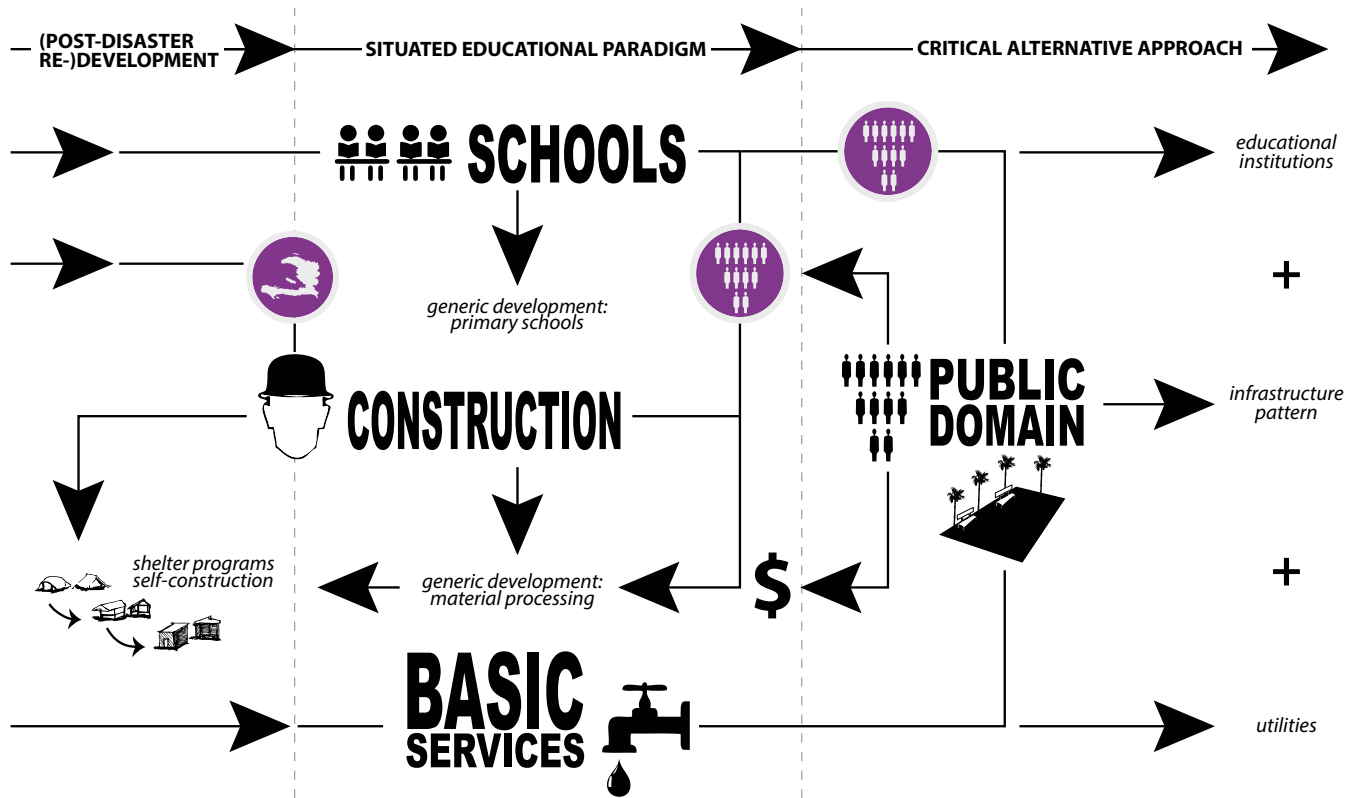


figure ^^ - Education as overarching theme
 Generic development discourse focus on economic/ financial initiatives, primary education, basic health services, construction, etc. (e.g. Millennium Development Goals). By introducing concepts such as integration of local (Haitian) identity and capacity building these projects can be improved drastically by mobilizing the community, active in the public domain. As schools evolve towards educational institutions they become the core components in the physical, and non-physical, infrastructural network.

Modes of taxation

Haiti is a free-market economy. Low labor costs and tariff-free access to the USA for its exports are illustrative for its receptiveness of foreign investments. The biggest obstructions to economic growth are commonly assigned to Haiti's level of poverty, corruption, vulnerability to natural disasters, and the low level of education of much of the population. Haiti's former debt has been forgiven by the World Bank and cancelled by the donor countries. However, since then, it has climbed up again to approximately \$1 billion (US dollars). The nation's vulnerability was exposed by the earthquake. With 80% of the population living under the poverty line and 54% in abject poverty, the earthquake further inflicted \$7.8 billion in economic damage. The country's economy has been slow in its recovery (US Central Intelligence Agency, n.d.). Essentially, major interventions can only start with considerable external funding. The longevity of the interventions must be attained domestically.

There is no consistent or sovereign way of funding. Multiple options such as donations via international aid, macro-economic foreign investments, and (possibly) remittances continue to take place and dominate Haiti's financial sources for urban development. This addendum considers these sources as starting capital for interventions. In addition, the handover phase dictates to go from beneficiaries of aid towards contributors of local governance. Direct payments make up revenues which is needed for the management/coordination of provided services. Again, recognizing the informality, this must be adjusted to a context of uncertainties. Social mobilization, as a result of capacity building, must be organized in local organizations (CBOs/CSOs/civic organizations/GROs) in order to implement alternative forms of generating valuable assets as a substitute of financial revenues such as direct payments.

The proxy-State critically focuses on the Government's role in prevention and mitigation of risk to natural disasters. The perceived institutional capacity building expresses the dependency on help of multilateral agencies (Government of Haiti et al., 2010). The lack of effective governance resulting in the lack of public services is a global issue. Infrastructure services have increasingly been privatized in the cities of the South. Largely due to inadequate governments. The provision of basic services are charged via the free market. At times, in order to reach the most marginalized; the poor, the price is regulated to minimal, sometimes free, standards with a set maximum of exploitation (Willis, 2009, 407-408). Stopping development altogether, thus avoiding NGOs and private contractors, does not guarantee a more active role of society to form alternative (forms of) governance (Ramachandran & Walz, 2012). Therefore, the perceived institutional capacity building should also focus on the potential of bottom-up input and influence on political coordination and rhetoric. Meaning, building up institutional capital needs local input from situated organizations. These organizations are the future intermediary actors between community and other actors such as Government, international NGOs, private investors, etc. Therefore the participatory approach during the handover phase must aim on involvement of beneficiaries. Direct involvement of beneficiaries and other active actors are essential to strengthening the cultural resilience of Villa Rosa. The improvement in resilience contributes to the place and via sustainable upkeep also contributes to the community as a whole who can benefit from operational systems.

Especially at community level, successful slum upgrading projects are conceived by local authorities working closely with communities in partnership (O'Donnel et al., n.d., 21). Essential is that the communities are allowed, willing, to play an active role in developing and executing plans. One of the most viable social assets here is (organized) labor force. Hence, at a municipal level, governments

should systematically consider and adopt labor-base, local resource-based, and employment-intensive methods in slum upgrading (Majale, 2007; Werna, 2008). This type of partnership, focusing on strengthening and improving the local neighborhood, is highly dependent on the Government's capacity and agenda. In Haiti, especially in the slums of Port-Au-Prince, this type of partnership has to operate on a community level –as a start.

Perhaps most politically aware of all in a global perspective, are the existing CBOs and civic organizations. They at times maintain international relationships themselves but most of all, they are the vital gateway for Governments and NGOs to effectively implement projects on-site. "They are, or can be, instruments of deep democracy, rooted in local context and able to mediate globalizing forces in ways that benefit the poor. In doing so, both within nations and globally, they are seeking to redefine what governance and governability mean" (Appadurai, 2001, 23). CBOs and civic organizations are usually comprehending the global-local nexus and can coordinate the local needs and global interests. The international ties via (private) households in the community are relevant when considering remittances as a source for starting capital or taxation. The primary source of foreign exchange are remittances, which account for 20%-25% of the GDP (US Central Intelligence Agency, n.d.; UN-Habitat, 2010, 11). But the principal departure point remains the proxy-State because the NGOs and multi/bi-lateral aid agencies have objectives to reach the urban poor who are the most marginalized in the existing economic system. With the Government's dependency on these agencies, the domestic focus on formalization of essential living conditions become an opportunity. Issues such as formalized (documented and contracted) housing policies, security of tenure/ownership, education, and access to basic services are essential living conditions to acquire through initiatives started by the proxy-State and made possibly through critical participatory approaches.

With Latin American governments titling** programs are extremely popular. This is because they offer cheap solutions to the urban housing crisis by utilizing poor households in the improvement of municipal services. Regarding the low-income families, titling enables decades of informal inhabitation to formalize what they could now call home (Gonzalez, 2009, 256-257). Effectively acquiring land and housing for low-income groups is not merely a question of technical plausibility, as it is a question of political will. The realization that informal systems is achieving a lot more for the urban poor should promote to bridge the gap between legal and illegal systems (Berner, 2000). This addendum suggests that through heuristic employment, involvement in bottom-up coordination and management of public services, inhabitants of Villa Rosa have one more option to formalize their living conditions.

The ideological vision of NGOs is influenced by its source of funding. Kang describes that NGOs' ideological vision is limited by the responsiveness to funding coming from political entities. Therefore they shift in focus and often take on responsibility for government services instead of building civic organizations or their own local, situated, capacity. Kang suggests to seek alternative funding sources, e.g. through social entrepreneurship and the civic innovation approach. This would mean that the NGOs take a fourth position as 'watchdogs'; working with- and watching over governments, lobbying and advocacy, strengthening the NGOs' networks, respecting local diversity (culture), applying democracy in operation and evaluation, and improving this evaluation by focusing on process rather than project (Kang, 2010). Emphasizing process over project would mean that NGOs would depart from the presentable portfolio of achieved projects to and structural process-orientated role. The ideological objectives such as building democracy, constructing

**note: titling
formalization of informal housing arrangements,
occupation/appropriation of land or dwellings

a (institutional) framework of human rights, and designing new modes of social housing could be understood as impossible. It could be considered as an imposed burden by foreign powers as well as vital steps towards more transparency and public involvement in decision-making. This would mean that in urban planning, ideally, the role of NGOs would shift towards building civic organizations (building capacity) in addition to acquire funding for this outside of political entities.

Davis describes the treason of the State: “With a handful of exceptions, then, the postcolonial State has comprehensively betrayed its original promises to the urban poor. A consensus of urban scholars agrees that public- and State-assisted housing in the Third World has primarily benefited the urban middle classes and elite, who expect to pay low taxes while receiving high levels of municipal services” (Davis, 2006, 69). It illustrates that development projects targeting the urban poor are easily claimed by other groups who understand how to exercise executional power. Middle-class “poaching” of public or state-subsidized housing has become a quasi-universal phenomenon (Davis, 2006, 65). Regarding the longevity of interventions and the critical co-operative approach of NGOs, Government, and the organized community, a sense of ownership must be made a reality. The urban interventions must address modes of taxation.

Essentially there are two major arguments when considering modes of taxation. One being that injecting financial impulses through direct money payments (often via phones) works best in aid. This because it does not abruptly interferes and challenges the economic landscape of the place. In addition, it improves opportunities for economic exchange in a broader spatial landscape. Financial impulses provide opportunities to interact on scales ranging from district to international. The second major argument is to aim for systems of reciprocity and limit dependent systems to the local territory. In this case systems of economic interests depending on revenues, claims, and expenses (simplified here) could be integrated in various interventions which then allows for more beneficiaries to become active actors. More concretely, a beneficiary could translate his/her accessibility to a development project (e.g. school) by fulfilling a role within a CBO/GRO which in turn manages a provision of basic services such as water. If planned properly such involvement could optimize the communal facilities while providing resources directed at private gains. The argument posed here are in a sense conflicting when considering the scales of spatial domain. The latter argument is ideal for the communities of Villa Rosa and the provision of services to beneficiaries. The first argument is ideal for a larger, district or regional, network. Adjacent the distribution of money or tangible commodities (e.g. provided materials or vouchers) will happen either way. As such this addendum proposes to explore the possibilities of reciprocity as modes of taxation in the network(s) interventions.

Even though the ‘House of Knowledge, Villa Rosa’ project** was short-lived, it did expose the need for the planning/design of non-physical structures; the need for organizational structures accompanying physical interventions. Bridging various actors and setting up tasks and roles is a procedure that takes considerable time and could easily come to a complete stop –as this project did. In theory, a co-operative structure should be possible, regardless of the persona’s involved. The key element in striving for ownership by active actors is: commitment. How must an urbanist guarantee interventions once delivered? It is not realistic to guarantee. In this context of uncertainties the planner/urbanist should aim to design a supportive non-physical network; an abstraction of governance, to accommodate the network comprised out of urban interventions.

In one of the primary schools in Villa Rosa the curriculum is limited due to the costly expenses. In addition, the tuition is made flexible and kept low compared to similar schools in other parts of the city. However, the emphasis is to prepare the students for examination according to national policies. The students of this school do formal exams and get formal grades from the Ministry of Education. Such an initiative shows the adaptability and willingness of some to tackle the issue of education in the situation dealing with extreme poverty. It also indicates the formalization process of adapted, situated forms of education. The director of the school is capable to bridge the local situation to formal requirements and therefore functions as an intermediary in political constructions (Appendix B: Pascal Dobiscas).

UNDP/Carmen has addressed a way of taxation via vouchers/mobile cash system. As discussed in the main research this does bring forth multiple implications and digresses the core objective of programs. This approach is quiet sustainable if it limits its spatial domain. A local community with its own forms of currency (made possible by voucher coupled with ID tags) could follow networks of reciprocity. It could be an proper incentive to stimulate a communal-orientated attitude. For example, when dealing with waste management it becomes very unlikely that the residents of Villa Rosa will concern themselves with instructions for separation of waste. The *lakou* character concerning a business mentality will only take the needed efforts to effectively manage waste serious if there is a private gain. When direct revenues can be generated through a collection system, this becomes more interesting.

In conclusion, tuition/expenses that could be paid through currency (direct financial payments) or social assets (i.e. labor; involvement in participatory approaches). The interventions therefore are improving employment aside from directly improving living conditions of Villa Rosa through physical/non-physical infrastructure and services. Approaching the community to enable a critical bottom-up approach requires facilities for organization. Civic organization is essential for the handover phase to bridge local needs and capacity between the primary actors; NGOs, Government, and community. The modes of reciprocity are partially concentrated to enable local (Villa Rosa) forms of exchange but also promote the exchange with other places (including international relations). Villa Rosa is not a gated community and therefore the integration with the rest of the city is promoted through its improved infrastructure.

Starting with an educational focus, the development projects are extended to include physical projects for capacity building. Based on the local needs for long-term syncretized development discourse these include investing in social, human, and institutional capital as assets for local actors. Subsequently these assets are used to stimulate involvement through modes of taxation which replace direct financial currency and thrive on reciprocity in project components (initiatives) which are part of integrated network interventions (see figure 13).

***note: house of knowledge project, Villa Rosa*
this was the project of the one month internship in
Villa Rosa, Port-Au-Prince (Pocornie, 2012m 33-35;
Appendix C)

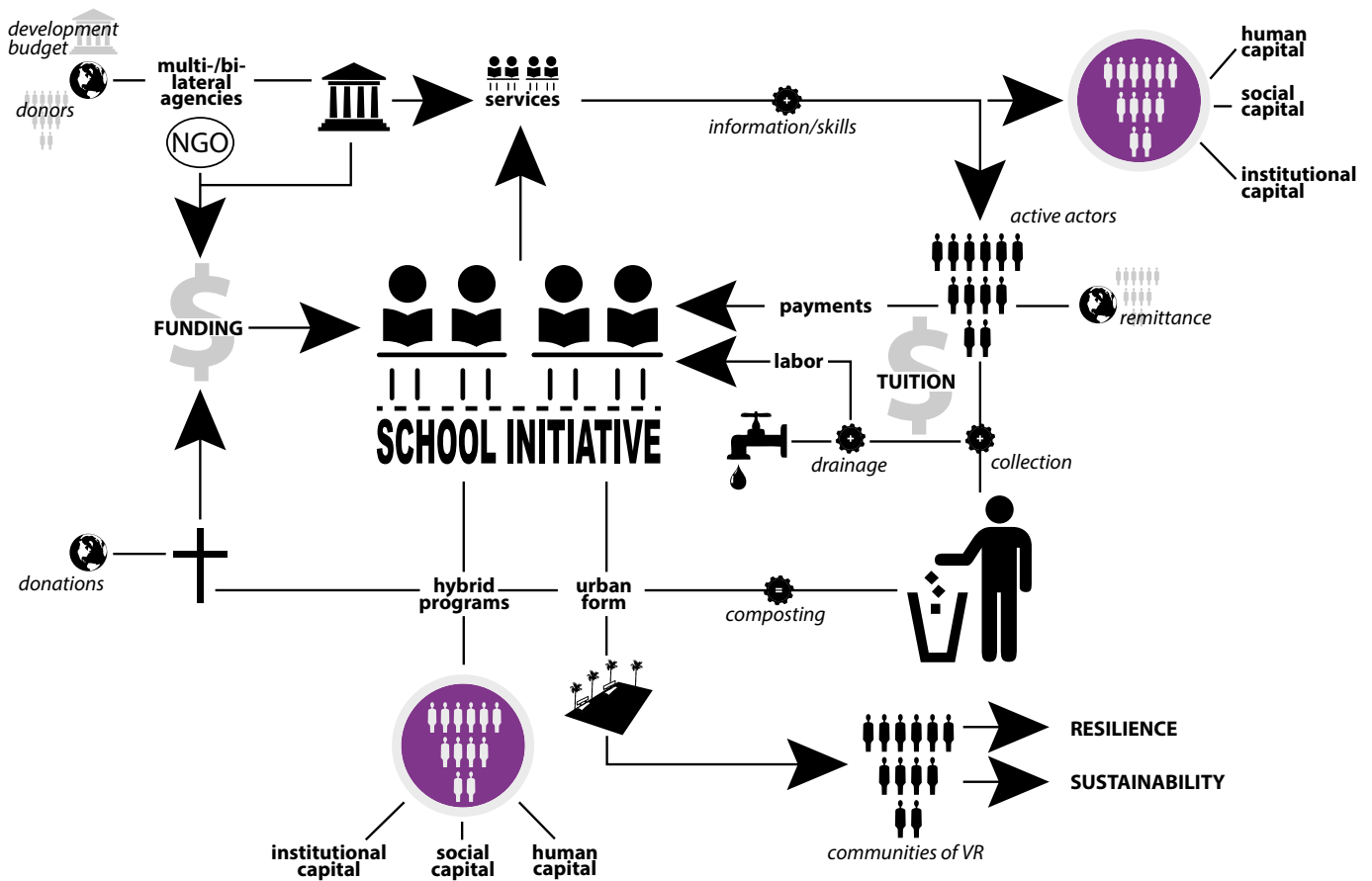


figure 13 - Modes of taxation

Principal initiatives such as schools are depending on funding and modes of taxation, e.g. tuition, to operate. Both the funding as well as tuition are acquired through specific strategies within development. The central idea behind tuition is reciprocity. The mobilization of the community, e.g. through labor, could suffice as tuition. This labor is part of the integrated interventions which solves local problems in other areas. For example, the waste obstructing the local drainage systems can be cleared and maintained through heuristic jobs accessible to the community and managed/coordinated via CBOs.

In an organizational scheme this, then, could suffice as payment which allows access to resources such as education (for the household's child).

Management schemes: abstraction of governance

The pattern for planning depends on physical interventions which are accompanied by organizational models. How are concepts of management related to physical interventions? The organizational model is an abstraction of governance, which is a dynamic process. The primary actors needed for a co-operative approach to management are NGOs, Government, and community. This thesis focuses primarily on mobilizing the community through capacity building. By doing so, the roles/tasks of NGOs and Government are critically addressed. As the specific roles/tasks of actor groups evolve the physical interventions require enhancements. The urban form therefore is influencing-, as well as influenced by organizational structures. The abstractions of governance posits interventions, the changing responsibilities of actors (handing over) based on funding/tuition, and related initiatives. It builds forth on the capacity building in the organizational schemes (see figure 11).

From a critical point of view, NGOs' way of working is responsive to the local context. In Haiti's case this is amplified by uncertainties. Kang argues that the discussion regarding the strengths and limitations of NGOs operating should be as dynamic as this context of uncertainties. The variety of NGOs (i.e. INGOs, SNGOs, CBOs, and to some extent GROs) need to be analyzed on similarities and differences in order to make up a holistic picture and the way NGOs operate as agents for development in many Third World countries (Kang, 2010). The proxy-State's role of development agencies is essential for urban development in disaster-prone, Third World countries. Therefore the relevance of urbanism, especially regarding the public domain, is most likely channeled through the NGOs involved with the proxy-State, and their capacity to (co-)govern.

NGOs commonly operate with private contractors. NGOs and private contractors have been the intermediate recipients of most of the funding of aid. They are building extensive infrastructure for service provision and are responsible but, as yet, very limited in their transparency and accountability. CGD proposes to improve the local situation by advocating: NGOs and private contractors should make systematic, accessible evaluations, aside from all actors publishing data on expenditures and outcomes in Haiti, in addition the Government of Haiti should procure services through competitive bidding whenever possible while building local capacity over the long term (Ramachandran & Walz, 2012). Kang suggests that NGOs should co-operate with Governments and by doing so –applying pressure (or stimulate) the government to fulfill its role in the provision of basic services (Kang, 2010, 231). Future funding for urban development projects can also emerge from localized organizations which are not, or less, dependent on foreign interests. Commonly, there are GROs, CBOs, and SNGOs with self-dependent funding sources (Kang, 2010, 230)

Gronemeyer's critique on development through researching the term/concept: 'Helping', or 'self-aid' in Modern ways of thinking, is a critique on aid. It historically stems from a way of thinking which excluded many groups and cultures. As it developed its meaning towards 'self-interests' being the decisive factor for the provision of help (aid), it became an instrument of training and prescribed demands for involvement (labor, accountability, etc.). With loss of compassion it accepted the necessity of being efficient and supportive of the State. It limits the challenges put on this Modern way of thinking. The origin of this term/concept, again, can be traced back to a foundation of great inequality and societal illness (Gronemeyer, 2005). Davis' critique formulated as the illusions of self-help describe the vulnerable state of people receiving aid (the target group) and the paradox of proclaimed self-help as aid for these people who are already misplaced in the system out of which the development aid should reach them (Davis, 2006, 70-94).

Self-help regarding the long-term development strategies are no longer synonyms for aid. The beneficiaries now have to become actors and invest own capital (see appendix C: Raulo Pierre). Development is essentially business. Aid may have social connotations of unconditional help, but in reality the interventions are very prone to any Modernistic, economic ways of thinking—hence commodification and exploitation.

The 2010 Summary Report of UN-Habitat following the earthquake describe the problematic political situation of Haiti's reconstruction mission. Nonetheless it argues that the main stakeholder should be the state and at a municipal level Port-Au-Prince and the private market. This is regardless of the historic corruption, unequal society, absence of a legally approved masterplan, and the overall inadequacy of the State to deliver in urban development. The report argues for a citywide development plan (embodying the metropolitan region of Port-Au-Prince). Hence transcending plans which focus on slum upgrading. Adjacent to achieve support from society, small-scale, 'quick win', projects would build commitment. The report is self-critical because it concludes that that the city and all stakeholders should agree on the way forward, which is unlikely. It is an argument to position the development partners as catalysts of the development projects—used for their technical expertise, experience, and assisting in pressuring politicians for de-centralization of political influence (UN-Habitat, 2010). It seems highly unlikely since the same report states: "The central government does not appear to be ready to devolve power and resources to lower levels" (UN-Habitat, 2010, 12). Haiti is no stranger to domestic predatory rule (Fatton, 2006, 115).

Nobody is hold accountable for the state of land ownership, information retrieval/registers, or even the absence of anti-corruption safeguards. Top-down planning, possible trickle-down ideals to reach the poor communities is an illusion (UN-Habitat, 2010, 19-21). The current political control would manage the aid investments for building institutional capacity from top-down and limit it to securing its control. At a municipal level the role of the government orchestrates the lack of impact in providing adequate services to the public: "As the constitution is not fully operational, most of the 'normal' responsibilities for municipalities, such as provision of water and sanitation, waste management, spatial planning and traffic management, remain at national level" (UN-Habitat, 2010, 12). "There are more than fifty institutions that share the responsibility to manage metropolitan Port-Au-Prince" (UN-Habitat, 2010, 19). The government has set up an elaborate institutional network but seems inadequate to execute tasks such as the provision of services. The political power in Haiti is centralized in Port-Au-Prince (urban primacy) and the slums are reflecting the understanding by inhabitants of this political reality (Pocornie, 2012, 21). As Haiti is depending on aid from foreign donors and development agencies, the role of the government, especially local and municipal authorities, has to direct towards a bottom-up approach in planning. Working towards involving civic organizations and CBOs which have direct relations with those agencies and transform the idealistic (but unlikely) objectives of institutional capacity building and de-centralization of governance. Grassroots actions are helpful considering a sustainable use of resources and community living. Sustainability is a political issue were opposing views exist. Central governments worldwide are challenged to make commitments to reform according to principles of sustainability (Lemonick, 2009) but at a local level these principles are a reality. Grassroots organizations can facilitate these ideals through direct, situated execution. Institutional (Government) commitment is needed in formalizing such approaches.

Localized site schemes are management schemes adapted to the problematic situation of informal settlements concerning control and accountability. Successful

development projects focusing on water and sanitation as provision of services in slums, can utilize these schemes. They are a advocated method to reach MDG concerning water and sanitation. For one, they reach the poorest households. Second, these localized management schemes generally have lower unit costs. At the core of the interventions is the possibility for the urban poor to influence what is done. Therefore international multi/bi-lateral aid agencies (incl. NGOs) should focus aid on enabling the beneficiaries to become active actors. It is a paradigm shift, even for the specific interventions such as provision of water and sanitation. Satterhaite states: “There is no shortage of development projects designed and implemented by professionals (including many foreign experts) which permit urban poor no influence and which rarely produce the hope-for improvements in water and sanitation”. The “other way” of doing urban development would include community-driven initiatives (co-operative approaches). However this does not necessarily mean direct execution of the specific water and sanitation initiatives. Through management schemes it includes formalization and improving informal housing (titling) and, for example, loan finance that help households or CBOs/civic organizations to fund improved provision of water and sanitation or fund improved housing with provision of needed service. This expresses the need to localize the control aspect. Governing platforms must be in close proximity to key components of the network interventions. Satterhaite describes this as market mechanisms for social goals, which comes down to controlling the specific service provision and financially focus on costs recovery. This allows easier maintenance (by local CBOs, civic organizations, -informally- employed users) and most of all, less reliance on external funding. Ideally, profit maximization is not the key goal, since the provision of water and sanitation services focus on direct communal use and sustainability (Satterhaite et al., 2005).

Participatory approaches within post-disaster re-development can tap into the local, and expert, knowledge and experience of civic organizations, CBOs, and NGOs. Multiple perspectives are then utilized in order to design and implement situated programs that meet current needs and effectively reduce future risks. Hence, it is essential in simultaneously dealing with short-term and long-term projects. Public consultation is an important element of local governance to build this localized capacity and to ensure public ownership of the recovery plan in the reconstruction mission. This is contributing to the improvement of social capital as asset. This is crucial for mobilizing individual, family-orientated, members of the community in collective, communal, recovery action. Ideally, it could build up the capacity needed for sustained governmental investment in risk reduction (O’Donnel et al., n.d.). This is a trajectory of social capital as asset to build institutional, regulatory capital as asset. It takes on planning roles and tasks both in mitigation as well as recovery; both in post-disaster re-development as well as development

There is an important need for institutional capacity to assess the situation: e.g. analysis of pre-condition housing policies, platforms which bridge the accessibility between actors and target groups, understanding local sensitivities such as discrimination of women or other groups, monitoring process. The key points in assessing the needs in post-disaster re-development according to the Human Right Council (UN): security of tenure, consultation and participation, and institutional coordination (Rolnik, 2010, 17-19). Addressing the main objective of the reconstruction mission of rebuilding an urban settlement of predominately housing, must go beyond and try to improve the mechanisms which allow the inhabitants to rebuild towards adequate, resilient, and sustainable development of houses and infrastructure. This includes providing a platform for external actors (‘audiences’) such as academic and learning groups. O’Donnell places such centers as

vital projects which need facilities for potential outreach and community programs, aside from formal assessments, research, and planning projects (O'Donnell, n.d., 28).

To build up institutional capacity the educational institutions have to be located at the epicenter of spatial change. Its proximity to the local situation will forge, mobilize, accept, and resist forthcoming strategies. Steele's institutional learning framework argues for an approach when planning institutions are evaluated and receive support (incl. funding) dependent on their performance and outcome-based deliveries to the intended target group (Steele, 2011).

An essential social factor for involvement in these organizational structures is ownership. In essence the strategic, revolutionary, alternative approach would then be building institutional capacity, consisting of real power and influence. Regarding the community this sense of ownership is described in the concept, and goal, of agglomeration. In the management scheme the community reaches this goal while remaining and recognizing its own identity. Meaning, households typically concerned with individual/family-orientated (*lakou* character) objectives can take part of a formalizing system by choice. This choice is an opportunity. The formalizing system offers direct interventions, such as schools and construction facilities, in addition to improved infrastructure, and basic services. Through generic economic exchange these interventions can be used by households. Through capacity building these interventions can lead to exploitation through involvement. The final option, a passive form exploitation, allows a base for exploitation because of resilient and sustainable structures in the public domain.

Regarding the Government, the objective is to take over coordination from the initiating NGOs after the handover phase. Even though institutional capacity building is promoted throughout reports, much of the NGOs funding (i.e. USAID) does primarily go to NGOs and not directly goes into projects focusing on strengthening the Government (Ramachandran, 2012). Working via the State is rather avoided, especially considering the historic corruption and the level of operations. The private market is at times preferred. During the 1980s the ideals of development were signifying neoliberal policies. The market became the leading guide for individual and collective action. Tradition has no place alongside this path of development discourse (Berthoud, 2005, 74-75). This economic thinking remains the focus point for management schemes in development. It overrules tradition, vernacular, self-regulatory/informal practices of development and trusts the free market as well as potential local entrepreneurship via this market. For that reason, it is imperative that via the co-operative approach civic organizations/GROs can collaborate with (local) Government and while doing so, negotiate rights and work towards formalization of needs which are now dependent solely on informal, survivalists' methods. However, NGOs and international multi/bi-lateral aid agencies are needed to advocate (implicit) social-orientated objectives.

Regarding NGOs, the ideal objective is the integration of Haitian identity in the development discourse. By doing so, a syncretized discourse adapts the current and future processes regarding (post-disaster re-)development towards an Haitian discourse. This should allow for foreign input, especially critical NGO-initiated projects focusing on provision of services, infrastructure, and e.g. primary schools. Such a syncretized discourse will benefit greatly from being situated and integrated with local capacity. Out of this multiple platforms for (capacity) building can emerge and launch pluralism of ideas. Similar to the physical infrastructure, the soft infrastructure (management schemes) must respond to the local identity and therefore is situated according to local context of reflexive, heuristic possibilities.

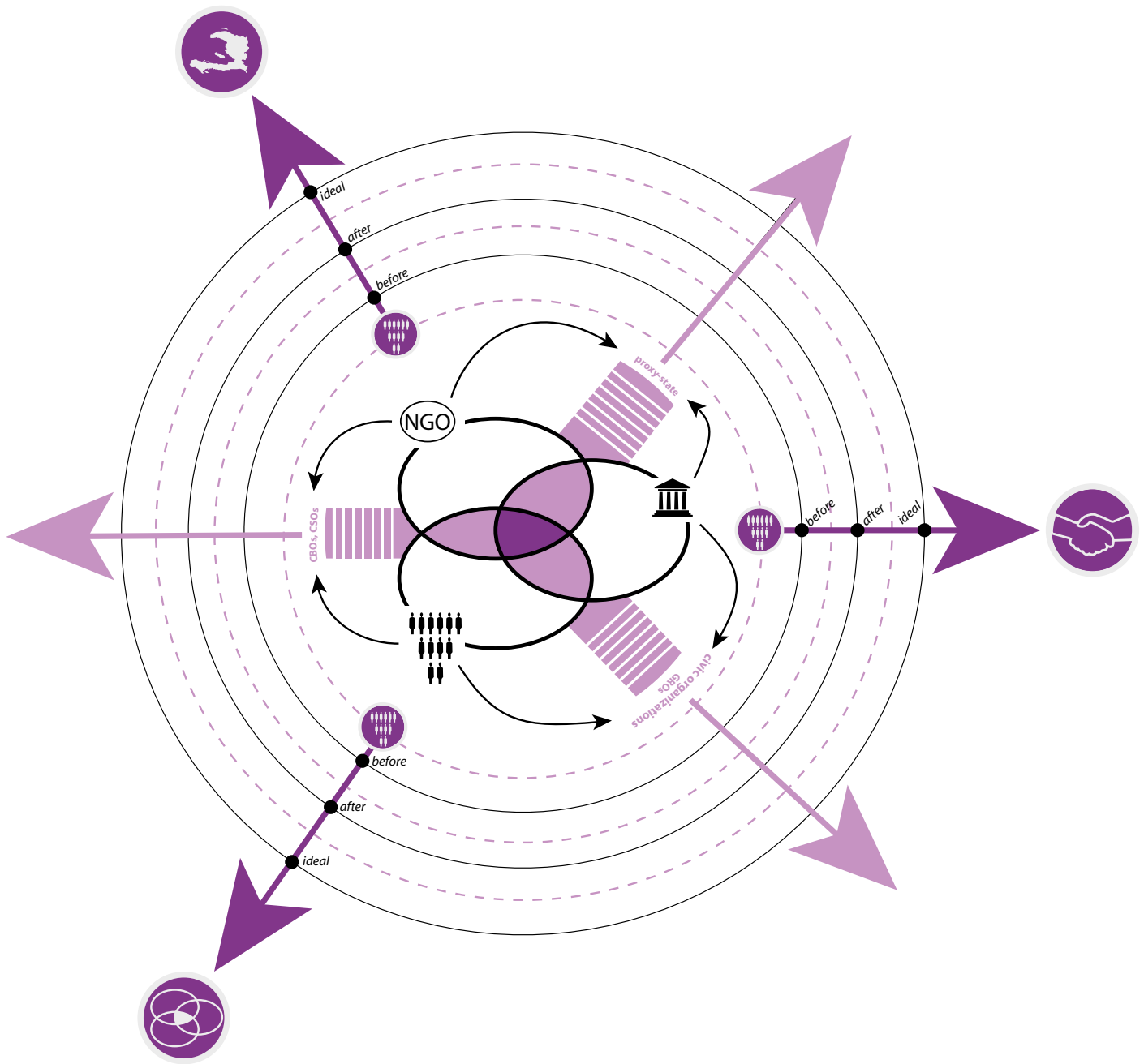


figure 14 - Abstraction of governance: template
 This conceptualization of local governance is focusing on enabling influential organizations to govern interventions. Capacity building is essential for the three main actor groups: NGOs, Government, and communities. The main objectives of these groups, and hence the orientation of interventions as incentives, are respectively: integrating local identity in development discourse, the handover, and agglomeration.

The partnership between groups make up the proxy-State, CBOs/CSOs, and civic organization/GROs which are the essential political formations for governing projects towards a idealistic phase.

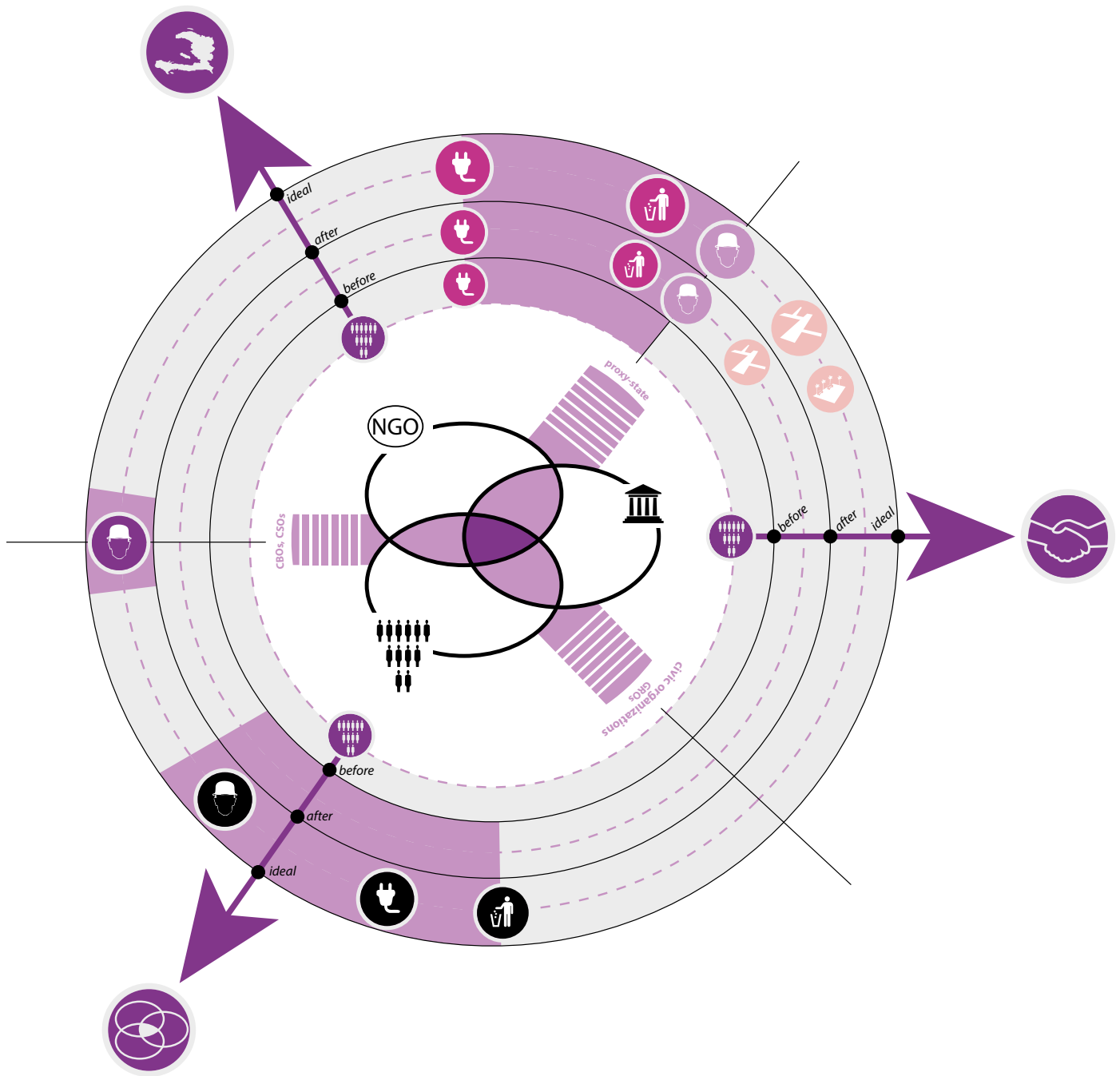


figure 15 - Abstraction of governance: example
 This example illustrates how the principal project is the production hall/site for construction materials. It can evolve towards an educational institution itself offering facilities for practical training. The interventions are heuristically accessible for the community. Through this interventions the physical infrastructure is improved but the primary focus of capacity building is on the provision of solar power energy. Ideally, through waste management interventions, this becomes affordable to the community through involvement as well as direct payments.

PLANNING: PATTERN FOR A STRATEGIC ALTERNATIVE APPROACH

This conclusive chapter formulates a strategic critical approach within (post-disaster re-)development. It originates out of a syncretized development discourse which comes forth out of a situated educational paradigm and a critical alternative approach to (post-)development. It advocates for Haitian identity to be integrated in the process of production/development. The previous two chapters described the need for a critical, revolutionary, new approach in urban planning within development as well as the objective of ownership via agglomeration by participating actors. It focuses primarily on the practice of urbanism within (post-disaster re-)development. Thus, the formulation of the critical approach is a pattern for critical alternative strategy within (post-disaster re-)development, focusing on Villa Rosa as spatial domain.

Spatial planning must be critical in its delivery. Planning contributed greatly to underdevelopment through the production of socio-economic and cultural configurations (Escobar, 2005, 145). The configurations are abstracted from an economic-orientated, Modern paradigm. Development has primarily followed economic guidelines and ideals in (economic) development planning and the preceding spatial configuration is secondary to this (socio-)economic and political situation. In addition the cross-cultural interventions are a sensitive aspect of planning. Escobar describes in his chapter on the 'problematization' of poverty that the Third World was the subject of great foreign interests under the label of 'development'. During the 1940s and 50s, as development became a lucrative industry for planners, experts, and civil servants, the work conducted under the label 'development' had not been "an innocent effort on the behalf of the poor. Rather, it has been successful to the extent that it has been able to integrate, manage, and control countries and populations in increasingly detailed and encompassing ways. If it has failed to solve the basic problems of underdevelopment, it can be said –perhaps with greater pertinence– that it has succeeded well in creating a type of underdevelopment that has been, for the most part, politically and technically manageable" (Escobar, 1995, 45-47). Escobar concludes his critical views on development, and the emergence of a new era, by stating that this era posits the First and the Third World with "the possibility of learning to be human in post-humanist (post-man and post-modern) landscapes. But we must be mindful that in many places there are worlds that development, even today and at this moment, is bent on destroying" (Escobar, 1995, 226). Cultures which are aware of the superimposed paradigms that are avoiding and neglecting cultural plurality or ecological systems, are seeking control over their own discourse. This attitude, when progressively resilient and sustainable, needs to be facilitated. The facilitation depicts the transition of a social landscape to an operational landscape. Building institutional capacity by integrating these cultures is essentially building cultural resilience, necessary for long-term future development.

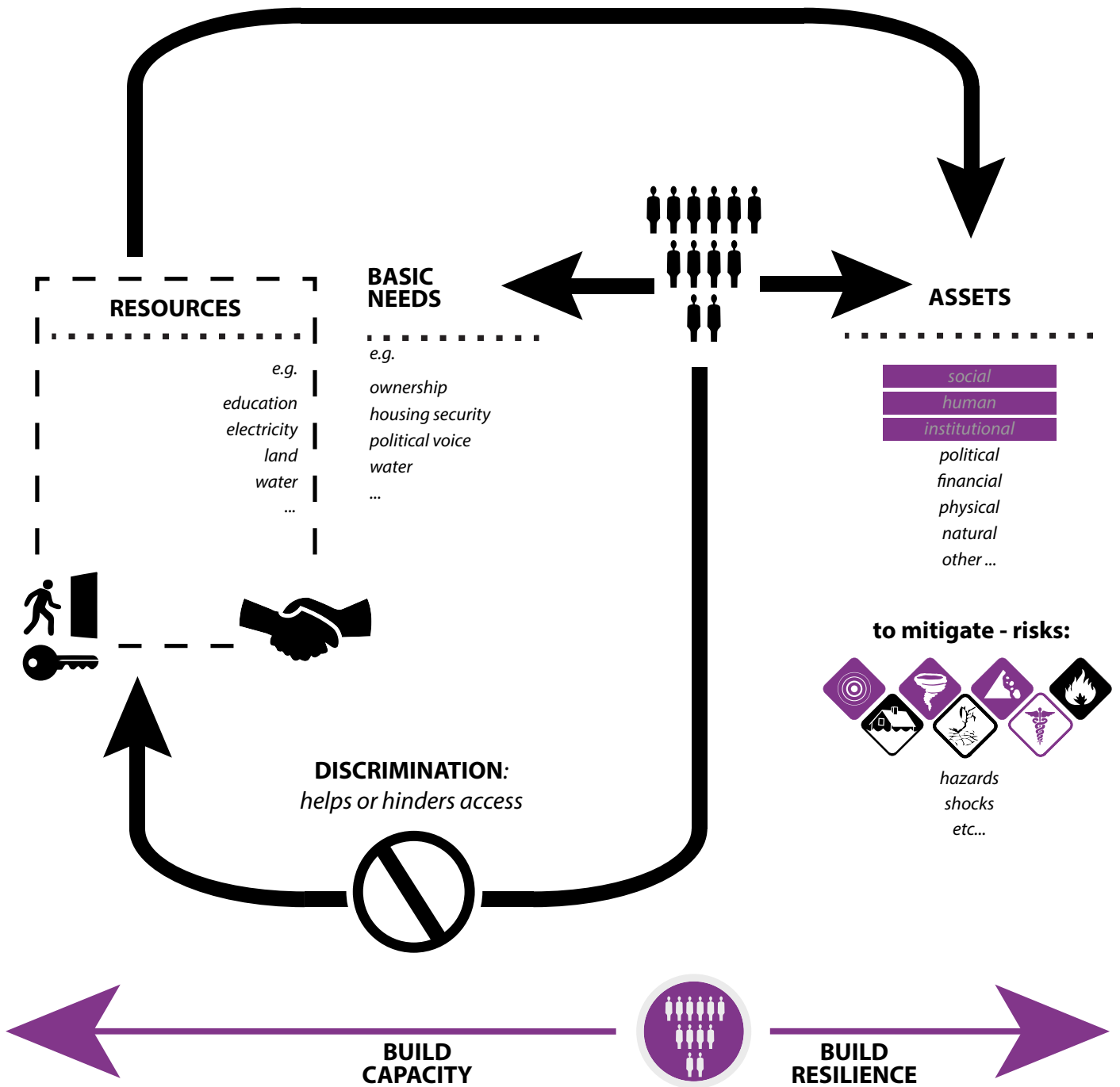


figure 16 - Cultural resilience: households
Targeting households/communities with capacity building is based on the assessed needs. In order to build capacity households/communities must have, or improve, access to resources. These mean to meet the basic needs, problems. By having access to these resources the communities have enhanced tools; assets, to build up resilience and mitigate risks.

derived from: CARE (2002)

Gow's literature review comprises important implications for theorists and practitioners of development. First, to realize the importance of studying and understanding the discourse of development as practiced by development institutions. Second, to study what "actually happens" in development; the side-effects and unintended consequences. It needs to move beyond the critique of development which often argues that development does not achieve what it promised; discussing what not happened. Third, studies on development need to move into a broader domain of the cultural. It may provide a basis to understand cultural evolutions and provide a basis for resistance to the prevailing hegemony of development paradigms (i.e. economic/Modern thought) (Gow, 1996). The latter is considered in this thesis as the concept of syncretism which forms the basis to move towards a Haitian development improving its cultural resilience. Concepts similar to syncretism are advocated by various critical writers. It is similar to the cultural crossings resulting in Escobar's 'hybrid cultures' or Trinh T. Minh-ha's 'the hyphenated condition', which is described to not limit itself to a duality of two cultural heritages. Rather the concept draws on old and new, foreign and local, conservative and progressive, traditional and experimental notions—in order to formulate something new (Escobar, 1995, 220-221; Gow, 1996, 169).

Cultural riches are at times exchanged for monetary value. According to Latouche these riches are at the core of cultural resilience, the nucleus for the local standard of living. "Their riches, however, do not engender a dishonorable poverty and destitution". 'Standard of living', as a term/concept, is inscribed in modern thinking and is as fallacious as Westernization and the illusory promises coming forth out of the development discourse (Latouche, 2005, 292). The improvement of cultural riches, access to local resources to build up assets, is aiding the improvement of cultural resilience. The inclusion of cultural resilience is imperative for post-disaster re-development. The criticism of the term/concept 'standard of living' is important to address since it describes that conventional development endangers this inclusion of cultural resilience. If 'standard of living' implies the negligence of local, cultural ways—it is superimposing an confrontational ideology. However, the cultural way of doing, the know-how, is up for judgment as well. It is definitely not immune to fallacious promises or (in)direct forms of inequality and exploitation. This causes (amplification of) vulnerability and poverty amongst involved groups.

Just as locals may not know how to apply their knowledge ('know-how') in the development discourse, the experts when applying their expert knowledge can become more ignorant about the people and communities they are working in (Gow, 1996, 170). This addendum has argued that development is part of the Haitian culture, therefore the advocated syncretized discourse is the approach towards a Haitian form of international, cross-cultural, development. Cultural resilience applies to an actor-orientated paradigm. It would accompany the dissection of development interventions (Gow, 1996, 170-171) needed for agglomeration in the process. An heuristic approach is needed in the social landscape, operational landscape, and the public domain.

Social landscape, operational landscape, and the public domain

Sustainable urbanism presupposes the preservation of the surrounding natural environment and agriculture. Unfortunately, Third World cities (with few exceptions) are systematically polluting, urbanizing, and destroying their crucial environmental support systems. (Davis, 2006, 134). In Haiti the level of environmental degradation has virtually demolished the natural support systems. In urban areas such as Villa Rosa, the support systems are virtually non-existent. Urbanization has occurred with the principal objective of (slum) housing and the much needed resilient and

sustainable structures can only be implemented as reactionary interventions. The high density urban areas in Port-Au-Prince such as Villa Rosa have an unsustainable way of exploiting resources, partially due to the demographic density. Therefore sustainability in these urban areas will have to be considered in a context where the social, demographic, factor is the most influential. To respond to its negative influence caused by high density, the social landscape must be mobilized in contributing to the processes of, for example, waste management and environmental preservation. This mobilization must deal with the resilience and sustainability over the economization of development discourses. Human existence generally loses to the influential (international) markets. It exemplifies economic order over a subordinated political domain and subsequently its social domain (Berthoud, 2005, 92). Berthoud argues that the free market ideals shape the political policies. Compared to the influential free (international) market and its subordinated State (political domain), the social domain is indefinable and has little significance. As Western nations face the potential disruptions of ecology because of policies rooted in economic thinking (Berthoud, 2005), Haiti is virtually already lost and dependent on foreign market interests. The social domain depends therefore on the survivalists' methods of informal solutions to housing, education, construction, etc. in places such as Villa Rosa. This social landscape must organize towards an operational landscape which remains accessible to its social, public domain –and materializes the platforms needed for NGOs' and the (proxy-)State's actors to initiate resilient and sustainable interventions. Thus, the social landscape is the departure point with a recognition of informality and the objective of mobilization via capacity building.

The “obscene inequalities of the global system” are depicting that the international community has neither the will, or interests, to stimulate transformations geared towards relevant “sane and decent world order”. Fatton illustrates here that the Haitian ruling class are not alone in “its resistance to social change and equity” (Fatton, 2006, 128). The operational landscape must be made accessible to the public and have critical actors from this public domain exercise direct influence (i.e. power) for its urban transformation. Capacity building therefore focuses primarily on social, human, and institutional assets. Demoting the economic-orientated paradigm in development does not exclude an economic perspective in planning. Localizing the reconstruction process in the syncretized development discourse needs production on-site. Initiatives that could facilitate the production of construction materials will have a marketable output in the local informal market. Those skilled, or trained via NGO initiatives, would benefit more from a production site where they can contribute labor (formally or informally) instead of being beneficiaries of externally produced packages. This means that not only the initiatives as physical components in planning would have to be adjusted to fit the localization, but also the physical infrastructure. Similar to the infrastructure needed for managing and coordinating water or sanitation initiatives, urban planning must be adjust the accessibility to key initiatives. In short, the operational landscape will follow theoretical schemes of management which determine the accessibility and proximity of governing bodies to key components (initiatives) of interventions and thus adjust the physical infrastructure of these interventions and the related infrastructural optimization.

Planning must answer to the objective of strengthening resilience and applying structures based on principles of sustainability. This addendum has advocated capacity building as a core issue regarding (post-disaster re-)development. Through critical participatory approaches, access to platforms of communication, and a reflexive methodology in planning and research –the community can be involved more effectively. The active actors directly involved are mobilized through capacity building. They portray the community's role in building up assets such as

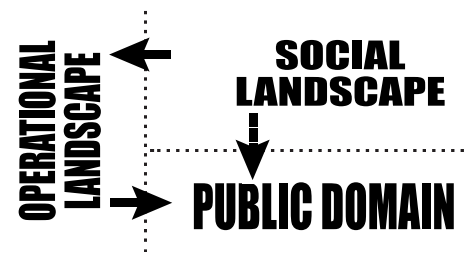


figure 17 - Social landscape, operational landscape & public domain
Starting from a social landscape (actor-network approach) a alternative spatial configuration is comprised. The organizational processes alter this configuration, in the operational landscape, which eventually materializes in the public domain

social capital, human capital, and institutional capital. These assets are needed in order to transform the spatial and organizational domain. They transform the social and the operational landscape by allocating the resilient and sustainable structures in the public-accessible domain. In order for the households, the communities, in development to become active actors the access to resources must be enhanced. Following NGO CARE's household security model, the basic needs of the community are met by the access and possible exploitation of resources which enables the acquisition/improvement of assets. These assets will help the local place to strengthen its resilience and mitigate against shocks such as hazards (see figure 16). This is the improvement of cultural resilience. It emphasizes capacity building in answering local needs by transforming, through planning, the social landscape to an operational landscape –powerful enough to shape the public domain.

Themes

There are various projects which are commonly the focus points in development. Avoiding major upsets/implications from the political and religious contexts, these projects are often directed at building/construction, education, women's/human rights, and health (i.e. MDG). Although Davis realistically argues that MDG will most likely not be achieved in the foreseeable future (Davis, 2006, 200) these goals do present a generic understanding of the social and educational orientation of development paradigms.

The relevance of urbanism in (post-disaster re-)development is essentially relevant regarding the spatial configuration of critical (post-)development theory. In research as well as planning, it must look to install heuristic urban interventions which enable the targeted actors to be involved through the critically formulated alternative paradigm. This is the situated educational paradigm. The previous chapter highlighted 'education' as the overarching theme in the critical alternative approach. In order to meet the assessed needs, specifically for Villa Rosa, additional themes are formulated to materialize the urban infrastructural interventions. What themes, as categories, comprise these (infrastructural) interventions?

Education. The overarching theme for the project is education. It links to generic development as an imperative objective. Concerning participatory approaches, it is an essential point of departure when targeting families (households) as it is a major pull for internal migration, or investments from within communities. As a theme it allows for further extending programs directed at capacity building. Educational projects can become places of coordination, management, and centralization of progressive organizations. The provision of educational services therefore are a vital instrument to involve community actors and facilitate in direct democracy.

Building. The second theme is building. This entails both (non-physical) capacity building as well as (physical) construction. This theme must direct towards building agents which enable other projects. This is necessary for two reasons. For one, building consciousness to transition from beneficiaries to active actors: from aware to active. Second, the dominating informal construction (slumming) in Haiti's urbanization must be formalized. If there is any urban planning at all, Haiti's future urbanization must be improved drastically to become more resilient and sustainable. Essential in urban planning are the actual places where organizations meet and work from. According to the reflexive attitude these organization need to be 'community situated organizations' (CSOs) aside from local CBOs, GROs, and (national/regional) civic organizations. Essentially, these organizations are an output. They are the institutional assets, capital built up out of capacity building in order to fulfill the objective of coordination after the handover.

Communication. More conceptual but nonetheless essential to facilitate education and building—is the third theme: communication. It facilitates the pluralism of ideas of development (argued in post-development theory). Effective communication (heuristic) and community outreach by local authorities and CBOs in the post-disaster setting are “critical to maintaining a stable environment and enabling progress in relief and recovery” (O’Donnell et al., n.d., 9). Haiti’s culture is first and foremost an oral culture (see Appendix B: Max Beauvoir). More than the first two themes, communication is directly shaping the public domain. It is infrastructure. Focused on the way of communication; via streets, porches/verandas, parks, and urban variations of *lakou*, this theme must optimize the interaction of programs initiated by active actors and the audience (inhabitants and visitors of Villa Rosa). Situated design of the infrastructure can only implement forums (parks and squares) in high density hillside communities. Since infrastructure is secondary to the built environment, the implementation will radically have to shift the urban form, because it is reactionary to slumming. Principally it is to improve the direct resilience and sustainability of network systems. Aside from that, it optimizes the integration of projects stemming from the other themes.

Essentials. With the fourth theme; essentials, the basic services are targeted. Critically, basic services are widely recognized as immediate needs for communities. In practice many of these projects are difficult in large urban communities, as is the case in Villa Rosa. Basic services must find alternatives in communal forms to facilitate a wider audience and not solely the assessed beneficiaries. This is because many projects depend on upkeep, management, and contribution/tuition. Meaning, the communal focus of basic services must adapt to the modes of taxation, as discussed in the previous chapter. The infrastructural projects facilitating basic services must be integrated. This theme focuses on the essential services which need specific management schemes to control key components in infrastructural networks and subsequently coordinate a sustainable output of the utilized services.

Interventions

The critical alternative strategy is comprised out of urban interventions and related abstractions of governance. The interventions are described as cross-cultural because these are initiated through international development, primarily via NGOs. The interventions are networks, hence an intervention could have multiple physical components. For example, the water interventions would be comprised out of retention sites, drainage systems, and withdrawal points. Hence, such a network will have significant influence on shaping the infrastructure of the public domain.

The relevance of urbanism is the spatial and dynamic perspective of development initiatives and integrating them to network interventions. Amongst many other options the focus is set on which interventions can meet the objectives set in this thesis. Above all, which are needed to formulate a critical revolutionary approach within development and facilitate a discourse needed for agglomeration. What are the interventions? Ranking in hierarchy by following the formulated themes, these interventions are applicable according to the situated educational paradigm (see figure 18).

Concerning the theme education: schools which also share space with community centers. Additional primary schools and at least one secondary since most of the families in Villa Rosa commute hours per day for four hour schooldays (See Appendix B: Structured Interviews; Pascal Dobiscas). These schools are physical hubs in the urban network and therefore are the departure point for capacity building. Through additional programs they can evolve towards educational institutions.

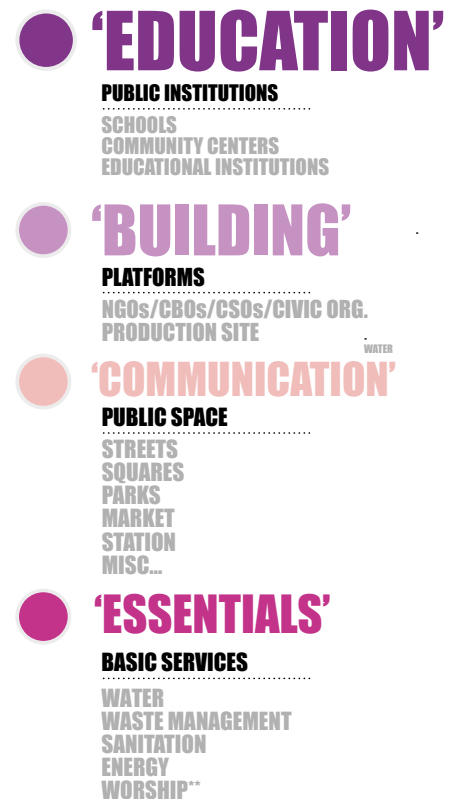


figure 18 - Themes
This hierarchy of themes formulate a series of interventions, all focusing on and within the public domain.

**Worship is added as a category for essentials because places for worship (in natural landscape as well as buildings) are common and vital in Haitian communities. Additionally, it is symbolic to recognize and respect the *vodou* culture as well as the influence of Catholicism.

These become central nodes in the political, public domain in the idealistic phase of planning.

Comprising the interventions regarding the theme building: production sites and NGO/ CBO/CSO/GRO/Civic organization platforms (i.e. offices, workshops, management posts). The strategic goal of these thematic interventions is to enable a constructive discourse which facilitates and improves capacity building. Directed to strengthen social capital, human capital, as well as the physical materialization of self-help neighborhood improvements; dwellings, infrastructure, and public services. Rondinelli describes the importance to influence housing policies via a 'co-operative housing construction'. Such strategies which focus on pooling resources and contribution via labor are valuable alternatives to explore for the development discourse. The advantages of this co-operative approach are valuable considering the inclusion of (small) economic collective systems of financing and repayment through responsibility by members, mobilizing savings, gradual increase of management responsibilities, maintenance, and control (Rondinelli, 1990, 258-260). There are also advantages in localizing production through another way of thinking, where subsistence is paramount (Robert, 2005). These interventions must be the incentives for locals to become actively involved and aside from that facilitate the presence of permanent organized institutional capacity. These interventions are smaller and more decentralized than the educational institutions and do not share space with other programs.

As mentioned before the interventions in theme communication are transformations made in streets, squares, parks, markets, etc. Formalizing the road network is highly beneficial to the entire community because it improves the connectivity and relieves some of the energy and time spent on getting around. The infrastructure in public space must signify local social characteristics of informal meetings and facilitation of small-, micro-, mobile enterprises or via the typical verandas relating directly to the streets.

The interventions of theme essentials are: water, waste management, sanitation, energy, and worship. These are basically networks of basic services, optimized when integrated, and additionally spaces for cultural significance regarding worshipping.

Water. Water is a network needed to provide access to water. Absolutely essential in every settlement, this network must withdrawal water in other possible ways than the existing limited system in Villa Rosa. The existing pipe lines, tapping from a external formal South of Villa Rosa, provide some access to water utilities, which are managed by CBO DINEPA (Caritas Cordaid, 2011, 4). However this system of water provision is highly vulnerable. Adjacent the intervention of water must embody a more critical strategy. Delivery by trucks, capturing and retaining rain, and filtering/re-use grey water are more sustainable ways and will transform the public domain more radically.

Waste management. One of the most obvious problems in many slums such as Villa Rosa is waste management. It is one the core issues regarding sustainability in general. If the current generation(s) use resources inefficiently or generate waste too quickly for local systems to absorb and process, future generations would not be able to meet their needs. Reusing metals, paper, wood and plastics is a vital objective in sustainable urbanism (Lemonick, 2009). Pollution is a social problem, based on ignorance or lack of service provision. Aside from the environmental situation, proper waste management in Villa Rosa could benefit the local construction process. Therefore incentives for separating metals, bricks/stone, paper, wood, and plastics in addition to compostable waste, glass and chemical waste is a co-operative effort

where local authorities and communities must step up. Interventions which collect and sort this waste can easily be integrated in management schemes (see previous chapter) because of the heuristic approach and necessity of labor as social asset.

Sanitation. Sanitation and provision of clean water systems are paramount in the provision of basic services regarding human health (Satterhaite et al., 2005). These are networks in which urbanism can play a vital part in structuring living conditions to safer, resilient, and above healthier standards. Poor sanitation and pollution of drinking water are severe health risks, hence the leading cause of death in the world, affecting predominately infants and small children (Davis, 2006, 142-143). Much of the observed sanitation possibilities in Villa Rosa are disconnected systems. Dry toilets seem to be an effective and efficient way of implementing interventions in this difficult terrain. Sanitation interventions are also welcomed in development projects regarding community upgrading because it can quickly materialize an initiative and communicate good will to the affected communities (Bordenave, 1983). The waste of dry toilets could be used as compostable too, however, regarding the health risk (epitomized by the cholera outbreak) such initiatives in Haiti are too unlikely.

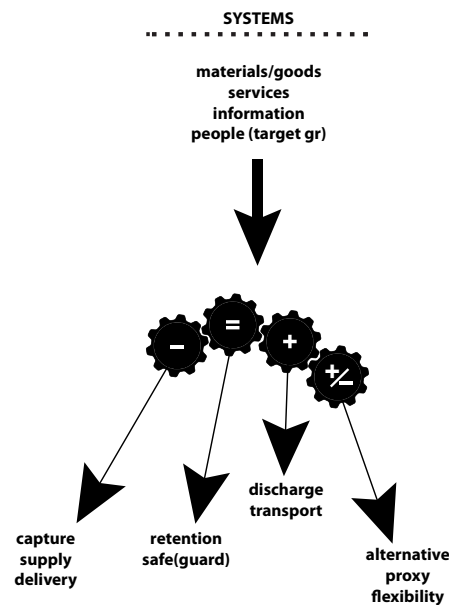
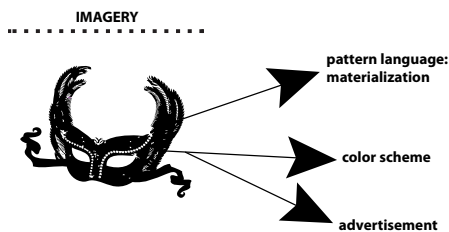
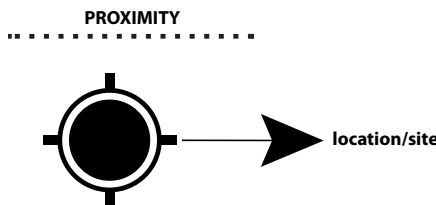
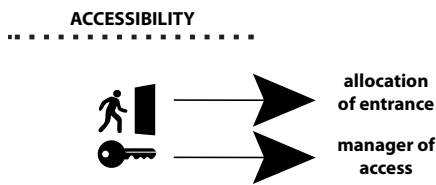
Energy. Perhaps most critical to sustainability is the access to energy resources (Lemonick, 2009). The lack of foreign investment in Haiti is largely due to its weak infrastructure such as the lack of accessibility to electricity (US Central Intelligence Agency, n.d.). Haiti has a serious need for alternative power resources to improve its access to electricity. It is paramount. It is a symbolic point as well, coming forth out of post-development theory, to bring this access closer to home via solar panel energy. As an essential step towards resilience, post-development theorists propose the 'decolonization of minds'. This means the introduction of the post-development era. "Delinking the desire for equity from economic growth and relinking it to community-and culture-based notions of well-being will be the cornerstone of [this] era". Post-development initiatives are principally twofold in its approach: they address the transition from fossil-fuel based economies to economies based on biodiversity, secondly they push back the predominance of the economic world view (Sachs, 2005, xiii). The shift to 'clean' energy is also reacting to Haiti's decaying rural landscape. Using sustainable energy resources, avoiding dependency on wood (deforestation) and to a lesser extend oil (Hanson, 2013) are expensive interventions but are paramount in this thesis to advocate continuing cross-cultural interventions in (post-)development.

Worship. This thesis has stated the importance of recognizing local identity in post-disaster re-development by examining the Haitian culture via *vodou*. The concept of syncretism relates to the aspect of participating in multiple religions, or cultures of worship. The facilitation of both churches and temples would signify the importance of this recognition. Adjacent, churches in particular are vital in school initiatives since many schools are funded through their international networks. These interventions are therefore places of worship; (indoor/outdoor) public spaces with roof structures.

Properties (flows of the systems)

How are the interventions characterized in order to optimize the integration of networks? The properties of the interventions are formulated according to: social landscape, operational landscape, and public domain. The properties are subdivided in four directions: 'facilities', 'proximity', 'imagery', and 'systems'.

Facilities. Facilities are materializing program components which are directly coming forth out of the situated educational paradigm. As such, social and educational platforms are prioritized to shape the public domain. Infrastructural



projects are commonly secondary when intervening in slums and the allocation of school projects are a principal strategic step to implement radical infrastructural projects in these slums. Therefore the imperative facilities, such as public space, sanitation and water stations, are directly related to benefit from these (educational) central nodes and lines in the urban fabric. The facilities may differ, correspond, or share space with other interventions. For example, schools' classrooms should be used as training facilities and lecture rooms for communal use. The facilities connected to the school are translated to evolve towards educational institutions (Pocornie, 2012, 93-101) –housing programs for capacity building.

Proximity. Proximity is the topographical location. It is determined by the optimal connectivity and landscape conditions which make up the accessibility. This accessibility to the services is managed by the corresponding actors (management scheme) on-site and hence these governing bodies manage the local threshold. Regarding Villa Rosa, the exact allocation of these project sites are scenarios. As the empirical studies (including the internship) have pointed out, the context of uncertainties complicates the acquisition of land/buildings. Which plots are available for an urban plan are therefore following multiple scenarios. As such, the urban plan must be a vision with a recognition of much needed flexibility. In short, determining the proximity of interventions is again part of the bottom-up approach and the reflexive nature in which land acquisition takes place.

Imagery. The exterior of interventions is perhaps the most vivid, expressive, and easiest to integrate local identity. Above all, it is a critical aspect regarding wayfinding. Services and businesses are often recognizable by color schemes or advertisement coloring the walls. According to the theory of critical regionalism, the concept 'defamiliarization' at the architectural scale is a pattern to shape the relation to the street and the overall exterior (Pocornie, 2012). Imagery is essence is the most heuristic way of expressing identity.

Systems. The most dynamic property of interventions are systems. The flows of materials/goods, services, information, and people are materialized via systems. In other word, the systems of interventions need physical infrastructure. In order to effectively describe the consequences on the urban form, the system components are categorized in '+', '0', '-,' and '+/-' –respectively meaning the capturing, retention, discharge, and alternative components of systems. This categorization indicates the importance of resilient infrastructure for services in addition to optimizing the use with sustainable structures. Important in systems is their adaptive capacity. Resilience to shocks, flexibility to changing circumstances, requires a proxy-network or proxy-component (labeled as '+/-' in the diagrams/schemes). Additional access to basic services for example is of vital importance to development and post-disaster re-development (Luers, 2005, 218). This is mitigation through prevention. Prevention is the stage of post-disaster re-development focusing on resilience and sustainability. It should always be integrated in development planning, especially in regions which are prone to hazards. Having effective plans ready before a disaster occurs, significantly helps recovery and minimizing risks after a (new) disaster. However, not many local governments direct their attention/capacity to disaster recovery and mitigation planning (O'Donnel et al., n.d.).

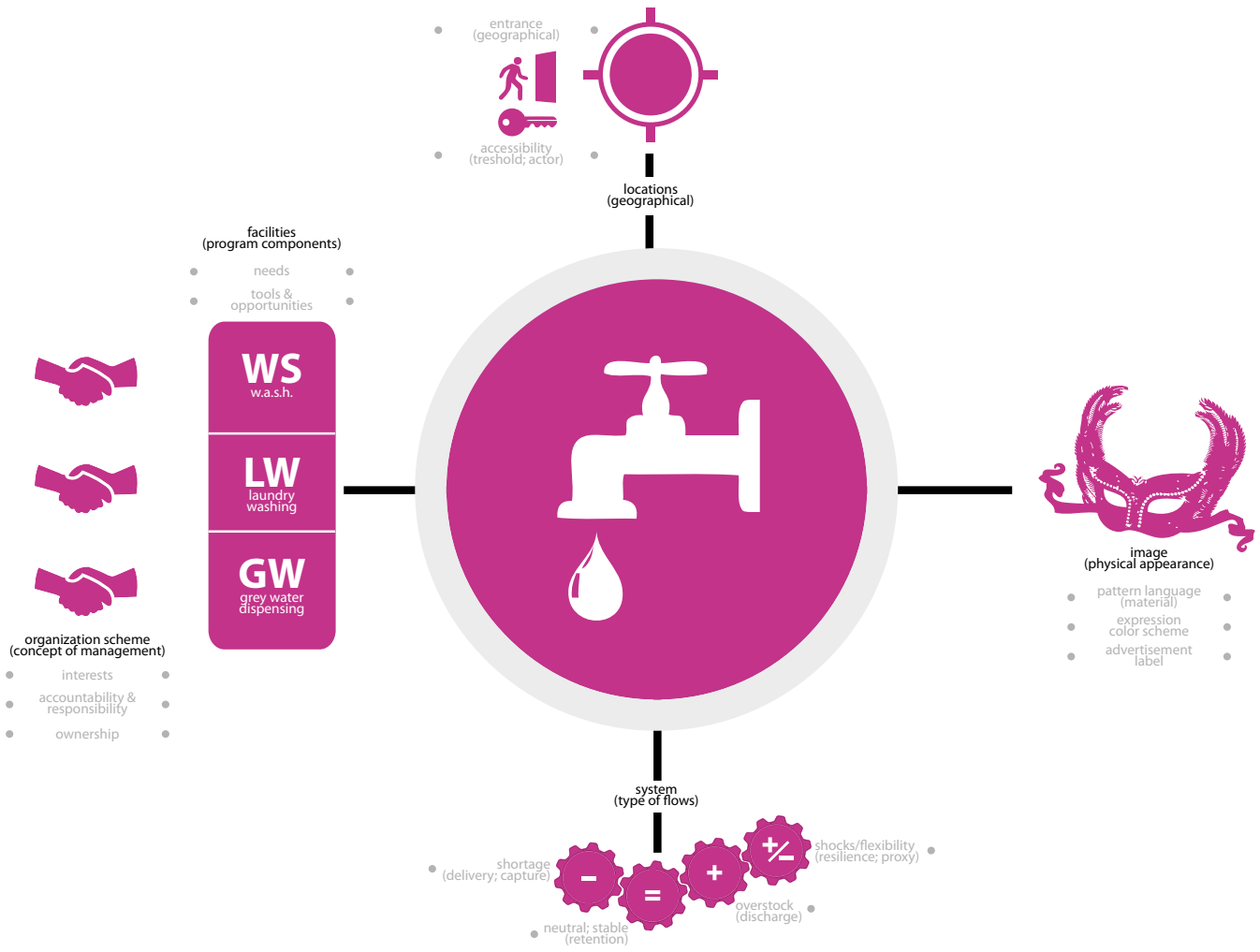


figure 19 - Properties of interventions
 Interventions are network-based, therefore they have multiple components (initiatives). Their properties are corresponding to other initiatives and other interventions and used to comprise relational schemes.

Network: relational schemes

The network interventions are related according to their categorized properties. As the interventions each independently focus on local needs, the integration of networks concentrates on specific patterns of intervention. This again, emphasizes the urban perspective and the critical approach, directed at participation and management. What are the relations? How do they correspond and how do they differ (i.e. in a relational scheme)?

In contemporary sustainable urban projects, such as Flintenbreite, Lübeck in Germany, the implementation of sustainable systems and technologies gain relevance. It allows urban settlements to reuse and exploit resources such as energy, water, and waste via controlled flows. Such efficient (re-)use of local resources, the exploitation of landscape and geographical conditions, and communal investments allow the participants to appropriate more control over their services and become (limited) partners in the operating company (Otter-Wasser, 2009, 1-4). This project is a reference to the contemporary relevance of communities investing in technical, sustainable solutions to the systems of controlled flows of basic services such as sanitation, water, waste management and energy –and gaining relevant interests (institutional and economic) by doing so. This type of participation in Villa Rosa is essential in the non-physical de-centralization of institutional capacity to local, scattered, operational offices. Sustainability is not only the optimizing of systems and making re-use publically accessible. It also is the determining factor for social participation to build up capacity through involvement in operating critical communal systems. These are not necessarily privatized. These systems fulfill the task normally credited to local governments.

In another study focusing on the urban interrelations in informal/'nonformal' settlement Villa Tranquillo in Buenos Aires, Argentina lessons can be learned from public space network interventions. The local community is involved via a participatory approach to improve public spaces with the idea of improving a public space network which links many of the residents to new services and social platforms. This area is urbanized by including opportunities for expression through murals as well as incentives to improve dwellings ('key for key'). Important here is the critical approach towards ownership. It aims at formalizing the area and therefore relies heavily on the local municipality. For this, a four-step strategy is conceived: resolving ownership status, building a census of the existing population, securing financing for operation and execution (management), and materializing or drawing a map of the exact situation (Janchez & Rohm, 2012, 1-103). This formalizing approach is much more unlikely in the case of Villa, Rosa. From a technical perspective the interventions in Villa Tranquillo aim to connect the informal settlement to formalized systems such as sewers, water supply, and organized waste (trash) collection. The formalization process then would prepare the urbanized area to become a focus in formal top-down planning. In the case of Villa Rosa an alternative approach seems necessary. The formalization process there would indeed involve the formal recognition for land/home ownership as principal incentive to enter a participatory approach towards urbanizing the area. However, a bottom-up approach is needed here, which depends less on the census and mapping since the context of uncertainties demand flexible scenarios to land acquisition. The direction should focus more on internal, interrelated interests. Situated bodies of urban planning need tools and strategies more adjusted to work in various sites. The availability of the sites in Villa Rosa depend on predominately socially constructed agreements. The actors involved per intervention, or component of that network, will likely invest strictly based on personal gain (*lakou*, individual or family-orientated character). Therefore a network of public spaces inspired by the projects in the

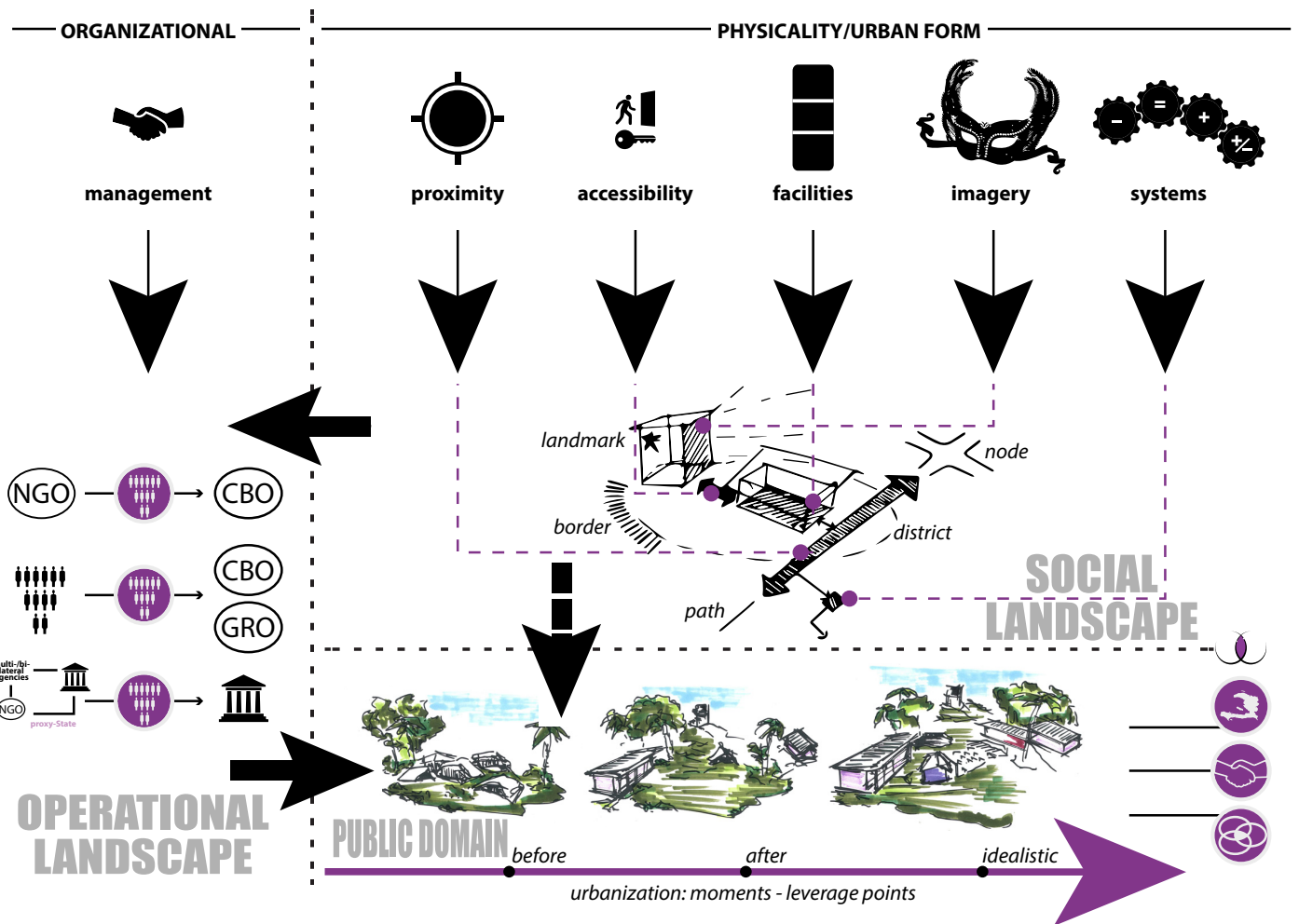


figure 21 - Organizational scheme and its influence on the urban form

The urban interventions are characterized with a set of properties which structure the spatial configuration.

The (idealistic) organizational model; the abstraction of governance, is a dynamic process. As the specific roles/tasks of actor groups evolve the physical interventions require enhancements. The urban form therefore is influencing-, as well as influenced by organizational structures.

Through post-disaster re-development projects, a network of interrelated interests is essential. This will not prepare a territory such as Villa Rosa to be integrated in top-down formal planning, which is actually unprecedented in Haiti. It would prepare the urbanization of Villa Rosa through the situated (in)formal mechanisms which otherwise continues to slowly develop, or stagnate, with severe lack of sustainable services and resilience to mitigate future shocks.

The urbanization process departs from a social landscape, and influences, while being influenced at the same time, an operational landscape. This is operational landscape is dynamic. Here, the responsibilities and coordination of actors evolve and are handed over to other actors. As this takes place, the public domain further expands its public infrastructure and interventions (see figure 21).

CONCLUSION

The research outcome presents a critical alternative approach to/within (post-disaster re-)development by formulating a pattern for a (spatial) strategy which enables cultural resilience. It describes the relevance of urbanism and urban planning in the practice of development. The approach links educational development projects to the overall improvement of infrastructure by structuring resilient and sustainable interventions as principal objectives.

Essentially there are two paths needed for a critical alternative approach in order to formulate a pattern in spatial planning. The first is a critical alternative approach referencing critical theory and organizational objectives. From a critical perspective development should shift the economic-orientated planning towards physical, immediate sustainable planning. Haiti's urban informal settlements are a case study regarding global slumming; the rapid informal urbanization happening (primarily) in the Third World. Haiti's pessimistic scenario obstructs many perceived planning scenarios. It must reflect on the global-local nexus by critically redirecting a country dependent on foreign interests which are not relating to the cultural resilience on a local level. This addendum is aligned with the distilled idea that development should target the needs of marginalized communities through provision of services which enables structurally better building. In order to do so, development must delink the desire for economic equity and focus more on community- and culture-based notions of well-being. Hence, from a spatial focus, this addendum focuses on infrastructure and the provision of services in the (post-disaster re-)development of Villa Rosa, Port-Au-Prince in Haiti. It must be paramount to emphasize real sustainable, durable solutions as post-development theorists suggests. It entails improving the cultural resilience by syncretizing the development discourse where local capital is strengthened and orientated to improve the whole infrastructural network of Villa Rosa on a long-term. The strategic approach, revolutionary as it might need to be, thus is a cautious attempt. It depends largely on social factors as it aims to use social and human capital for operations. The urban interventions are characterized with a set of properties which structure the spatial configuration. The (idealistic) organizational model; the abstraction of governance, is a dynamic process. As the specific roles/tasks of actor groups evolve the physical interventions require enhancements. The urban form therefore is influencing-, as well as influenced by organizational structures. An essential social factor for involvement is ownership. The strategic revolutionary approach would then be building institutional capacity, consisting of real power and influence. The criticism, then, describes an alternative to the existing paradigm.

The second, or other parallel path in the approach is coming forth out of the advocated philosophy: the situated educational paradigm. Social capital is paramount as the mechanism making inhabitation in informal places possible

are acquired from this. The social landscape is the focus point for an education-orientated network of interventions. The infrastructure must respond to the local identity and therefore is situated according to local context. The next step is to transform the social landscape towards an operational landscape. Critical actors, including active actors from a mobilized community, must have access to key facilities provided by interventions. The point is to formalize a gradual process of building within the syncretized discourse. In the end, the philosophy advocates for the use of sustainable public infrastructure to re-use the resources provided via initiatives (key components of interventions). This bridges the accessibility to resources and the promotes the involvement through capacity building to a wider audience. By doing so the public domain is the overall focus and output of physical interventions. An heuristic approach is needed throughout all of this; in the social landscape, operational landscape, and the public domain.

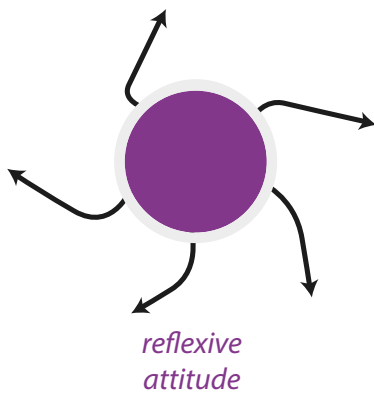


This thesis has used a syntax of concepts to/within (post-disaster re-)development. They describe objectives, or tools, necessary to connect physical interventions to non-physical ideals, as well as to connect relationship between actors.

Syncretized discourse. This research formulates a pattern for planning in (post-disaster re-)development. It builds on preceding work where the integration of (local/cultural) identity in post-disaster re-development was formulated through the concept of syncretism. Essentially two distinct paradigms, or in process of production; two discourses, are systematically united to form a third, improved form. This syncretized discourse recognizes the local know-how and offers formalization and structural improvement to its used methods. Additionally, the NGO-discourse in development is recognized for its resources and exploited in a critical way to facilitate multiple, regional, exit strategies. Its critical emphasis is on situating its mission and adhere to local context and implicit notions of public- and civic-orientated goals.



Adaptation technique. Also derived out of the concept of syncretism is the typical Haitian adaptation technique. It is evident in the various forms of (artistic) expression as well as the core method of (historically) sustaining the *vodou* culture/religion in times of severe oppression. This nucleus of generic Haitian production allows the Haitian culture to adapt to external resources, combine with local, and enable a new, a third, discourse of production. It should not be taboo that such adaptations are taking place. Integrating this in the process of production is the central advocated objective for NGOs looking for an exit strategy during the handover phase.



Reflexive attitude. Planning in (post-disaster re-)development requires the integration of a bottom-up approach. Especially in Villa Rosa, as typical Haitian urban communities, the local context presents many uncertainties and continuous and flexible action planning and research is necessary to get results. The heuristic approach implies an accessible and comprehensible apparatus for local actors (mainly the NGOs' expatriates and local inhabitants). Adjacent it implies trial-and-error way of constructing solution to locally assessed needs. Therefore, a reflexive attitude allows initiatives to be resilient and therefore promote what is intended to be achieved by actual demonstration.



Handover phase. The majority of NGOs on-site are formulating exit strategies. Here, essentially the NGOs are looking to initiate new projects as effectively as possible for long-term/durable solutions to local remaining problems. This handover phase is the bridge between the transitional phase and permanent development phase. Respectively the phase where NGOs focus on temporary solutions regarding (e.g) shelter/education and the phase where NGOs focus on permanent solutions and future stability for development discourse. The duration

of the handover phase depends largely on the effectiveness of capacity building.

Capacity building. Generally NGOs use capacity building as a concept to work towards building up social capital. Organizing communities into civic organizations/GROs and/or CBOs/CSOs is essential but must be addressed critically through participatory approaches. This thesis advocates capacity building and prioritizes the integration of capacity building in physical projects in the public domain (infrastructure). With the focus on social mobilization, capacity building is first directed at building up the asset: social capital. In addition, with the focus on education and training (knowledge and skills), capacity building is directed at building up the asset: human capital. Finally, with the focus on political voice (influence) and accountability, capacity building is directed at building up the asset: institutional capacity, via decentralized components (initiatives) in the physical urban network.

Agglomeration. The use of the concept agglomeration describes the outcome of a revolutionary, alternative approach to/within (post-disaster re-) development. It answers the need for participatory approaches by advocating that the involved actors can only be involved if there is a sense of ownership to be acquired. In that case, after the handover, the central government will take over many responsibilities of the NGOs and multilateral aid agencies. NGOs will achieve the integration of local capacity in the process of production. Finally, the communities have access to utilities in the public domain and when actively involved have the opportunity to generate assets through participation in communal services. For example, via forms of reciprocity, the labor of actively involved community members can suffice as tuition to services provided through aid development such as schools, water, energy, etc. Agglomeration is the concept to answer the need of a sense of ownership and form a co-operative whole while keeping the fragmented identities (of involved actors) intact. Therefore it is not necessary to completely assimilate to a dominate, superimposing body in development planning –but it is necessary to recognize the dependency on other actors for urbanization of local infrastructure, which is essential to improve the cultural resilience and facilitate future sustainable urban development.

Advocating the relevance of urbanism within (post-disaster re-)development:

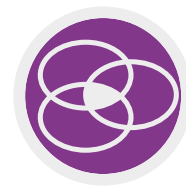
This addendum advocates the relevancy of urbanism in the practice of development and the practice of post-disaster re-development (long-term relief/aid work). As the literature review is built upon studies from other disciplines, such as sociology, anthropology, and education/pedagogy, its interpretation through urbanism relates contemporary discussions of aid to spatial strategies. Meaning, the project in itself arguments critique formulated from external disciplines to an alternative spatial configuration. It uses political and socio-economic contexts to formulate the approach. Therefore the project is relevant in academic and general discussions. Adjacent, the social-orientation of the project is relevant to a wider social context because it argues and illustrates how in contemporary, post-modern, times society is dealing with rapid urbanization (slumming) and lack of initiatives to improve and appropriate the much needed infrastructure.

Strengthening resilience of the communities and applying structures based on principles of sustainability:

At the core of the reconstruction mission is Haiti is reducing vulnerability. At the core of development programs in general is reducing poverty, vulnerability, and inequality. This thesis advocates to strengthen cultural resilience. Meaning, the improvement of coping mechanisms to withstand future shocks (from hazards) and thus vulnerability, must derive from a local place. It must be cultural in the



capacity
building



agglomeration

sense that local development discourse is focusing on mitigation, prevention, and recovery. There strengthening the resilience of communities is to enable communities. Enabling to get greater access to essential resources to build assets which improve the resilience of communities. In addition the projects should be structured in a sustainable way. Principles of sustainability and durable provision of resources is paramount and outweigh the otherwise economic-, Modern-style paradigm typical in development. The often implicit concepts of social-orientated development should subsequently be materialized in public physical networks where via sustainable re-use of resources a wider audience (community) can have access to improved resources.

Exploring an education-orientated development approach to transform a community's infrastructure:

Educational projects are vital in development discourses around the world. Primary school education is a large demand, considering it is one of the Millennium Development Goals, and is generally an pull for internal migration or household commuting. School projects are commonly plausible interventions and acquire considerable space in informal settlements. Often the school initiatives are paired with other facilities such as health care or in the case of Haiti, churches and provision of water/sanitation. The spatial component is vital for the infrastructure and form the starting point of a network of urban interventions. Schools and schoolyards are part of a network of public spaces and in addition require infrastructural lines comprising a network. Therefore schools are in a physical sense the departure point for urban interventions directed at capacity building –hence cultural resilience. Schools as facilities can hosts other programs aside from the primary school. Many NGOs are seeking facilities for communicating information (awareness), training, and dialogue for their exit strategies (the handover). Therefore the need for building platforms initiated by NGOs, as well as the need for dialogue platforms to guide civic organization processes, are shared with schools. These schools become central components for capacity building and therefore are able to evolve, urbanize, towards educational institutions which hosts important functions for the future syncretized development discourse. Education is therefore directly a component in this approach and through a critical alternative paradigm a departure point for urban physical and organizational network interventions.

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