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Chapter One

Becoming an Activist Within a Third World Country



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“It is estimated that 30,000 Haitians illegally enter the Dominican Republic each year to work in the sugar industry. These live in migrant labor camps called ‘Bateys’ under horrifying conditions.”

- Miami Herald Newspaper



One • *Arguable Position*

“Currently one in seven people lives in a slum or refugee camp, and more than three billion people – nearly half the world’s population – do not have access to clean water or adequate sanitation. The physical design of our homes, neighborhoods, and communities shape every aspect of our lives. Yet too often architects are desperately needed in places where they can least be afforded.”¹ This crisis is overlooked due to the fact that there is no direct contact with the percentage of the population living within slums. To become an architect within the 21st Century, there is a need to become aware of the current demographic and environmental trends. These trends show the lack of basic knowledge and the need for architects within third world countries, where poverty is at its highest degree. Through the use of architecture social, economic and environmental issues can be addressed and basic knowledge can be given to the communities of those most in need. Communities, especially within third world countries directly face these issues. “The gap continues to grow between what millions of people need and what the current system of housing and building provides. For that reason, change is inevitable.”²

The question now arises, how do architects satisfy the need to serve the unserved? The activist relationship formed creates an architectural response to humanitarian crises. A clear connection needs to form between the architect and the user(s), in order for an activist relationship to exist within architecture. Without this connection architecture cannot truly exist.

The introduction of the architect within third world countries allows for these communities to shape new aspects of their lives. Community design allows for half of our worlds population to become more than just a person living within a slum. By implementing architecture into these communities it thus allows for the people to learn from and dwell within these new structures. “How could the community design movement become integrated into popular discourse - how could the creation of inclusive, culturally appropriate and just environments become a consideration to all designers, practitioners, and policy makers working with the built environment?”³ Architects should not be limited to creating structures according to the standards for professional licensure. Moving forward through the creation of the built environment in poverty-stricken areas, architects become aware of their responsibility, and how important their role

really is. Through the research of this thesis within Barahona it has become clear that the people shape the environment within which they live. Within third world countries such as the Dominican Republic, architects can attain the important position of giving the community a voice through design and the knowledge to build, this being the most important aspect of this thesis. Through the idea of activist architecture and becoming an activist through design of architecture, the realization becomes clear that architecture is more than a shelter. Within the Dominican Republic it is clear that there is a society striving for shelter and no existence of architecture within to create the 'home'. When an architect becomes an activist within design, the services of knowledge enables the people to observe and learn from a professional who can lead them to believe that a building form is more than just a post and lintel structure. This has not been of existence within Barahona and so the practice of activist architecture to provide knowledge to the people of how architecture is more than a structure is vital. "What is needed is an architecture of change – an architecture that moves the field beyond the design of buildings and toward the design of new processes of engagement with the political forces that shape theories, practices, academies,

policies, and communities."⁴ By following along an activist path as an architect, the contact with political, social and economic areas becomes vital. In order to transform space within a third world country it is necessary to look through the eyes of its inhabitants in order to see the major factors that effect every essence of a persons life. To move communities with the Dominican Republic away from poverty the social, political and economic problems need to be identified in order to be successful through the application of architecture to create change. The framework within this thesis will allow for the gap to be identified through terms of social and cultural issues. This framework defines how people can move forward within a society where they are unaccepted, unwanted and outcast, because of political, social and economic issues. The perception of Haitians living within the Dominican Republic is of a negative sense. The fact remains that they are needed within their neighboring country to work the jobs Dominicans refuse to commit themselves too. The creation of a place where they can feel safe to travel to and from, where they may work, learn and play will allow for the social issues between the Dominicans and Haitians to become united. Their division exists through race and culture, therefore

understanding and acceptance plays the role in rebuilding this relationship.

Through ethnographic research it was clear that within the Dominican Republic architecture can only exist through permanence, stability with the common efforts of a community. Knowledge enables power, and providing knowledge through the design of a new common ground, permanence and stability will grow from within in order to benefit those within the Batey communities, known as migrant labor camps. Architecture is the connection that is missing within this country to bridge the gap that occurs between the Haitians and the Dominicans living within the Dominican Republic. With the creation of a built form will come the creation of a common ground upon which the inhabitants of the Dominican Republic may come together to work towards a future where understanding and acceptance plays an important role

An architect's response to the identity of a culture and not one's own is an important precept when moving forward with the design of building form. In order to comprehend the identity of culture within the Dominican Republic it is important to look back in history. History has created the existence of the social, economical and political

problems within the Dominican Republic.

One • *Background Information & Historical Context*

• Introduction

The earliest of inhabitants upon the island of Hispaniola named their land 'Quisqueya', which means the cradle of life in Spanish.⁵ Both Haiti and the Dominican Republic share the island of Hispaniola. Looking at these two countries colonial past, it contains the answers to how the country came to be divided and inhabited by two completely different cultures. "The division of the island into Haiti and the Dominican Republic is a perfect example of how colonialism and the plantation system shaped the geography, demography and psychology of the New World; shaping it in ways that eventually led to perpetual friction, including the Haitian-Dominican conflict today."⁶ The infiltration of Haitians into the Dominican Republic has always been cause for the disconnect between the two cultures however, the Haitians make up a significant amount of the work force in the Dominican Republic, averaging a pay six times less than that of a lower-class Dominican.⁷

Within the Dominican Republic the history behind sugar also known as ‘white gold’ introduces us to the problems existing within this divided country historically and as predominantly today.

- **History of Hispaniola Timeline⁸**

- **400BC** • Earliest evidence of human colonization of Hispaniola. Stone-flaked implements found at archaeological digs are thought to have been brought by hunter-gatherers migrating from the Yucatan peninsula in Mexico.

- **1200BC** • Ancestral Arawaks arrive in Hispaniola, having originated in South America and migrated through the Lesser Antilles. Dubbed ‘the saladoid culture’ they live in settled agricultural communities, and are best known for their sophisticated pottery.

- **AD500-1000** • A third wave of migrations arrive in Hispaniola with the Tainos, an Arawak-speaking group with a rich seafaring culture. The Taino population expands rapidly, and is divided into a series of interdependent but competing chiefdoms.

- **1492** • Christopher Columbus makes landfall on Hispaniola on Christmas Day and founds the settlement of La Navidad (Nativity) near modern-day Cap-Haitien in Haiti, before

returning to Spain with Taino captives.

- **1496** • Nueva Isabela is founded by the Spanish. Rebuilt as Santo Domingo after a hurricane in 1502, it quickly receives a royal charter, making it the oldest European city in the New World.

- **1503** • Queen Anacaona of the Taino kingdom of Xaragua in central Hispaniola is arrested by the Spanish governor and publicly executed, effectively marking the end of Taino independence on the island.

- **1510** • King Ferdinand of Spain issues the first Royal charter to import slaves to Hispaniola. Demand booms, to supplement the Taino workforce, which is rapidly crashing due to hunger, overwork and introduced European diseases.

- **1586** • Following the outbreak of war between England and Spain, Sir Francis Drake leads a devastating naval raid against Santo Domingo, leaving the city virtually razed.

- **1605** • Spain sends its army to relocate most of its colonists to Santo Domingo city by force of arms, to prevent their contraband trade with foreign merchants, effectively abandoning its claim to the west of Hispaniola.

- **1640s** • The sugar plantation system is introduced to the West Indies. High profitable and labor-intensive, it causes a massive increase in demand for slaves from Africa. France

establishes a formal claim on Hispaniola.

1640-70 • Tortuga becomes a major base for Caribbean piracy. Nominally ruled by a French governor, its buccaneers effectively form an independent republic, plundering Spanish ships for treasure.

1655 • An English Military expedition is dispatched by Oliver Crowell to conquer Santo Domingo. Although beaten back, the navy saves face by managing to grab Jamaica as a permanent English foot hold in the Caribbean.

1697 • The treaty of Ryswick settles the nine-year pan-European war of the Grand Alliance. As a result, Hispaniola's colonial borders are finally settled, dividing the island into Spanish Santo Domingo and French St-Domingue.

1743 • Francois Toussaint Breda is born into slavery near Cap Francais. As Toussaint Louverture he becomes a key figure leading the Haitian revolution, although he himself never lives to see full independence.

1749 • Port-au-Prince is founded by French governor Charles Burnier. Its wide bay and central location make it the ideal new candidate for the capital of increasingly prosperous St-Domingue.

1757 • Following years of planning, Francois MacKandal leads a band of Maroons in open rebellion to gain freedom for the

slaves of St-Domingue. Betrayed by a confident he is burned at the stake by the French.

1779 • 500 free black soldiers from St-Domingue fight the British Army in Savannah, Georgia during the American War of Independence, including Henri Christophe, Haiti's second post-independence ruler.

1789 • Revolutionary terror sweeps France, with the masses demanding liberty, egalite and fraternite. Calls for liberation are heard as far as St-Domingue, causing a chain reaction leading to eventual independence for the colonies in Hispaniola.

• 'White Gold'

Within the Dominican Republic there still exists a relationship between the sugar industry and the people, which in turn refers to modern-day slavery and power. "Though slavery in any form is presently outlawed by every nation and is no longer based on race, it is vital we understand there is over three times the amount of people living and suffering from slavery today than during the time of the transatlantic slave trade."⁹ The historical facts of the Dominican Republic today remain a secret to many Dominicans, making them unaware of what lies beyond

the superficial layer of their own country and government. This history began in sugar. Sugar cane originated in New Guinea thousands of years ago in approximately 6000BC. The sugar cane plants gradually spread along human migration routes to Asia and India where it became the commercial sugar cane, as we know it today.¹⁰ In 640AD the Arabs became responsible for the spread of sugar cane into Egypt during their conquests. As they progressed in travels through the Mediterranean they carried the crop along with them, eventually introducing it into Spain in 715AD. In 1420, the Portuguese introduced the sugar cane to more countries, one of which was the Canary Islands where it was eventually recognized by Christopher Columbus.¹¹ Three years later upon a second voyage to the New World, Christopher Columbus transported sugar cane from the Canary Islands to what is now known as the Dominican Republic.¹² "It is recorded in 1493 Christopher Columbus took sugar cane plants to be grown in the Caribbean. The climate there was so advantageous for the growth of the cane that an industry was quickly established."¹³ Sugar becomes a European commodity that is driven by a work force of slaves transported from Africa. During the 18th century in places such as Manchester and Liverpool, England were

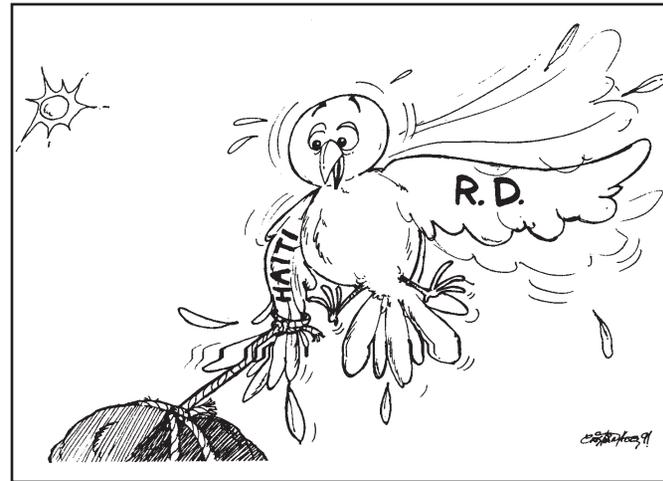
in mass production of textiles. These textiles were loaded onto ships that were sailed to the African coast. Here they were unloaded in exchange for large numbers of slaves to be transported and used in the New World. This was financially a perfect triangle that occurred between these three countries.¹⁴ These ships would finally eventually arrive in the New World in the Caribbean, north, south and Central America in exchange for Sugar. Sugar is believed to be the reason behind slavery as we know it today.¹⁵ "If the sugar cane industry had not existed, approximately seven million slaves would not have been brought to the US continent over a span of two hundred years."¹⁶ Sugar was the commodity that moved the world economy.¹⁷

At present day, the situation within the Dominican Republic and the sugar industry is still the largest issue in dealing with people living within poverty. Three factors are known to have determined the evolution of the sugar industry politically within the Dominican Republic. The first deals with the monetary importance in the national economy. The second deals with the ownership of the means of production. Finally the third deals with the political role of sugar.¹⁸ The evolution of sugar within the Dominican Republic dates back to the late 1400s, but these factors affecting the

evolution of the sugar industry occur within five distinct time periods. During the years between 1870 and 1899 the sugar industry was controlled by mainly Spanish, Cuban and Italian entrepreneurs. The Dominican government used the high taxes of sugar as a main revenue income. By the time 1900 rolled around sugar had become not only the main export product, but it had become the center of Dominican society. It was the foci of which all Dominican political and economic activity rotated.¹⁹ During 1900 to 1929, the United States dominated the sugar industry, and taxes on sugar still provided the main revenue for the Dominican Government. The country counted heavily on sugar exports to provide foreign exchange as well as internal trade and employment. Employment and international trade was influenced widely by the international market, which determined how much and at what price the sugar of the Dominican factories could be sold.²⁰ "Although US Capital continued to dominate the Dominican sugar industry from 1930 until 1947, authoritarian dictator General Rafael Trujillo, who represented a social shift in the Dominican Republic's social hierarchy, used sugar export taxes to implement an economic program of import substitution industrialization. Finally, between 1948 and 1957, Trujillo,

in an attempt to consolidate his control over the Dominican political economy, worked to monopolize the Dominican sugar industry. By 1957, Trujillo was the undisputed owner of almost three-quarters of that industry."²¹

• **Anti-Haitian Political Cartoons**



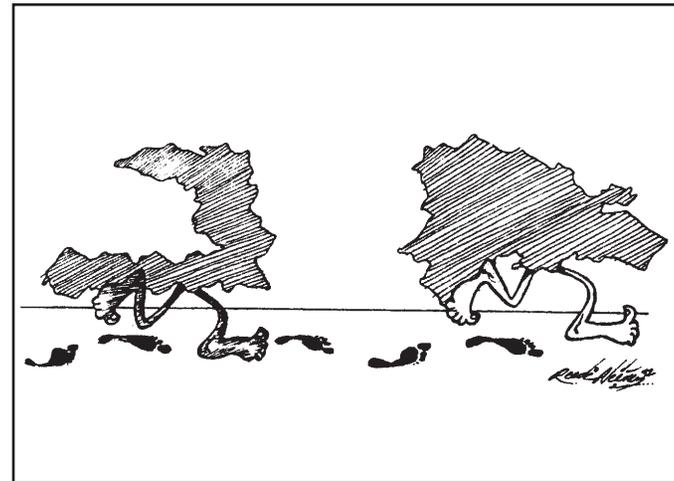
Cartoon One ²²

A parody of Jean-Bertrand Aristide's speech in which he called Haiti and the Dominican Republic 'two wings of the same bird.' The message is obvious: Haiti is considered a huge burden for the Dominican Republic. Published by *El Nacional* newspaper, Santo Domingo, Dominican Republic.



Cartoon Two ²³

A poor Haitian migrant tries to enter the Dominican Republic, but a big white hand stops him. Published by of *El Nacional* newspaper, Santo Domingo, Dominican Republic.



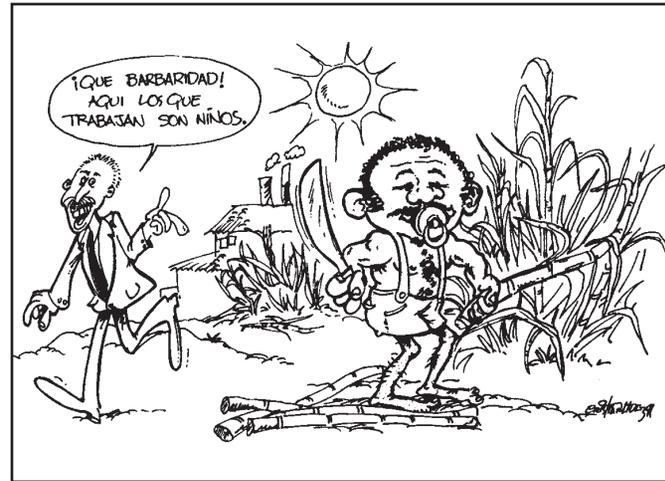
Cartoon Three ²⁴

The Dominican Republic tries to run away from Haiti. The former is drawn with white feet, while the latter has black feet. Published by of *El Nacional* newspaper, Santo Domingo, Dominican Republic.



Cartoon Four ²⁵

A huge black hand (Haiti) threatens to engulf the Dominican Republic. A white Dominican waves a stop sign. Published by *El Nacional* newspaper, Santo Domingo, Dominican Republic.



Cartoon Five ²⁶

A white Dominican makes fun of the allegations by international human rights organizations that Haitian children work in the Dominican sugar fields. "How Awful! There are children working here," he comments, while pointing to an adult Haitian cane-cutter with a pacifier in his mouth. Published by *El Nacional* newspaper, Santo Domingo, Dominican Republic.

- **Antihaitianismo & the Trujillo Era**

The Era of Trujillo is known as one of the bloodiest of the 20th century due to the mass killings of thousands of Haitians. “The Trujillo era brought profound changes to the Dominican Republic: socially, economically, and even in the development of a new vision of the state and the nation itself.”²⁷ The ideology of the Trujillo Era looks upon the ruler as a messianic leader, but one who was passionate towards the whitening of the Dominican Republic. Communism was attacked, as it was seemed as foreign and violent in comparison to the core of the Dominican Republic being the esteemed Hispanic culture and Catholicism. The Trujillo regime had a very strong anti-Haitian nationalist slant, which led to a large division between the two countries and an ideology to develop within the Dominican population that would lead to racial segregation and rejection. “Ideology that perceived Haitians as inferior beings and enemies of the Dominican nation. Haitians were considered blacks with an Afro-French culture, an alien and pernicious presence in the Dominican Republic.”²⁸ This ideology grew into becoming recognized and accepted throughout the Dominican Republic, proving useful to keeping Trujillo’s political career alive. “Antihaitianismo ideology has helped

perpetuate an unequal class and racial structure that places Haitian immigrants at the bottom of the Dominican social pyramid, where they are unmercifully exploited.”²⁹

The borderline of the Hispaniola that divides Haiti from the Dominican Republic became of interest to Trujillo as he began to realize that all that was in existence was that of a drawing and had little impact on the way of life of the inhabitants of the borderlands. For decades Haitians had been crossing the border to sell goods and to work the land of the Dominican Republic, and this now became a problem for Trujillo and he planned to create a racial solution. In October of 1937, Trujillo ordered the assassination of Haitians residing in the Dominican Republic.³⁰ Massacre River is the site upon which the Dominican military murdered thirty-five thousand Haitians, in order to whiten the Dominican Republic.³¹ Trujillo believed by eliminating the Haitian presence in the borderlands and other parts of the country he would be able to begin with a ‘blank slate’. This was the starting point of the ‘Dominicanization’ policy. After the year of the massacre, the regime of Trujillo’s main strategy for ideology was to foster anti-Haitian nationalism. Trujillo wanted to create a clear and permanent separation between Haiti and the Dominican

Republic; this ultimately helped build his regime further.³² “The ideology of antihaitianismo, as promoted during the Trujillo era, operated on simple principles: Haitians were an inferior people, the pure descendants of black African slaves were illiterate, malnourished, disease-ridden, and believed in voodoo: Dominicans, on the other hand, were portrayed as the proud descendants of the Catholic Spanish conquistadores and the brave Taino Indians. This distorted vision of Dominican society led to rejection of black elements in Dominican culture in favor of a state-promoted Hispanic cultural heritage. Haiti again was portrayed as the perennial enemy of the Dominican people, bent on taking over the east, this time using massive immigration. Based on these principles, Trujillo’s ideologues developed a state-sponsored dominant ideology.”³³ Trujillo’s long dictatorship represented a major turn in the relationship between the Haitians and Dominicans. The era brought about a rise in power to the Dominican Republic, they were now seen to control the island. The cleansing of the border region in 1937 sought to erect a human shield, which took part in destroying any relationship that was of in existence pre-Trujillo era. This human shield was an “an absolutely impassable social, ethnic, economic, and religious fence”³⁴

The division of Hispaniola was successful in every possible sense, and thus the social, economic and political division was of existence and is still today. As stated by three regime intellectuals Emilio Rodriguez Demorizi, Hector Inchaustegui Cabral, and Ramon Marrero Aristy: “We, who cannot split the island in two... have to build in the border with our entrails the wall of social, economic and political interests that will safeguard us from the evil that all civilized nations of the world keep within bounds.”³⁵

• **Era of Trujillo Timeline**³⁶

1918 • Trujillo enlists within the National Police, becoming a captain in 1922, captain and inspector of the First District in 1923, major-commander in 1924, lieutenant-colonel and chief-of-staff in 1924 and colonel and commander-in-chief of police in 1925.

1927 • President Vasquez extends his term from four to six years and removes the prohibition on presidential reelection, a move that calls into question the validity of the country’s constitution and provides fuel for his political opponents.

After three years of economic growth and stability under Vasquez

the political climate in the Republic begins to break down once again. Meanwhile, the National Police are transformed into the National Army. Trujillo remains as commander-in-chief and is promoted to brigadier-general.

1930 • Trujillo and political leader Rafael Estrella Urena strike a deal that will enable Estrella to take power without interference from the army. In February Estrella proclaims a revolution and marches on the capital. Trujillo declares his 'neutrality' and keeps his troops in their barracks. Vasquez flees and Estrella assumes the provisional presidency in lieu of the outcome of elections scheduled for May.

The elections proceed following intimidation of potential opponents by the Military, Trujillo is the only candidate. After claiming his election as president with 95 percent of the vote he has the parliament issue an official proclamation announcing the commencement of the 'Era of Trujillo'.

There will not be a free and fair election in the Republic for another 31 years. To maintain his hold on power Trujillo uses secret police to monitor and silence opponents at home and abroad. Trujillo remains commander-in-chief of the army, cultivating his forces with pay rises and privileges while suppressing the development

of officer cliques.

State monopolies are formed over all major enterprises in the country to enrich Trujillo, his family and his supporters. During his reign Trujillo comes to control the production of salt, milk, beef, tobacco and most of the sugar industry. He also takes over the lottery, the media and trade unions. By 1958 his personal wealth is estimated at US\$500 million.

The capital Santo Domingo is renamed Ciudad Trujillo (Trujillo City). The Republic's highest mountain (Pico Duarte) is renamed Pico Trujillo (Trujillo Peak)

Trujillo gives himself many awards and titles, including 'Great Benefactor of the Nation' and 'Father of the New Dominion'. The political process is dominated by his Dominican Party, headed by Trujillo which becomes the only legal party in the country. The courts are stacked with Trujillo cronies, leaving the legal system neutered.

While social freedoms are curtailed the standard of living does eventually improve for average Dominicans and economic and political stability is maintained. The middle class prospers,

infrastructure is developed, the public education system is expanded, illiteracy declines, health care is improved and a pension plan is established.

Initially, however, Trujillo's ascension coincides with the onset of the Great Depression, which cuts the market price of sugar and causes plantation owners to look for ways to reduce expenses. Using cheap Haitian labor is seen as one such means and more and more Haitians are brought in to work.

By 1935 an estimated 50,000 Haitians have joined the plantation workforce, despite objections from Trujillo, who calls for the use of domestic laborers.

1931 • The Haitian legation in Santo Domingo protests massive violations of the Haitian itinerants' human rights and quasi-institutionalisation of forced labor on the Dominican sugar cane plantations.

1935-6 • Trujillo and Haitian President Stenio Vincent sign agreements ending the long-standing dispute over the border between the two countries. The settlement marks a high point between the two nations.

However, the cordial relations do not last long as Trujillo seeks to

close the border to the Haitian itinerants.

1937 • Dominican covert agents working in neighboring Haiti are discovered and executed by the Haitian governments. Trujillo uses the episode as an excuse to enforce border control and cleanse the Republic's borderlands of dark-skinned Haitians. On October 2nd, he orders their massacre.

The Dominican Army goes to work, slaughtering around 20,000 largely unarmed Haitian men, women and children, mostly in border areas, but also in western Cibao. (Estimates of number killed vary from several hundred to 30,000).

Victims are identified by being asked to pronounce 'perejil', the Spanish word for parsley. If they cannot trill the 'r' in the correct Spanish fashion they are deemed to be Haitian and executed.

The massacre comes to be known as 'El Corte' (the cutting) because of the machetes used by the soldiers to conduct the slaughter. Only those Haitians working in US-owned plantations are spared.

In a speech given later in October Trujillo describes the massacre as a challenge to Haitians, who he characterizes as an inferior

race which because of its numeric superiority had dominated and humiliated Dominicans for more than a century.

A program of 'Dominicisation' is introduced along the border. White immigrants are encouraged to settle in the region and an anti-Haitian propaganda campaign is launched, eventually becoming formalized into an ideology known as 'antihaitianismo'.

On hearing of the massacre the US Government demands an internationally mediated settlement. Trujillo agrees. However, though his international image has been tarnished, he remains in power.

- **Theoretical Context**

Cultural Anthropology encompasses all aspects of human behavior, and closely relates to sociology. Response to the peoples' identity, through the investigation of theoretical context in terms of cultural anthropology and psychology is the theoretical premise. Bridging the gap that is present within Barahona, Dominican Republic, can be achieved through the research of cultural and social anthropology. Applied anthropology deals directly with

the people in order to solve social problems. Within the Dominican Republic there is a need to understand and identify their cultural and social issues, thus by investigating through the theoretical context of cultural anthropology. This topic concerns itself with living peoples and their needs, this premise will allow for a design to evolve that will begin to bridge the gap within the Dominican Republic.

Within communities such as the Bateys in Barahona, Dominican Republic, cultural relativism becomes important because there is a need to understand each culture in terms of values and beliefs, and furthermore, no culture should be judged by the standards of another culture. Valuing and sustaining diversity with the region of Barahona, Dominican Republic allows the architect to become a neutral party and to design according to the re-connection of two divided races. In 1972 an organization called Cultural Survival was created, later publishing an article in 1998 that begins to describe the guiding principle that this project will take theoretical context influence from. "We insist that cultural differences are inherent in humanity; protecting this human diversity enriches our common earth. Yet in the name of development and progress, native peoples lose their land, their natural resources, and control over their lives. The

consequences often are disease, destitution and despair – and war and environmental damage for us all. The destruction is not inevitable.”³⁷

One • *Active Research*

• **Introduction**

Through active research it became clear that to be a successful architect implementing sustainable design within a third world country, it is necessary to be conscious of a culture’s relationship to the physical environment and to design cooperatively with the community. “Good sustainable design flows directly out of the local ecology, climate, geology, materials and culture of a particular site. It incorporates the needs and personalities of the designers, builders, and users. It takes full advantage of all the ‘free’ energy a site has to give- sun, wind, water, energy, and materials. Good design intensifies our connection to the natural environment, natural rhythms and to each other.”³⁸ The Bateys in the Dominican Republic are symbolic of a community bound by culture, family and faith. Carrying out active research within the Dominican Republic, and

specifically within the southern region of Barahona, it becomes more than a one-time experience and process. In order to conduct valuable active research it is necessary to search for knowledge that raises new questions and identifies other areas to be explored within the thesis premise. “By reflecting, researchers come to recognize the iterative nature of the process, the ways in which it requires collaboration with others, and the learner’s own best strategies for making meaning.”³⁹

• **Collection of Data_ Surveys**

The collection of data is one of the most important aspects of the active research, as it will be used in correlation with the extensive research of the Dominican Republic and the people. There are a variety of ways in which a researcher may collect data for the study of an area. Among the variety of data collection methods that are used in correlation with research, the survey questionnaire becomes most frequently used.⁴⁰ The advantage of using survey questionnaires is to attain an extensive amount of information to be collected. These may include everything from demographic characteristics, to behavioral habits, to opinions or attitudes on a variety of topics, targeting a large number of people

of a limited amount of time.⁴¹ The amount of time that will be spent within Barahona, Dominican Republic will be somewhat limited. Therefore this will be the most successful way to collect research needed to enable the knowledge of cultural boundaries and personal opinions of the people and children.⁴² “Although surveys are most frequently used by researchers investigating social-cultural interactions or perceived meanings of environments, they can also be very effective tactics for a variety of other architectural research topics.”⁴³ Surveys were created previous to the first trip to Barahona, upon which there was a need to collect data regarding the opinions and needs of mainly the children within Barahona, but also the adults who teach the children in the Batey schools. The original focus was upon the school environment; therefore these surveys are focused around this topic. Although this is so, the information gathered from these surveys allows the vision of how daily life takes place within a Batey, and the individual opinions and concerns of the children and adults.

The first surveys handed out were given to eighteen students belonging to two Bateys named Los Robles and Don Bosco. These children were selected due to their interest of the project and their interest of architecture. The

children ranged in age from fifteen to twenty five years old. The students all expressed their desire to be involved within education programs available to them, which had only been available in the Bateys for the past ten years. Throughout the discussion of the survey questions many other thoughts and objectives were discussed. The dreams and hopes of leaving town are somewhat of a mixed reaction. The younger children all showed their intent to leave their towns and to study in the capital for a better chance at a college education. The older children seemed that their hopes and dreams were far-gone and that was no longer a possibility, although if the opportunity were given to them, they would choose to leave and follow their educational dreams. All of the children responded that education was of a great importance to their families and they were not the only children in the family to attend school. The lack of school materials in the schools is apparent. When asked questions regarding the necessity of school materials the children discussed that by having these materials it would help to be more successful within their daily school days. The school day differs depending upon the student. Some attend classes in the morning from eight o’clock in the morning until noon, returning to their home after a meal is provided. Whereas

some attend classes in the afternoon from 2 o'clock until six o'clock, returning home at night. This is mainly due to the high numbers of children and the lack of teachers and space to teach. Most of the children eat lunch at their house, but it seemed amazing to see that nearly all would like to eat at school. The school environment is a place where the children gather on a daily basis. It is a place where they can play and communicate with their friends, where in which the children may escape the daily struggles within the Batey, and the scarce availability of food. Friendship is of great importance to these children and their religious beliefs play a large role within this. One child spoke of their religious values creating a respectful relationship between themselves and other. It seems with the introduction of the education system within the Bateys that religious faith and guidance has provided stability for the children that they did not have previously. Security seemed of an issue. The fact that the younger children felt safer in a school environment than the older children was extremely surprising. The older children are more aware of their surroundings and the dangers of living in the Bateys, and a country where social, economic and political problems are of great issues. Drawing a final conclusion from the surveys the children believed that by

designing a new school or complex facility would improve their sense of security and create a place they would feel safe to be educated. (See student survey)



Fig. 1.1

Student Survey (page 1)

	Yes	Sometimes	No
Education Goals			
I like going to school.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I want to go to college.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I know what I want to do when I finish school. if so explain _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Religion has an impact on my educational goals. if so explain _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Leaving my home town is something I plan on in order to benefit my education and career opportunities.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
School has provided a beneficial outcome in my life. if so explain _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I am the only child in my family to attend school.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
My attendance of school is a priority to my family.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
School Equipment			
Having my own desk is important to me.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Certain equipment is important to my educational process. <small>(circle the following that apply)</small>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<small>Computers Printers Camera's Televisions</small>			
It is important to have simple supplies provided for me in order to succeed in the classroom. <small>(circle the following that apply)</small>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<small>Pencils Pens Books Writing Paper Crayons</small>			
Interior Spatial Needs			
It is important to have a large enough classroom in order to allow for daily activities as well as teaching.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Spatial comfort is important to me.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Natural daylight is important for reading and writing.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I prefer to be cooler inside my classroom.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Views to the outside is important to the classroom environment.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I like large windows.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I would like to have a large indoor communal space where all students may meet and hold activities.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Fig. 1.2

Student Survey (page 2)

	Yes	Sometimes	No
I would like to feel the natural breeze through my classroom and the building.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Exterior Spatial Needs			
Balcony areas would be greatly used and enjoyed.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I would like to have a large outdoor communal space where all students may meet and hold activities.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I would like to eat my lunch outside in a shaded space.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I would like to have a playground in the grounds.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Trees and plants are important to the experience of the site.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Would you like to have a communal garden?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Social Interactions			
I go home to eat my lunch.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I like to eat my lunch at school.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I would like to stay at school after class to play.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I would like to come to activities at my school during the weekends and holidays.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I like to talk alot at school.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Having friends is important to me.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Religious beliefs play a role in friendships.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Security			
I feel safe in a school environment.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I feel safe within my own classroom.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Security is important to me at school.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Security can be improved through the design of the new school. <small>(circle the following that apply)</small>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<small>Wall Around School Security Guards Secured Windows & Doors</small>			

The second surveys handed out were given to a total of twenty teachers, with students ranging from pre-kindergarten to first through eighth grade. These surveys act, as a direct comparison to the student surveys as it becomes apparent of what they believe is most important for their students. All of these teachers enjoy being involved with the education systems within the Bateys in Barahona. They believe that providing a new school or complex will provide opportunities for their students that will raise their hope and dreams for future education. It was surprising to find that some of these teachers had not been able to follow their educational goals and dreams as children, even though they are in a paid position within the middle class of the Dominican Republic. The teachers recognized the fact that school was very important for the families of the children. This was also a comment made by the children, assuring the result of education being one of the most important factors in their family. The need for school supplies within the classroom environment is evident and surely has a great effect upon the teachers as they proceed to teach their children. The majority of these teachers made it very clear that they did not believe that opening a new school after hours would not be beneficial to the community. This is a

new idea, and therefore this may be the reason as to why they believe this will not be beneficial. The teachers expressed that the children's religious beliefs did not have an effect upon their friendships and relationships. The opinion of security made by the teachers of the children is a somewhat mixed reaction as the majority of the teachers believed the children are safe whereas they seem to feel unsafe within these environments. The need to create a safe educational environment through the design of a community educational complex is the very nature of the design intent.

Fig. 1.3

COTN Staff / Faculty / Adult Survey (page 1)

	Yes	Sometimes	No
Education Goals			
I enjoy being involved with the community education.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Providing a new school will encourage students to follow their educational goals and dreams.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
The education in these areas are lacking in funds and support. if so explain _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I was able to succeed in my own educational goals as a child.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
The design of a new school that can be duplicated in multiple regions will help benefit many communities and help towards rebuilding education.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
The attendance of school is very important to the family's that are not able to provide the necessary means to their children.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
School Equipment			
There is a need to provide school supplies to the children.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Certain equipment is important to their educational progress. <small>(circle the following that apply)</small>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<small>Computers Printers Camera's Televisions</small>			
It is important to have simple supplies provided for the children in order for them to succeed in the classroom. <small>(circle the following that apply)</small>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<small>Pencils Pens Books Writing Paper Crayons</small>			
Interior Spatial Needs			
It is important to have a large enough classroom in order to allow for daily activities as well as teaching.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Spatial comfort is important to the overall classroom environment.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Natural daylight is important for reading and writing.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
It is important for the classrooms to be cool.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Views to the outside is important to the classroom environment.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Large windows would increase light and views within the classrooms.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
We would like to have a large indoor communal space where all students may meet and hold activities.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Fig. 1.4

Student Survey (page 2)

	Yes	Sometimes	No
Exterior Spatial Needs			
We would like to feel the natural breeze through the classroom and the building.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Exterior Spatial Needs			
Balcony areas would be greatly used and enjoyed.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
We would like to have a large outdoor communal space where all students may meet and hold activities.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Having an outdoor shaded space to eat would be greatly used.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
A playground for the children would be beneficial.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Trees and plants are important to the experience of the site.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Would you like to have a communal garden?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Social Interactions			
Opening the school after hours would be beneficial for the community.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Having some form of child care within the school would encourage more students to be able to attend.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Using the school for activities during the weekends and holidays would be beneficial for the community.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Friendships between students is important to school life.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Religious beliefs play a role in friendships.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Security			
Most children feel safe within their school environment.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Most children feel safe within their classrooms.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Security is very important at school.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Security can be improved through the design of the new school. <small>(circle the following that apply)</small>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<small>Wall Around School Security Guards Secured Windows & Doors</small>			

- **Collection of Data_ *Participatory Design Activities***

The people of Barahona should be able to participate in decisions that will in turn shape their own environments. At present, this in many ways is not possible. Most inhabitants of the Bateys are known as in-transit human beings because they are living in a country that cannot legally call home. "As the technical nature of the built world requires the expertise of architects and planners, it is they who must help people to be involved in these decisions. Architects' greatest contributions can be as the form-givers for other, shaping lives in the most fundamental and personal ways."⁴⁴ In order to understand how the aspect of participatory design becomes integrated within the design process of the project, it was necessary to conduct activities with the children of the Bateys in Barahona. Two main activities were planned and were accomplished within a one-week trip in July of 2009.

The first activity involved passing out camera's to ten children. These children were selected because of their involvement within the sponsorship program of children of Children of the Nations. They were girls and boys of the ages fifteen through eighteen, and who has made known their dreams of becoming architects and engineers. They

were handed the task of using a camera to show their world of architecture and engineering through their own eyes. When inquiring within a different country and culture it becomes difficult to conduct active research without the use of participatory design. Assumptions may always come into context that would effect the evaluation of the people and the country and therefore this is why the activity with the cameras became so important. Allowing the children to take photographs and journal their thoughts of each picture enabled a clear perspective from their own eyes of their world.

- **Camera Journal_ Dionny Medina: Don Bosco**

Journal Entry 01_ photo 26

Esta es la divicion de una avitacion y la sala.

Journal Entry 02_ photo 25

Esta es el sinc del techo

Journal Entry 03_ photo 24

Esta es la columna del gabinete de la 3rd evitaciòn.



Fig. 1.5_ Dionny Medina

Journal Entry 04_ photo 23

Esta es una de las líneas de block y nos lleva directo al pasamano.

Journal Entry 05_ photo 22

Esta es la segunda línea de block de un pasamano.

Journal Entry 06_ photo 21

Esta es el piso de la casa.



Fig. 1.6_ Metal Roofing of her house

- 27

Journal Entry 07_ photo 20

Esta es el caballete de la casa esta pintada de pintura rocaliza y lo pinto eric.

Journal Entry 08_ photo 18

Esta dos columnas son el soporte de la galeria.

Journal Entry 09_ photo 17

Este es el lado de afuera osea el lado lateral de la galeria.



Fig. 1.7_ Room in the process of being built

Journal Entry 10_ photo 16

Quiere decir que esta son las persianas de la sala.

Journal Entry 11_ photo 15

Quiere decir que esta equina pertenecen a la cocina.

Journal Entry 12_ photo 13

La puerta de la casa esta hecha de Madera.

Journal Entry 13_ photo 12

Esta es el lado de afuera asea el lado laterar de la casa.



Fig. 1.8_ Wooden shutters in the house

Journal Entry 14_ photo 11

Esta columna pertenece al lado lateral de la casa.

Journal Entry 15_ photo 10

Esta es la pared hecha de block calado de la cocina.

Journal Entry 16_ photo 09

Este es el jardin de la casa.

Journal Entry 17_ photo 08

En las abitacuiones el piso es de tierra.



Fig. 1.9_ Use of different materials to construct the house



Fig. 1.10_ Concrete blocks to allow air flow

• **Camera Journal_ Onaydi Medina: Don Bosco**

Journal Entry 01_ photo 27

El caballete de mi casa està roto cuando sopla la brisa esta se mueve al igual que toda la casa.

Journal Entry 02_ photo 24

Las paredes tienen hoyas por eso cuando es de noche el reflecto de la luz no me permite dormir por la claridad.



Fig. 1.11_ Onaydi Medina

Journal Entry 03_ photo 21

El piso està roto òsea tiene hoyos la cual la mita es de concreto y la otra es de tierra.

Journal Entry 04_ photo 18

El zinc del techo tienen hoyos también por lo que cuando llueve yo y mi familia nos mojamos todos.

Journal Entry 05_ photo 15

Mi evitación es de Madera y es muy estrecho no puedo moverme.



Fig. 1.12_ The house walls made up of different wooden slats

Mi casa necesita ayuda porque cuando llueve nos mojamos se entra el agua tambien al igual que cuando hace brisa y se mueve la casa.



Fig. 1.13_ The bedroom what a concrete and wooden constructed wall



Fig. 1.14_ The exterior facade made up of concrete and wooden slats

• **Camera Journal_ David Moreta: Don Bosco**

Entry Number 01

Le toma fotos a las paredes, para supervisar cualquier defecto que tenga, por ejemplo si las paredes tienen un lado más alto que otro o está mal hecha si se puede seguir construyendo en el área de las puertas y ventanas tienen que estar las paredes.

Al mismo nivel para que no se vea mal hecho en su vista frontal les tome a las ventanas porque son de block caldado y para mostrar que las ventanas se ven muy bien en su



Fig. 1.15_ David Moreta

terminación.

Journal Entry 02

El zinc por la razón que está terminado o sea en mal estado cuando llueve se moja las personas que están dentro de la casa y por eso quiero quitarlo para hacer el techo de cemento y así yo puedo sentirme bien con el trabajo que yo estoy haciendo y mi familia o mis clientes, se sientan satisfechos con mi trabajo y que cuando me necesitan me soliciten y así también yo protejo mi imagen y llegar a hacer un buen ingeniero.



Fig. 1.16_ Neighboring house constructed of wood

Journal Entry 03

La razon que ellos tienes es fartar. A las personas por que entra mucho aire y en ala avitacion siempre hay frio.

Journal Entry 04

Esta es la columna principal de la galleria, yo quiero explicar que esta son las persianas de lad sala, yo quiero decir que esta es la que pertence a la ventana, la ventana de block caladas pertenecen a la cocina, la puerta de la casa està hecha de Madera.



Fig. 1.17_ The exterior windows covered with metal sheathing



Fig. 1.18_ Facade if house made from rocks and concrete

• **Collection of Data_ *Participatory Design Activities Continued...***

This activity was conducted upon numerous trips to the Bateys and Barrios in July 2009 and December 2009. This activity was by far the favorite of many of the children, as the availability of crayons and paper is not available to the children within their home environments. The children were asked to draw their own houses. They were told to write the materials used in the construction of their houses and also to write their names upon their paper. The Batey homes differ in materiality and each child reflected their own personalities and families through the coloring and drawing of their homes. This activity allows an outsider to view how these children appreciated their homes and how the implication of things as simple as flowers and trees create a happy and home environment that these children strive to have.

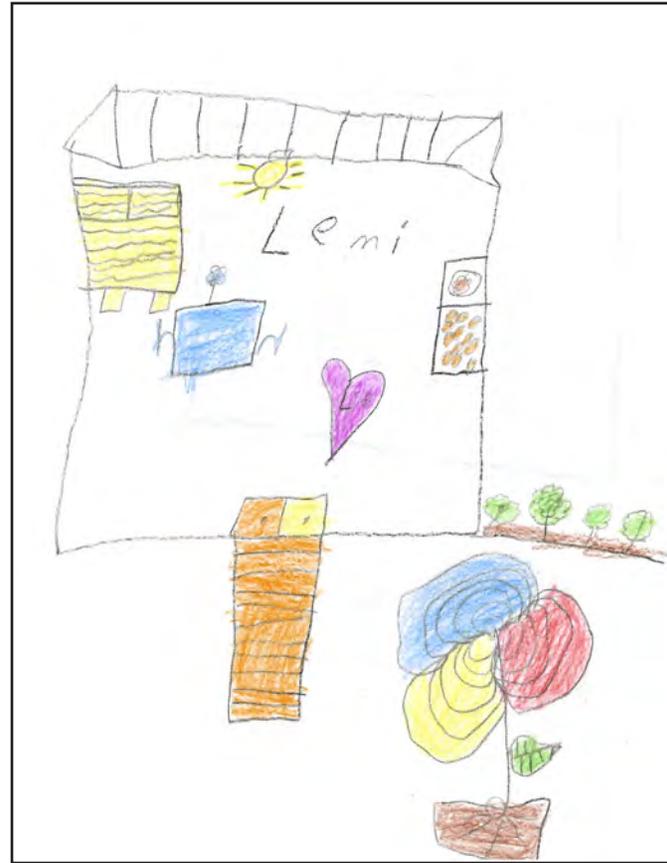


Fig. 1.19_ Drawing by child in Barrio Don Bosco

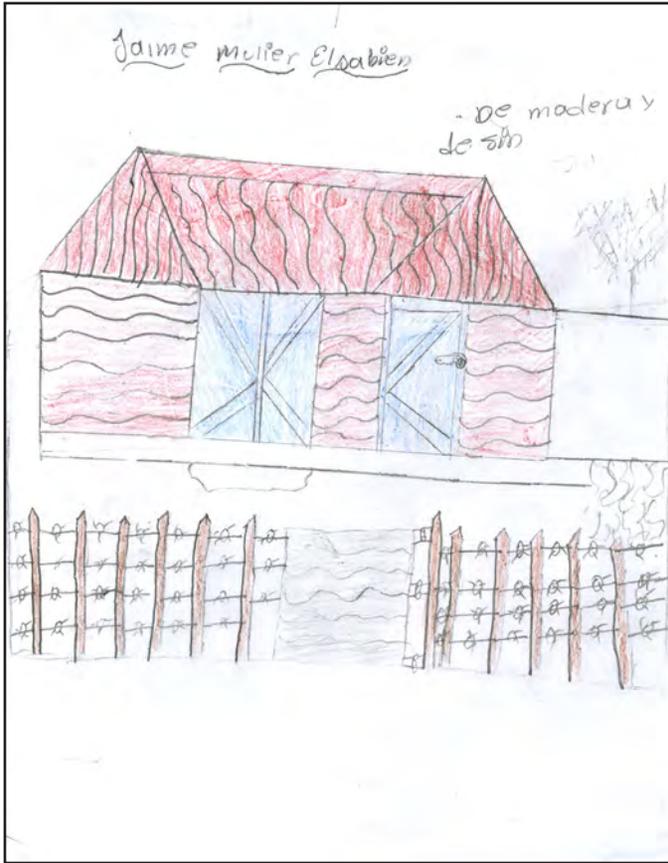


Fig. 1.20_ Drawing by child in Barrio Don Bosco



Fig. 1.21_ Drawing by child in Barrio Don Bosco



Fig. 1.22_ Drawing by child in Barrio Don Bosco

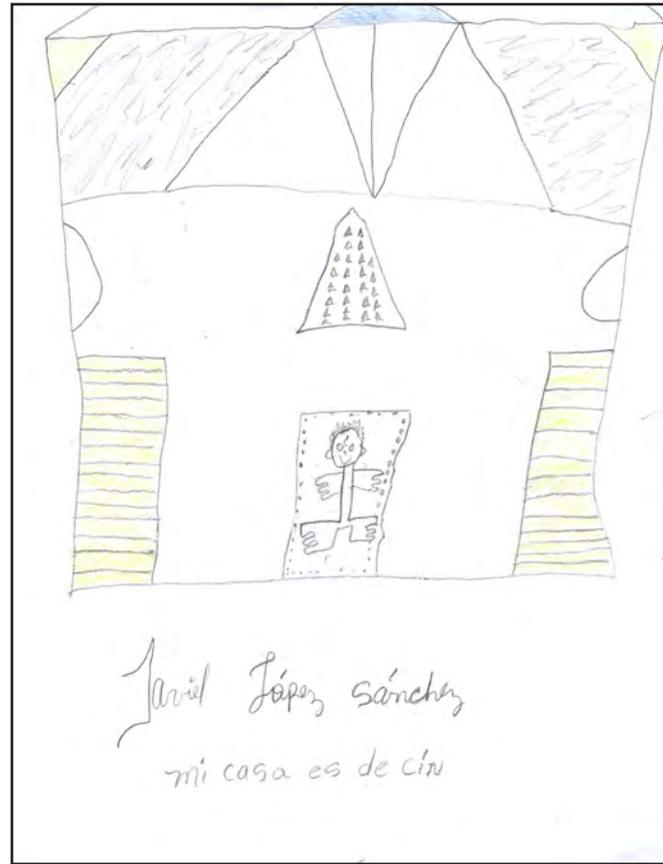


Fig. 1.23_ Drawing by child in Barrio Don Bosco



Fig. 1.26_ Drawing by child in Barrio Don Bosco



Fig. 1.27_ Drawing by child in Barrio Don Bosco



Fig. 1.28_ Drawing by child in Barrio Don Bosco



Fig. 1.29_ Drawing by child in Barrio Don Bosco

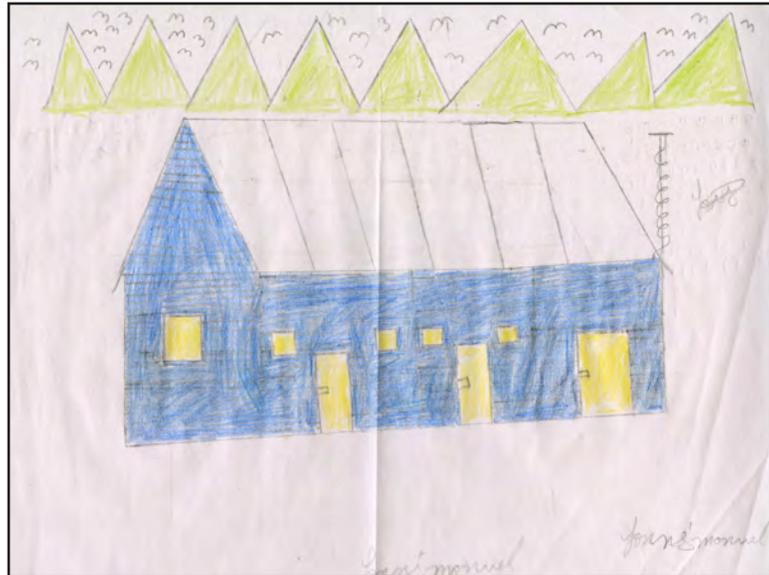


Fig. 1.30_ Drawing by child in Batey Altagracia



Fig. 1.31_ Drawing by child in Batey Altagracia



Fig. 1.32_ Drawing by child in Batey Altagracia

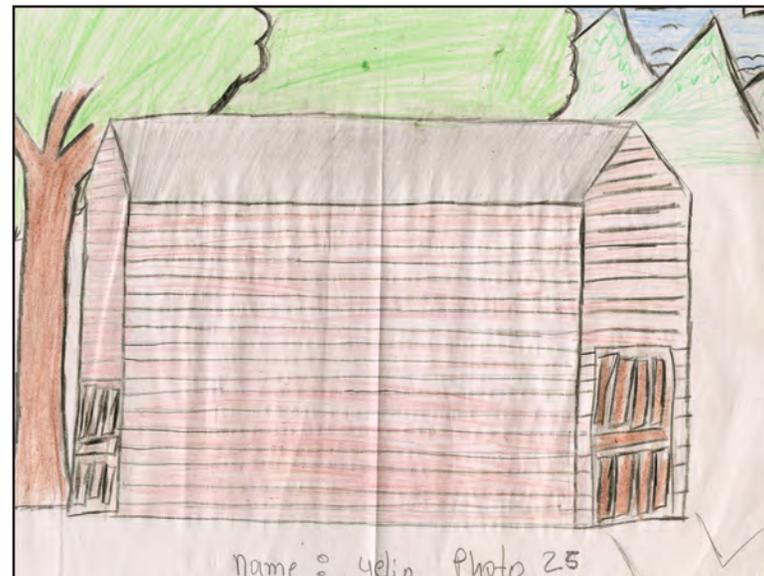


Fig. 1.33_ Drawing by child in Batey Altagracia



Fig. 1.34_ Drawing by child in Batey Altagracia

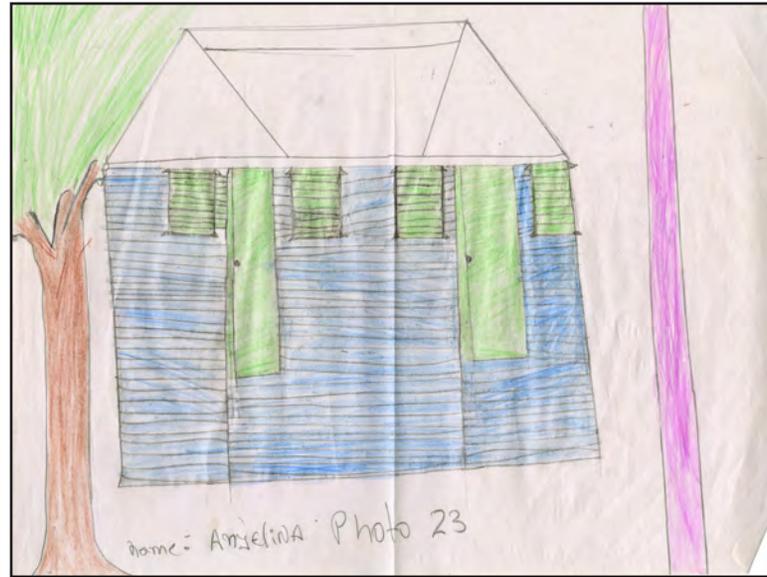


Fig. 1.35 Drawing by child in Batey Altagracia

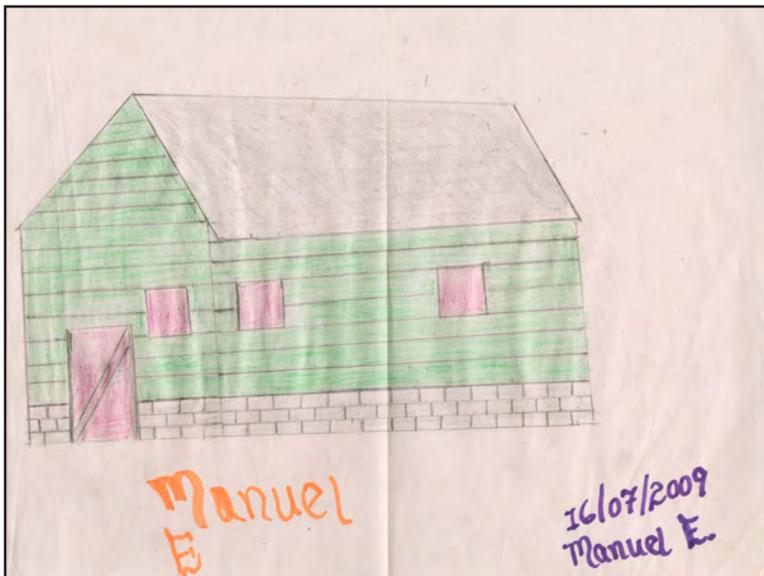


Fig. 1.36_ Drawing by child in Batey Altagracia



Fig. 1.37_ Drawing by child in Batey Altagracia

- **Observation of Living Patterns**

Before beginning the design process, the observation of living patterns within Barahona, based on repeated site visits, was necessary in order to understand the society, and culture. The research within Barahona and the Dominican Republic as a whole is that of longitudinal research because it deals with a continuous long-term study of the area and the people. Within the cultural analysis of this project, ethnography is very important because it directly applies within the area of active research. Ethnography specifically deals with 'culture writing', a firsthand description of a living culture based on personal observation. The techniques for Ethnography were important to approaching the data collection of the observation of living patterns, the direct, firsthand observation of daily behavior, including participant observation. Conversation with varying degrees of formality from the daily chit-chat, which helps to maintain rapport, which will provide knowledge about what is going on.⁴⁵ In-depth interviews were used within the Bateys in order to collect varying information from people both of Haitian and Dominican descent. Whilst conducting these in-depth interviews, the collection of life histories of the particular people pertained to be additional informative information

regarding the social history of not only Barahona, but also the Dominican Republic. Whilst in Barahona, detailed work with key consultants, and informants, about particular areas of community life were conducted in order to receive the information containing the quality of research needed. Many of these key consultants were of Dominican Republic and Haitian descent and all have lived within the region of Barahona their entire lives. The information provided through days of daily chitchat regarding the goals of the project enabled the project to become fully realized. It became aware that there is a definite need of new built forms within a complex environment that can provide services not only for the people living within the Bateys but the town of Barahona as well. Whilst working within Barahona along with community members, the social issues began to arise that brings fourth the problem-orientated research, which will ultimately help the design proceed to solve these cultural and social issues. The two trips to Barahona, Dominican Republic allowed for this research to be developed and will be discussed further in following areas of this thesis.

Six • *Street Culture of the Dominican Republic*

• **Introduction**

Upon the third visit to the Dominican Republic it was important to analyze and document the street culture within Barahona and Santo Domingo. Over ten days it became apparent the street culture of the Dominican Republic needed to have a profound effect upon the design of the community complex. It is important to create indoor and outdoor environments that boost the cultural experience of the site. Creating environments new to the people of Barahona would ultimately create an environment that would not be used.

“When residents exert control over the spaces immediately around their homes, the streets tend to be safer.”⁴⁶ This was noticeable through all towns and cities visited whilst in the Dominican Republic. The living room was ultimately outside the owners house. Neighbors enjoying each others company, sharing stories, children playing. All of these activities taking place in the street. “Building design should create a sense of territorialism, which encourages people to maintain their own portion of

the sidewalk and street.”⁴⁷ Buildings located upon the street facing the street allows for the users to come out and use the street as their own. The sidewalks are mainly used but also with portions of the actual street where cars drive. “The sidewalk should be used continuously, at nearly all hours, to not only add a sense of community but also encourage neighbors to watch the street.”⁴⁸

The original word street comes from the Latin word ‘Strata’, meaning paved road. In one point in time this word acquired a dialectical meaning of ‘straggling village’. The meaning of this was dating back to the Roman roads, and the villages often laid out along these. The street culture concept within this thesis project allows for the culture of the native people to be brought fourth and celebrated within a newly constructed complex. The streets within the complex need to identify circulation, interaction, identity and distinction. If a road ultimately connects places, the street therefore connects the people.

• **Personal Observations**

Street Vendors:

- Stand and sell goods at traffic lights in larger cities.
- Stand and sell goods and food along sides of the streets and roads in Barahona.
- Work on the street corners and junctions to sell their goods.
- Wait at the security checkpoints because they know people will be stopping their vehicles.

Residential Streets:

- Families gather outside their homes in the street.
- Chairs are put in the actual streets as well as the sidewalk.
- Cars are used for music in the street.
- Trucks are used for sitting in the bed outside homes.
- People never sit inside a home, always sit outside the home.
- Family brings out their chairs and you sit outside to drink and eat. Sign of hospitality.

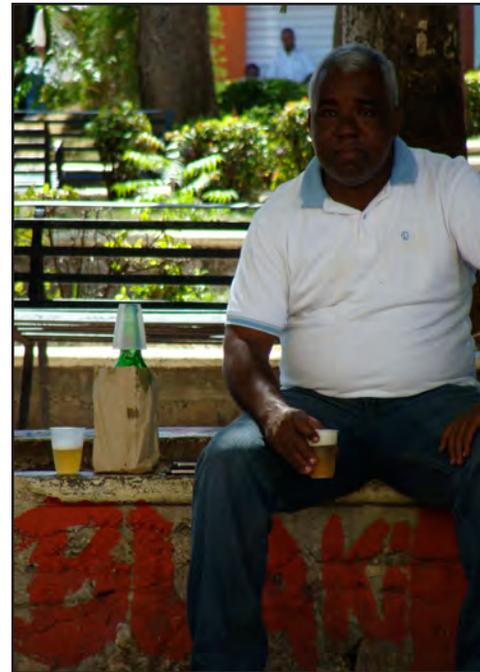


Fig. 1.38_ Local drinking in the center park of downtown



Fig. 1.39_ The downtown park area used by locals on a daily basis



Fig. 1.40_ Side street in the downtown area used for a market



Fig. 1.41_ A local sitting under a large tree

- **The Malecon**

Throughout the Dominican Republic are miles and miles of concrete seating that run along the shore line. This concrete structure is a place where people gather of all ages for numerous purposes. The name of this symbolic structure is the Malecon. Fridays through Sundays the Malecon becomes a place for drinking and socializing. The daily use of the Malecon although is families, couples and friends. It is a simple concrete form that is wide enough to sit or stand upon and brings together people in such a way that it creates a social environment. It is a place of community gathering. The Malecon becomes interesting to the design of the community complex as the design of the site calls for the integration of a modern interpretation of this simple form in order to bring people together in outdoor environments.

The word Malecon is derived from the word esplanade. This word is used to describe a stone-built embankment along a waterfront. Going back in history, the original meaning of esplanade is a large, open, level area outside a fortress or city walls that provides clear fields of fire for the fortress against incoming infantry or artillery. An esplanade is for walking, and a Malecon is a broad esplanade.



Fig. 1.42_ The Malecon structure



Fig. 1.43_ The Malecon running along the coast line in Santo Domingo



Fig. 1.44_ Wooden constructed Batey home in Los Robles



Fig. 1.45_ Wooden constructed Barrio home in Don Bosco



Fig. 1.46_ Metal constructed Barrio home in Don Bosco

• **Locality & Materiality**

Locality is of great importance mainly because in order to achieve this projects full potential and expected outcome there is a need to understand the local materials, labor and construction. When traveling to a third world country for the first time it seems incomprehensible that humans are able to live in structures that barely keep out the rain. The fact is that people do what is necessary even when building their own house in order to survive. When traveling around the town of Barahona the majority of the buildings are constructed from CMU block and concrete, usually with a metal or concrete roof. The buildings are brightly colored and many have writing upon the façade, which makes every building very unique. CMU block and concrete are the primary form of building within the areas of developed towns and cities seen throughout the country of the Dominican Republic. 'Cemento Titan' is one of the largest concrete companies in the Caribbean and is the largest distributor of CMU blocks in the Dominican Republic. The majority of older residential homes within the town of Barahona are constructed from wood. Although these structures seem unable to be classified as a suitable home for a family, these houses are in much better condition

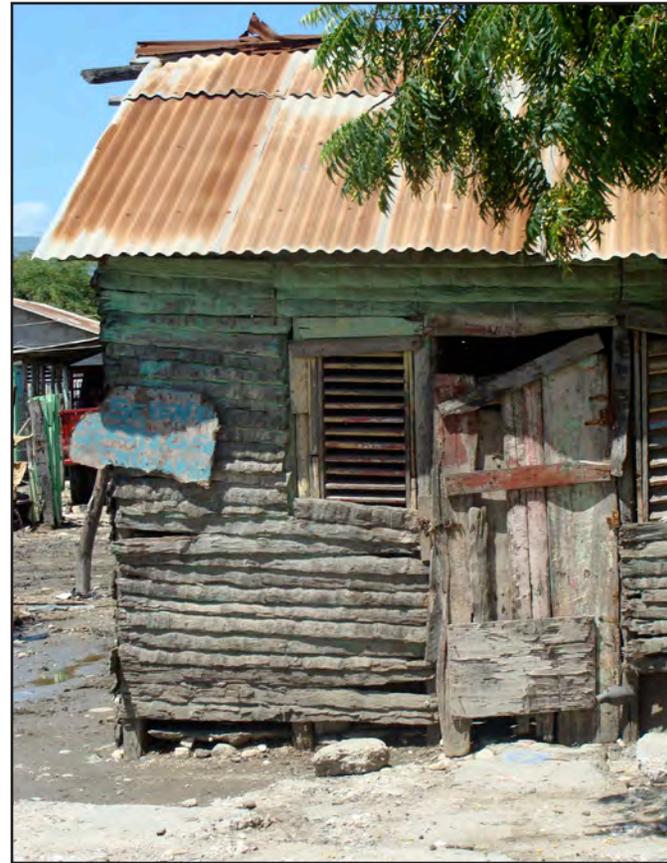


Fig. 1.47_ Traditional Batey style house in Algodon

to those of the Bateys. This is also typically seen within the Bateys, and the Barrios, which are known as the Dominican ghettos. CMU is a more expensive material, so residents choose to build from more natural materials, such as wood, which they can gather themselves along with their communities. Families take part in constructing their own homes, and young men take part in the general labor of the town and the construction of projects throughout the Bateys and Dominican towns. The average Batey house is constructed from wood or mud that is applied onto the wood frame. The construction begins with the collection of tree trunks that are used to create the framework for the small house.



Fig. 1.48_ Typical roofing materials; palm leaves and corrugated metal



Fig. 1.49_ Siding of a house in Algodon



Fig. 1.50_ Roof frame in a church in the Batey Los Robles



Fig. 1.51_ Roofing connection problem; school in Batey Algodon

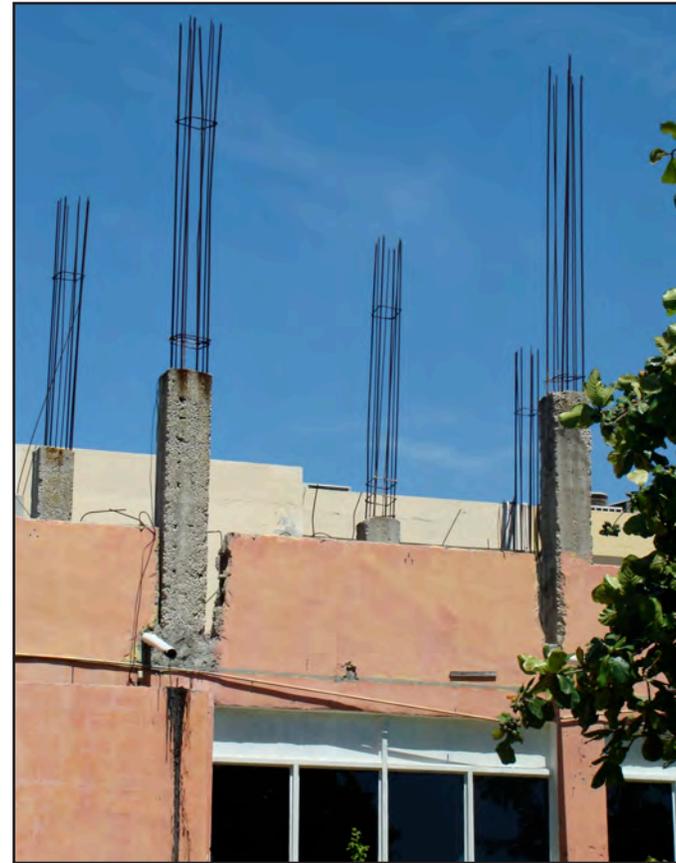


Fig. 1.52_ Extending rebar at local hotel on the beach front

Upon this framework, materials such as metal and the shaved bark of trees are used as siding. Through the research of the construction within the Bateys it seems this is the cheapest and fastest way to construct a home. Upon the second site visit it was clear that the traditional Batey home construction had improved immensely. In the Bateys there were many homes that have been re-constructed upon the family's land. The wood that they are using now to begin the framing of the house is new two by four pieces of lumber that has been purchased or possibly donated by the government. The donation of wood and metal for building houses is very common during the government election periods, which occur every four years within the Dominican Republic. Building materials are given to the people of the Bateys in return for the expectation that will vote for that particular party.

The roofs of the homes are usually constructed from large pieces of corrugated metal. Corrugated metal can be purchased within Barahona, or as mentioned previously many people have received metal as a donation. If metal is purchased from downtown Barahona and is approximately \$3.00 (110 pesos) per foot. (When purchasing certain building materials such as metal in the Dominican Republic, the cost is calculated according to the English system.) Some Bateys homes also use a type of thatch roof, made from layers of palm tree leaves. Although this is a much cheaper form of roofing it is one of the less reliable as many of these roofs now have additional materials helping to cover holes or areas that the leaves no longer cover due to rain and weather damage.



Fig. 1.53_ CMU block wall of the COTN office



Fig. 1.54_ Concrete construction of a Batey home in Algodon



Fig. 1.55_ Foundation pouring for wall at Casa Besteda



Fig. 1.56_ Detail of the use of rebar within a CMU block wall



Fig. 1.57_ Use of large rocks within the foundation of the wall



Fig. 1.58_ Building technique with CMU block

Looking to the construction of the more expensive types of building within Barahona again, CMU block and concrete is used in a particular way. The typical blocks used in residential construction are six inches and for two-story construction eight inch blocks are used. The use of rebar is somewhat random and does not serve the structural purpose that is intended. The typical rebar used in wall and foundation construction is a number two. The typical rebar used in residential construction is number three and four. You will see rebar extending from the tops of buildings and from the sides. The use of rebar in construction is typically a very unfinished use of a structural system, which in comparison to the United States is never seen after a building is completed. Rebar is sold for approximately \$50 (1,800 pesos) for twenty-foot lengths, for the weight of one hundred pounds. The number is undetermined, as the bundle cost is based upon one hundred pounds. Materials such as sand, blue sand and gravel, are sold by the square meter, and cost nine hundred pesos per square meter.

The construction within regions such as Barahona are those of the simplest form, and are a continued process over a families lifetime due to the lack of funds to finish the house. After a wall is constructed of CMU block, arena

azul is applied to create a smooth surface on which can be painted and finished. Arena azul in English is blue sand, and is used as a plaster-substance. The typical construction of a CMU brick wall at a clinic is shown in figure 1.45. This picture was taken on top of the roof and the CMU block has been left exposed. The use of rebar within CMU block is further shown in figure 1.48.

The design of the community complex will take into consideration the local and traditional building techniques of the Dominican Republic. It is necessary after reviewing the research of the construction process to work on improving the structural stability of the architecture of this region. Through the design of the complex and the analysis of the structure it will be possible to use the construction process of this design to teach the community ways in which they can work towards building more stable and safe homes for their families within the Bateys and the Barrios. Determining the available materials and the cost will be calculated and will include the finalized material takeoffs and costs in order to establish the final budget for the construction of the complex.

One • *Design Objectives*

• **Introduction**

In the southern regions of the Dominican Republic poverty becomes an extreme issue. “The basic needs of all: the very idea of sustainability stemmed from all the recognition that poverty is the most significant problem of our time.”⁴⁹ The population within the Dominican Republic is made up of Haitian refugees who enter the country illegally to work within the sugar industry. The Haitians and some Dominicans within the Dominican Republic, go daily without many physical needs, and are denied social services such as education and medical care.

‘Children of the Nations’ is a non-profit organization that has been diligently working within the Dominican Republic since 1997. The mission of Children of the Nations is to partner with nationals to provide holistic, Christ-centered care for orphaned and destitute children in their nations. Working alongside Children of the Nations enables the design to be specific to the ultimate goals of this non-profit Christian organization for the region of Barahona. The people of the communities of the Bateys are sustained by faith and family, which ultimately creates binding force

in which everyone works diligently together. Taking again the word community into context, it ultimately defines the pathway upon which the design process will embark upon in order to be successful for the users as a central hub that will serve for COTN and the people of Barahona.



Fig. 1.59_ Children of the Nations Logo

- **Needs of ‘Children of the Nations’ and the People of Barahona**

Children of the Nations is a non-profit organization operating in numerous areas of Africa as well as the Dominican Republic. The needs of Children of the Nations within the Dominican Republic are evident because of the need for a new central location that would operate as a new home for the organization, volunteers, staff and the children. In previous years the idea of designing and building a community complex has come into conversation but has never been able to be followed through. Although Children of the Nations is in full operation within the Dominican Republic, the organization allows for the members of the community to head the organization and offices within the country. This gives the opportunity to the people of Barahona to work alongside a helping hand in fighting against the daily struggles of a third world country and poverty. The staff of Children of the Nations within Barahona works diligently towards reaching ultimate goals and ways in which Children of the Nations can help benefit the area in the best ways known. The design of a community complex is an agreed upon project that is needed by both Children of the Nations and the people of Barahona. By

working alongside community members, staff members, and the president Chris Clark, this project is able to reach its full potential. Becoming a common ground upon which can make daily life changing experiences for both missionary volunteers, staff, children and the adults of the Bateys and Barrios of Barahona, Dominican Republic.

- **The Six Precepts**

1. To provide architecture that will aid the development of the children in a physical and spiritual sense.
2. To be conscious of a culture's relationship to the physical environment in order to design cooperatively with the communities within Barahona.
3. To remain a neutral party in order to respond to the cultures' identity and not one's own.
4. To create a common ground upon which adults and children can be educated within a safe environment.
5. To design and introduce new sustainable methods as well as using traditional local building materials, labor and construction methods.
6. To provide 'Children of the Nations' and 'I Love Baseball' a home "Hub" upon which their own dreams may grow into a reality.

- **Design of a Community Complex**

A community complex within an area such as Barahona is something of unknown territory, but is an architectural solution to many problems. The creation of multiple modular buildings that can house different functions, whilst all working along side one another, in order to provide one main function, is greatly needed. This complex is to be home to Children of the Nations and the I Love Baseball program. I Love Baseball works towards taking in children whom have dropped out of school to follow their dreams of playing professional baseball. The program offers the children a place to go to school, with the reward of playing baseball within a provided camp atmosphere. This program is within Children of the Nations and currently does not have a permanent home within the Dominican Republic. Through the efforts of collaboration, the community complex will become home to the many dreams of Children of the Nations and the children of Barahona.

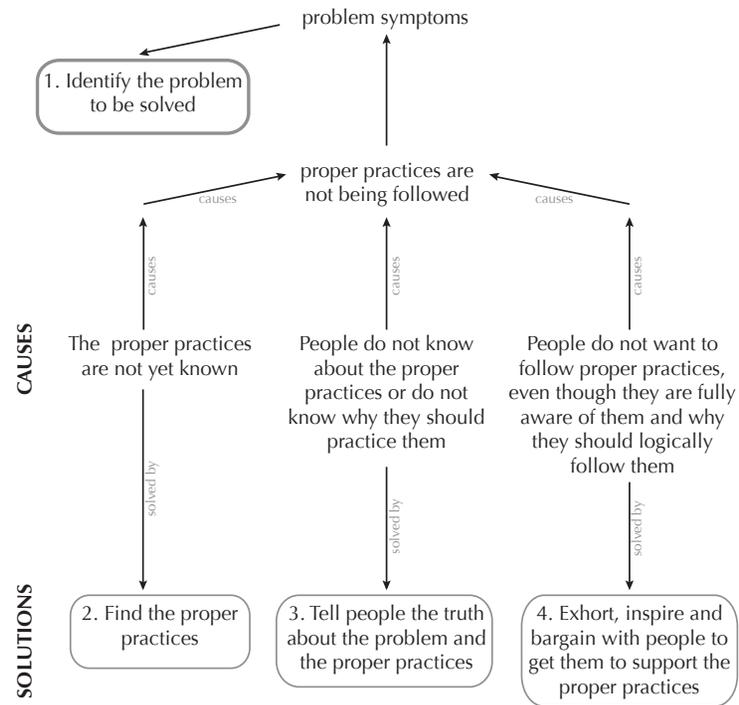
One • Design Strategy

• Activism Architecture

Activism architecture deals with architecture of change. The powerful voices are emerging for an architecture that matters to everyone, which is sustained by the practice of activism. Architecture today is needed to move beyond the field of the design of buildings and to the design of new processes of engagement between the forces that have become to shape the theories, practices, academies, policies and communities of modern day society.⁵⁰ “We are again in a period of rapid transition. Political, social and economic changes have transformed the manner in which space is produced and accessed. Space has become the final frontier of capitalist expansion, and the political continues to be eviscerated from the architectural.”⁵¹

The design of the community complex for the people of Barahona allows for activism architecture to become defined within an environment that has many problems that can be solved through the process of activism architecture. The investigation of new design processes will be developed throughout this thesis project in order to give an architectural design and form that can be replicated

Fig. 1.60_ Diagramming the Process of Activism Architecture



through ease by the people of Barahona. People within the Bateys and Barrios do not know the correct practices in constructing architecture or why their methods would benefit from small changes. The proper practices will be experimented with and explored in order to determine the best methods in which the numerous buildings within the design of the community complex can be constructed. In order to develop awareness of the proposed practices through the construction methods chosen for the complex, the people will be allowed to become apart of the design and construction phases. This will inspire and teach them how they may take these methods home to their village and to integrate these practices as their own new methods of architecture. Construction and design problems within the built form of Barahona has been identified and through the exemplification of activism architecture will be the introduction of the proper practices.

- **Creation of Identification of Place and a Common Ground**

The loss of identity is apparent through the strong cultural and social divider between the elite Dominicans and the population of Dominicans and Haitians living with

poverty. The need to create an identification of place within Barahona is important in order to create architecture for the people. "The idea of architecture as identification of place asserts the indispensable part played in architecture by the user as well as the designer; and for the designer who will listen; it asserts that place proposed should accord with places used, even if it takes time for this to happen."⁵² It is important to take into perspective that architecture is more than just the creation of building form, in order to design the community complex and evolve into the creation of a 'common ground', thus resolve issues within this country. The identification of place lies at the core of architecture, it involves more than just one individual, thus becoming an activity. People allow the creation of things, people control the creation of things based on their views, beliefs, and aspirations. Architecture varies, such as every individuals life varies on a daily basis. The creation of a responsive architecture that involves the identification of place is a necessity within the province in Barahona, Dominican Republic.

• **Case Study 01**⁵⁸

“Rufisque Women’s Centre”

Location: Rufisque, Senegal

Date: 1996 – 2001

Design Firm: Hollmén Reuter Sandman Architects

This women’s center in Senegal Africa draws close attention to many factors that pertain closely to this thesis. The women who are the users of this center had been segregated within their own culture, lacking adequate facilities, and because of this issues being made aware this center was therefore constructed. It serves as a Hub for Women’s groups throughout Senegal. The building form is composed of three large building situated around a central courtyard. The buildings central courtyard has become a symbol of unity, a modern-day version of the communal hearth, where they can share their concerns and aspirations. The construction of the building followed the traditional construction methods of the area as well as the integration of reuse and recycling. Recycled metal for the doors, windows and reinforcing

bars is used, as well as old car-wheel rims becoming the air vents within the bathrooms, and recycled bottles used as fenestration.



Fig. 1.62_ Courtyard space



Fig. 1.62_ Pedestrian approach to the building



Fig. 1.63_ Use of recycled car-wheel rims



Fig. 1.64_ Use of recycled glass bottles

- **Community / Participatory Design**

Community refers not only to an environment but also to a cognitive and emotional state; it can be as much a feeling as a place.⁵⁴ Feelings of community are based on the sharing and commonality of space, attitude, and behavior. Community spirit, or sense of community, is a form of place attachment that begins when people share with others a physical space or environment.⁵⁵ The concept of community enables the design to evolve in order to create permanence and stability for the people of Barahona. Community-based design allows for practitioners, artists, neighbors, students and teachers to be brought together in order to address social and ecological needs in communities around the world. "This attention to the community's local knowledge is seen as a valuable commodity for designers as it helps bridge the ever-widening gap between architects as experts and the societies they serve."⁵⁶ Through the personal experiences within the Bateys and communication with the people it becomes clear that architecture needs to be considered in terms of its relationships to its user or its larger community. It seems within Barahona there is a loss of place and a need for social architecture. "The practice of architecture is inherently social, weaving together the needs of patrons,

users and the greater community to create usable, beautiful spaces in the built environment."⁵⁷ Working with community members in building their own neighborhoods, empowers participants allowing them to attain the necessary design tools needed to shape their own environment. This design for the community complex will encompass the essence of community participation within architecture in order to empower the locals with the beauty of sustainable and structure based design. Six defining principles dealing with social, economic and environmental design that show essence within this project are as follows.⁵⁸

1. Every person has the right to live in a socially, economically, and environmentally healthy community.
 2. Advocated with those who have a limited voice in public life.
 3. Build structures for inclusion that engage stakeholders and allow communities to make decisions.
 4. Promote social equality through discourse that
-

reflects a range of values and social identities.

5. Generate ideas that grow from place to build local capacity.
6. A community's design should help conserve resources and minimize waste.

- **Learning Environments**

Community participation allows for the users to become involved with the design of architecture itself. It is important in the designing of the community complex that the teaching process, continue through into the actual spaces themselves. Learning environments are extremely important because the physical aspects have a direct influence on the user's behavior and productivity. Within the complex the program calls for many learning environments, as the children will have the opportunity for the first time to be within a safe, structured, and influential architectural environment. "Some of the issues that affect the physical environment and therefore learning include crowding, density, and personal space. Included in the school environment are ambient conditions, which are

the non-visual qualities of an environment that determine people's moods and memories." ⁵⁹ To provide a physical environment for the children of Barahona within which they can learn and expand is the main goal of this complex. The children need the creation of memories within a safe and structured learning environment in order to proceed to new beginnings in their educational careers.

• **Case Study 02**⁶⁰

The Gando Primary School was the result of one architect's mission to give the children of his village better educational opportunities than he had as a young boy.

"Gando Primary School"

Location: Gando Village, Burkina Faso

Date: 1998 – 2001

Designer: Diébédo Francis Kéré

In Africa only half of all primary-school-age children have the opportunity to go to school. A boy named Kéré was the first person from his village to attend school abroad. Within the schools numbers up to one hundred and sixty children occupied a single classroom. After realizing something needed to be done Kéré decided to start a non-profit organization named 'Bricks for the Gando School'. The design of the school used the traditional building methods of mud-brick construction. The building is an excellent example of passive solar design, as its double roof structure provides cooling and ventilation successfully in a

very hot environment. Throughout the construction of the school, the members of the village were heavily involved in every aspect of the school's construction. This school has become a model of a sustainable school that had managed to uplift and inspire not only a village but also surrounding communities.



Fig. 1.65_ Entrance to the school



Fig. 1.66_ Construction of the classrooms in modular forms



Fig. 1.67_ Entrances to the classrooms



Fig. 1.68 _ Classroom spaces



One • *Summary Statement*

Chapter one specifically researches the premise for this thesis. In order to understand the development of this thesis and move forward into design phases, it was necessary to be informed in the areas that define the users of the community complex. The arguable position states the position of an architect within a third world country and more specifically within the area of activist design. Taking upon this thesis, it was necessary to identify this position and the meaning of completing the necessary task throughout the thesis process.

Moving forward into the specific country chosen for this project, chapter one begins to introduce the historical context. The historical context is very important due to the fact it is within the historical context of this country where the social, economical and cultural issues lie. Through the extensive research of the Dominican Republic and Haitian history it has allowed for an understanding of the problems prior to the site visits, which allowed for this research to be confirmed. Chapter one sets the stage for this thesis and clearly develops the understanding of the purpose for which this design will ultimately create in Barahona.

The problem is clearly stated within chapter one

and the following chapters will begin to break down the solutions that will allow for the thesis to develop into the end product of a community complex for 'Children of the Nations'.

One • Endnotes

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