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## Chapter Two

*The Identification of The People and Place*



*“It is estimated that there are three million ethnic Haitians living in the Dominican Republic with no form of identification.”*

*– United States Agency for International Development*





## **Two • Culture**

### **• Introduction**

Culture is the core concept within cultural anthropology. Culture can be defined in many different ways, although one definition in particular seems appropriate to this thesis. Marvin Harris defines culture as the total socially acquired life-way or life-style of a group of people. Consisting of the patterned repetitive ways of thinking, feeling and acting that are the characteristics of the members of a particular society.<sup>1</sup> An architect's response to the cultures' identity and not one's own is an important precept in order to be successful within designs such as what this thesis deals directly with. It is necessary to understand the context of the country within which the design pertains to, or the culture of people whom become the users of the built form. Pertaining to working within the Dominican Republic and specifically Barahona, the response to the cultures' identity becomes somewhat difficult. A clash of cultures has been apparent within the Dominican Republic for many years now, and it seems at present this problem is trying to find its solution. Diluting the social and cultural differences begins with understanding the culture and moving forward

into how the two diverse races of the Dominican Republic can be combined harmoniously.

## **Two • Social and Cultural Context**

### **• The National Psyche**

History is one of the binding forces of the Dominican Republic that is still alive today. Although the past is known to have contained corrupt politicians and powerful dictators, such as Trujillo, the average Dominican has an optimistic outlook on life. Dominicans have learned to live through hardships, whilst appreciating the good things, such as family, togetherness, music and laughter. "It is not a cliché to say that Dominicans are willing to hope for the best and expect the worst- with a fortitude and patience that isn't common."<sup>2</sup> Rising gas prices within the Dominican Republic among other financially rising factors show that this country has one of the highest rates of income inequality in Latin America. Over three million people, most of whom are tourists, visited the Dominican Republic in the year 2007, which was more than any other island in the Caribbean. Although this number is extremely high, many Dominicans

seek better lives abroad, mostly in the United States.<sup>3</sup> “In the year 2006 it was reported that the United States Coast Guard intercepted more than 1300 Dominicans attempting to make their way to Puerto Rico.”<sup>4</sup> The Dominican Republic is also known for becoming a major transshipment hub for drugs. The transportation of cocaine by airplane and boats arrive yearly on the Dominican shores. The drugs are mostly transported from elsewhere in South America, most notably Columbia on its way to the US and Europe.<sup>5</sup>

The Dominican population today still refers angrily to the Haitian occupation of their country from over 160 years ago. Many poor Dominicans believe that the Haitians are responsible for stealing their jobs that they believe are rightfully theirs. The Haitians are typically blamed for insufficient health care, overburdened schools, rising crime rates, and especially issues dealing with guns, drugs and prostitution.<sup>6</sup> “If the country could just solve the ‘Haiti Problem’ things would work out, is not an unusual sentiment to hear.”<sup>7</sup> The Dominican culture is usually well known for its welcoming and accepting culture, but the negative attitude towards Haitian immigration has grown as international criticism has grown over the foreseen treatment of the nearly one million Haitians living within the Dominican Republic.

Both peoples have more in common than that of differences. They both live within a poor country with a weak economy and political standing, and not to mention sharing the same island of Hispaniola. Even though both countries are known as being very poor, the average Haitian makes six times less than that of the average Dominican.<sup>8</sup> Therefore Haitians risk losing all legal and civil rights, as well as enduring terrible living conditions, in order to simply make money on the vast sugar plantations throughout the Dominican Republic. Although there are nearly one million Haitians living within the Dominican Republic, the Haitians have few legal protections. “In 2005 the Dominican Supreme Court ruled that the children of visitors ‘in-transit’ were not afforded citizenship. This ruling defines illegal immigrants, which virtually all Haitian workers are, as ‘in-transit’, meaning that even those Haitians who were born in the Dominican Republic and have lived their entire lives in the DR are denied citizenship.”<sup>9</sup> The Haitians make up a total of eleven percent of the total population within the Dominican Republic. In 2006, the Dominican government pledged to improve the living conditions within the Bateys (migrant labor camps) and to provide labor contracts with a guaranteed minimum wage.<sup>10</sup> Although this is stated it is still

evident within the Bateys that this pledge has not followed through. Poverty still lies within the mud streets and wooden shanty houses; children still suffering from disease and the availability of fresh water and food not available on a daily basis.

- **Lifestyle**

It is difficult to understand the overall lifestyle of the Dominican Republic as many tourists see only what they are shown. Peeling back that superficial façade reveals what is most prominent throughout Dominican villages and Bateys. One out of eight Dominicans in 2006 lacked electricity, whilst the remainder of this fraction experienced regular blackout day and night.<sup>11</sup> Almost forty percent of the population lives below the poverty line in places such as the Bateys, the average per capita of the Dominican Republic being US\$2850. (figure 2.1 and 2.2)



Fig. 2.1\_ Cooking space within transitional housing in the Batey Algodon



Fig. 2.2\_ Main roadway at the Batey Algodon

Fifteen percent of the population is unemployed, whilst the wealthiest make up the ten percent controlling over forty percent of the country's total economy. The population of the Dominican Republic is clearly divided into two social statuses. The smaller percentage being of the elite and the higher percentage being of the people that struggle to get by on a daily basis. The majority of the population's heritage stems from African and European descent, known as mulatto.<sup>12</sup> Less than one third of the Dominican Republic's paid work forces are women, and a vast majority of this percentage is employed as domestic workers or low-level office workers. One of the largest groups of people living in poverty is women whom are living as single mothers, making up a total of thirty percent.<sup>13</sup>

Santo Domingo is the country's largest political, economical and social center, where almost one quarter of the total population lives. Beyond the urban setting of the capital though is the rural setting of which the majority of the Dominican Republic is made up. The rest of the population living within these vast fertile areas, rely upon agriculture for their livelihood.<sup>14</sup>

The Dominican family is that of a typical Latin American family. They consist of a large amount of people

whom are still very close knit. "In the midst of far-reaching changes, the republic continued to be a profoundly family oriented society. Dominicans of every social stratum relied on family and kin for social identity and for interpersonal relationships of trust and confidence, particularly in the processes of migration and urbanization."<sup>15</sup> The Dominican Republic is that of a Catholic country, but not necessarily practiced as highly as other Latin American countries. The churches within the Dominican Republic are well maintained but at often times very empty.<sup>16</sup>

Progressing into the southern region of the Dominican Republic it becomes visible that the towns become villages and become noticeably poorer. The views of endless greenery and sugar fields increase in the southern region of the Dominican Republic. When reaching the town of Barahona, the segregation of villages within large open greenery becomes an interesting characteristic, as it deals with the small urban neighborhood. These villages function as the center of social life. "Most sharing, mutual aid, and cooperative activity took place within the confines of narrow circle of neighbors and kin. Most Dominicans shared a general belief that neighbors should assist each other in times of need."<sup>17</sup>



- **Economy**

The economy within the Dominican Republic thrives upon tourism. It earns more tourism dollars than any other country in Latin America, except Brazil and Mexico. The service industry is the largest employer and earner of Dominicans within the Dominican Republic. Between the many Dominicans living abroad, an average of US\$1 billion is sent to the Dominican Republic yearly to support families. Sugar remains of the biggest exports, among other primary crops such as coffee, cocoas, tobacco and tropical fruits. Although the Dominican Republic has many sectors within with the economy, the economy relies upon its relationship to the United States. With the seventy percent of exports sold to the United States and with its economy faltering and the devaluation of the dollar it is hard to maintain a healthy economy.<sup>18</sup>

- **Sports**

A number of sports are popular within the Dominican Republic, but one sport in particular takes ownership of the most popular as well as the most desired career for boys all over the Dominican Republic. Baseball is

the dream of many youngsters and the sport played by many boys within the region of Barahona. Through the research of this thesis it became apparent how important baseball is to many children not only within the town of Barahona, but within the Bateys also. There are many baseball fields within Barahona. The current baseball stadium used for most games and scouts to find new talent is located in downtown Barahona. (figure 2.3)



Fig. 2.3\_ Baseball stadium in downtown Barahona

Baseball is not just a game in the Dominican Republic; it is a part of the Dominican social and cultural landscape. Over four hundred Dominican natives have played in the major leagues in the United States, making up about ten percent of all major leaguers in 2007. Two-dozen major league teams have training facilities within the Dominican Republic. Every year starting in October and ending in January, the Dominican professional baseball league's season runs. It is known as the Liga de Invierno, translated to the Winter League. "The country has six professional baseball teams: Licey and Escojido, both of Santo Domingo; the Aguilas from Santo Domingo; the Estrellas from San Pedro de Macoris; the Gigantes of San Francisco de Macoris; and the Azuqueros from La Romana."<sup>19</sup> The Dominican baseball season and the American season do not overlap therefore many Dominicans play baseball during their own season and then travel to the United States to play the season beginning in April.<sup>20</sup> Baseball is the motivation for many young boys, and their dreams of becoming apart of the major leagues.



Fig. 2.4\_ Players of the 'I Love Baseball' program

- **Media**

In the early 1960s, the Dominican Republic experienced a communications revolution. The previously isolated country had suddenly become awakened by the spread of radio, television, and newspapers. This stimulated rapid urbanization and led to the political mobilization of millions of people who had never participated in politics before. Since the death of the controlling dictator Trujillo in 1961, the Dominican media had been among the freest of all those in Latin America.<sup>21</sup>

The capital city, Santo Domingo is the media capital of the country, having seven daily newspapers! There are over three hundred radio stations countrywide and forty-two television stations. A large number of companies have diverse interests and have controlling or partial ownership in a number of media outlets, which questions their independence.<sup>22</sup>

- **Religion**

A large majority of the Dominican Republic within the religious practice is limited and formalistic although around ninety-five percent of Dominicans claim to be

Roman Catholic.<sup>23</sup> In many Latin American countries, evangelical Protestant Christianity has gained a strong presence within the Dominican Republic population. These religious ceremonies attract adherents with dramatic faith healings and fiery sermons. Many Haitian immigrants practice elements of traditional Voodoo spiritualism, even though they are Catholic in name and identity. Practices within Voodoo are conducted within the privacy of own homes as the Dominican government, the Catholic Church, and much of the public view Voodoo as pagan or evil.<sup>24</sup>

- **Language**

The main language spoken within the Dominican Republic is Spanish. It is essential to recognize the differences in the origin of the Spanish language and how it spoken in different regions. In the 15<sup>th</sup> century, Christopher Columbus sailed to the New World and brought with him the Castilian Spanish language. Spanish was established as a primary language within the Latin American region of the New World, often referred to as 'hispanizacion'. During the early stages of 'hispanizacion', there were many challenges because the languages were very different, which ultimately

simple communication very difficult. It was unclear whether the Spanish language would survive, until the Catholic Church stepped in. The Catholic Church established learning institutions to teach the children Catholicism in Spanish, adding to the expansion of the use of Spanish. As the children grew so did the Spanish language, therefore beginning to spread and expand. As Catholicism grew, so did the use of the Spanish language as the primary form of communication.<sup>25</sup>

Within the Bateys many of the residents speak a French-based language known as Creole; the African Slave Language. Over fifty Creole languages are spoken in the Caribbean. The varieties of Creole found within the Dominican Republic are clearly recognized as distinct languages. They are known as Bahamian Creole English and the Afro-Spanish.<sup>26</sup>

#### • Literature and Art

The Dominican Republic's literacy dates back to the Spanish colonial period during the years of 1492 through 1795. During the years of Haitian occupation in Santo Domingo in 1822 through 1844, French literary style

became prominent. There were three literacy movements that occurred during the late 19<sup>th</sup> century and early 20<sup>th</sup> century in the Dominican Republic. The first is known as 'Indigenismo', which exposed the brutalities the Tainos experienced at the hands of the Spaniards. The second is known as "Criollismo" which focused on the local people and their customs. The third is known as 'Postumismo', which dealt with the repression that Rafael Trujillo's iron-fist leadership brought.<sup>27</sup>

During the thirty-one year reign of Rafael Trujillo art was suppressed within the Dominican culture and society. Although he negated the essence of creative freedom, Trujillo had a love for paintings. In 1942 he established the National School of Fine Arts, known as Nacional de Bellas Artes. When the institutions doors opened, Dominican artwork went forward with its definitive development. Today Dominican and Haitian paintings can be found among the hundred within the Dominican Republic. They depict the rural Caribbean life in simple but colorful figures and landscapes. These painters are created by many skilled craftsmen, who produce these paintings by the hundreds.<sup>28</sup>

- **Architecture of the Dominican Republic**

The value and variety of architecture that can be found within the Dominican Republic is of no comparison to that of the rest of the Caribbean. Within the Capital city Santo Domingo and Santiago, another large city, you can find the treasures of the country. Examples of Cuban Victorian, Caribbean gingerbread and Art deco are some of the varieties. Within the Zona Colonial, examples of Gothic are embedded within the environment, a style popular during the colonial times. The buildings in Puerto Plata vary between the vernacular Antillean and the pure Victorian, sometimes English, sometimes North American. San Pedro de Macoris is known for the late-Victorian style buildings, which were created with concrete. This was the first city in the Dominican Republic to use reinforced concrete. Finally looking into the four hundred Bateys and poor Dominican villages are the beautifully handcrafted rural clapboard homes.

The variety of these Batey homes are shown in figures 2.5 and 2.6. They are very small, square, single story and more colorful than any painting found in the Dominican Republic.



Fig. 2.5\_ CMU block housing in the Batey Algodon



Fig. 2.6\_ Concrete school building in the Batey Altagracia



- **Ethnicity and Identity**

Race, class, ethnicity and nationality all intertwine in a complex manner. Cultural identity can be seen as a person's 'one true self' whilst sharing history and common cultural codes.<sup>29</sup> There are approximately nine and a half million residents living within the Dominican Republic. Just less than three quarters of this number are of mixed ethnic or racial ancestry. The most common are known as 'Indio', which are those of mixed European and African descent.

The 'Mestizo' is the next largest group and they consist of people of mixed European and indigenous descent. Minorities of Dominicans are considered full Euro-Caucasian, making up sixteen percent, or of African ancestry, making up eleven percent. There are a variety of other ethnic groups including Chinese, Japanese, Arab and Jewish, all of which are the result of various waves of immigrants from Europe. In the early twentieth century the Chinese were the second-fast growing immigrant group within the Dominican Republic.<sup>30</sup> "Ethnic identity emerges from collective group consciousness that imparts a sense of belonging derived from membership in a community bound putatively by common descent and culture. As a subjective phenomenon, it imparts to the individual a sense

of belonging and to the community a sense of solidarity."<sup>31</sup>

The racial ethnic groups and separation of these groups is strongly apparent within the southern region of the Dominican Republic. This is primarily because of the close proximity to the Haitian border and the constant inflow of Haitians on a weekly basis for work purposes. The African influence within the Dominican Republic has been largely ignored, the society and culture is overwhelmingly Spanish in origin.<sup>32</sup> "There was a preference in Dominican society for light skin and 'white' racial features. Blackness in itself, however, did not restrict a person to a lower status position. Upward mobility was possible for the dark-skinned person who managed to acquire education or wealth. Social characteristics, focusing on family background, education, and economic standing, were in fact more prominent means of identifying and classifying individuals. Darker-skinned persons were concentrated in the east and the south."<sup>33</sup>

- **Ethnic Groups of the Dominican Republic**

Mixed: 73%

White: 16%

Black: 11%

- *Pie Chart*

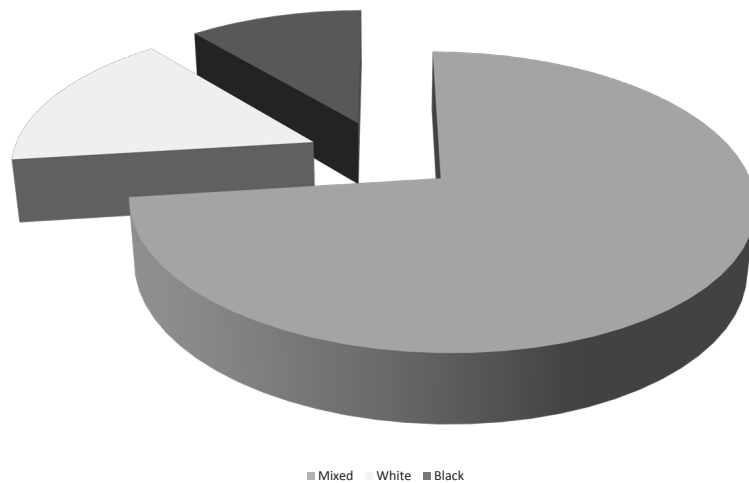


Fig. 2.7

- **Ethnicity within the Bateys and Barrios**

The children of Altagracia are of predominantly Haitian and Dominican descent.



Fig. 2.8\_ Children of Altagracia

The children of Algodon are predominately of Haitian descent.



Fig. 2.9\_ Children of Algodon

The children of Los Robles are predominantly of Haitian descent.



Fig. 2.10\_ Children of Los Robles



The children of Don Bosco are predominantly of Dominican descent.



Fig. 2.11\_ Children of Don Bosco

The children of Pueblo Nuevo are predominantly of Dominican descent.



Fig. 2.12\_ Children of Pueblo Nuevo

- **Professional and Industrial Context**

The Dominican Republic is a source, transit and destination country for men, women and children trafficked for the purpose of commercial sexual exploitation and forced labor.<sup>34</sup> Within forced labor, annually more than 30,000 Haitians are lured and trafficked to work in the Sugar Industry, with the false promises made of a better life.<sup>35</sup> The sugar plant of the Barahona region is shown in figure 2.13.



Fig. 2.13\_ Sugar Factory of Barahona

Modern immigration becomes a major issue within the area of identifying reasoning behind the large number of illegal immigrants within the Dominican Republic. The expansion of the sugar industry in the late 19<sup>th</sup> century is the main cause for bringing in hundreds of thousands migrants from every social stratum. The fastest growing immigrant group, by no surprise is the Haitian population. “Modern Haitian migration to the Dominican Republic dates forms the late 19<sup>th</sup> century, when increasing North American capital boosted sugar production. Dominicans have never welcomed these immigrants. Their presence resulted from economic necessity born of the reluctance of Dominicans to perform the menial task of cane cutting.<sup>36</sup> The trafficking of Haitian is at the sole benefit of the Sugar Industry and this is one of the biggest problems within the Dominican Republic. The Haitians range in ages, starting as young as seven years old; they are practically bought and sold. Thousands of Haitians pass through the border to work within the fields. They assemble in villages in Haiti to wait for the buses to arrive, and then they proceed over the border to the factories. (figure 2.14)



Fig. 2.14\_ School bus used to transport Haitians in and out of the DR

Throughout Haiti the traffickers are known as the 'Buscon'. These Buscons deal directly with one central source that is linked back to the Sugar Factories in order to retrieve the correct amount of Haitians needed to work the fields at certain periods of times throughout the year. Each sugar factory will specify the amount of Haitians needed and this number is expected to be produced by the Buscon's. The Buscon's get paid per Haitian head. Between the beginning of November and the end of May over 36,000 Haitians cross the border illegally and are transported to the sugar mills.<sup>37</sup>

#### • Interview 01\_ 'Buscon'

Delio Feliz is also known as a 'Buscon', whom lives in the Batey named Algadon. His job as a 'Buscon' involves controlling the infiltration of the Haitian people into the Dominican Republic, specifically for the Sugar Company in Barahona. Feliz explained that a 'Buscon' is responsible for bringing the Haitians into the Bateys, and the 'Capata' is someone who supervises the people. Feliz serves both roles for the Sugar Company. He is also the supervisor of these people when they are living within the Batey and working in the sugar fields. He explained his position further, which involves waking up everyday to gather the Haitians in the Batey in order to put them on a bus, and to transport them to the fields. He said he gives each one of the workers a knife and then directs them to work. The Sugar Company of Barahona pays him, and the Sugar Company also pays the Haitian workers. Feliz explained that the Haitians are brought in for the season only, but sometimes some do not return home. The workers have no contract, and can return to Haiti whenever they want. They are individually paid according to how much sugar cane they cut in one day. The pay is 50 pesos per one ton of cane cut. The strongest worker can typical cut eight tons of cane in a work day from

6am to 4pm. The youngest workers at present are twenty years old, and the oldest are sixty years old, according to Feliz.

- **The Sugar Cane Fields & Industry**

The average work-day in the sugar cane fields range between twelve and fourteen hours long. The work involves planting, fertilizing, cutting, transporting the sugar cane throughout the different regions of the country.<sup>38</sup> The areas in which the sugar cane fields and industry is conducted within the Dominican Republic is shown in figure 2.15. This diagram clearly shows the large area around Barahona, where the local sugar factory runs its industry. The Dominican Republic wants the Haitian manual labor that is illegal because it is undocumented, it is submissive so they use fear of deportation as a weapon to keep the workers within the Industry.

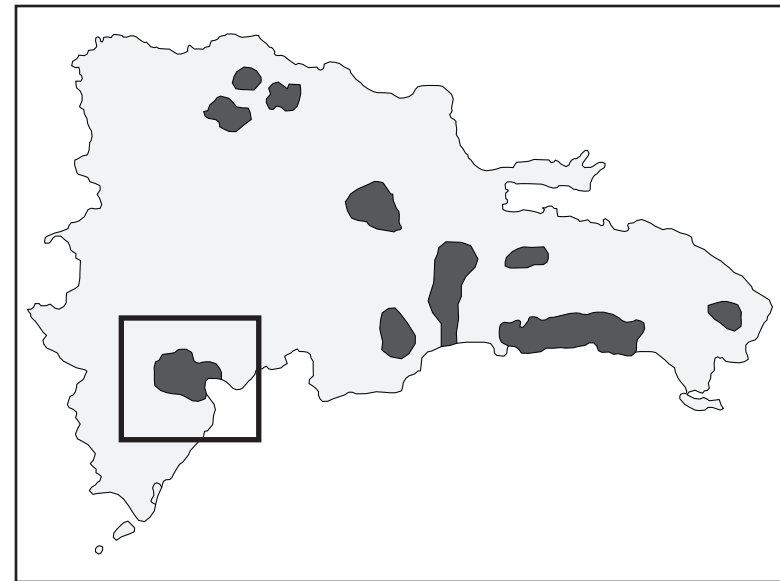


Fig. 2.15\_ Sugar fields within the DR; area within Barahona highlighted with square



• The Sugar Factory of Barahona

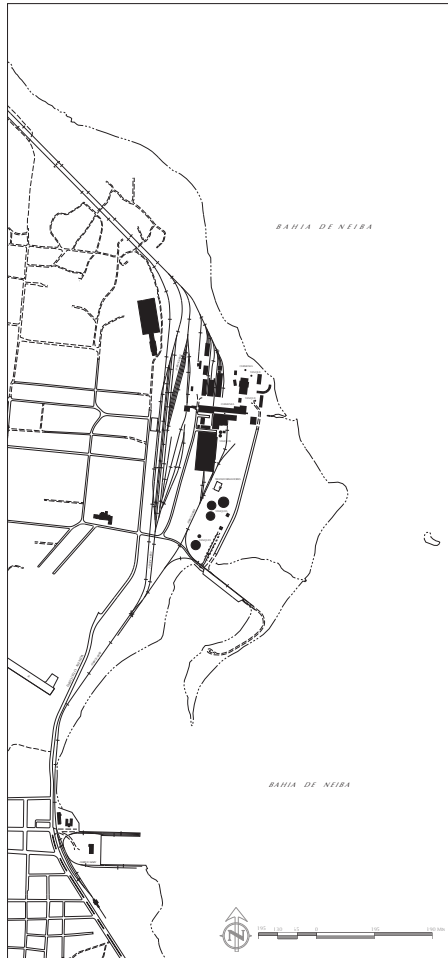


Fig. 2.16\_ Figure ground of the sugar factory of Barahona



Fig. 2.17\_ Guarded entry to sugar factory office



Fig. 2.18\_ Signage of the sugar factory outside the office



Fig. 2.19\_ Old Sugar Can Train on display



Fig. 2.20\_ The sugar fields



Fig. 2.21\_ Train tracks leading into the factory area





Fig. 2.22\_ Unloading of Cane into the train carts



Fig. 2.24\_ Sugar cane train engine



Fig. 2.23\_ Carriages to hold the fresh cut sugar cane



Fig. 2.25\_ Fresh cut sugar cane



Fig. 2.26\_ Sugar cane machine



Fig. 2.27\_ Sugar cane tractor



Fig. 2.28\_ Sugar cane tractor



• **Interview 02\_ Haitian Worker**

Pedro Antonio Jimenez Rodriguez lives in the Batey named Algodon. Algodon is a predominantly Haitian Batey, and Rodriguez is of Dominican descent and is married to a Haitian. He worked in the Sugar Industry for twenty years, starting in 1973 and finishing work in 2006. He was a driver for the sugar cane being transported from Batey number six to the factory on the water in downtown Barahona.

He explained that the factory runs twenty-four hours a day, he had always worked day shifts and in 2006 they wanted him to move to night shifts. He did not want to do these shifts as they are very dangerous driving at nighttime, and so therefore he quit, later getting a job with Children of the Nations. When this interview was conducted (December 15th 2009), the sugar industry had started the day previously. He explained that as the season begins on the 16th of December it would run all the way through to October of the following year.

Within the Batey named Algodon there are many things that have changed over the years and Rodriguez began to explain these changes. In years previous there had been no running water, and families had to cross the main road to reach the river. He explained that the Batey was the

responsibility of the local Sugar Factory, and because there were no efforts to make changes, many adults and children were killed trying to reach water. Rodriguez explained that many other people have died working within the Sugar Factories and fields here in Barahona. People have died from losing limbs by becoming caught and torn off in the factory machines, and many spider bites from working within the fields by the Bateys.

Rodriguez stated that in 1998-1999 the Sugar Industry was sold to new owners and they donated the land of the Bateys to the people living within these villages. Although many people in the Bateys now own their own land, many Haitians are still illegally brought into the country to supply the work force. These people are brought in by a person known as a 'Buscon' and are placed within transitional housing buildings. These buildings contain many families and these Haitian families are currently living in some of the worst living conditions seen in Barahona.



• **Interview 03\_ Dominican Worker**

Ramon Guaroa is a native Dominican having lived in Barahona his entire life. He began working for the local sugar factory in 1989 and retired in 2006. His entire family had worked in the Sugar Industry previous to him. His father worked in the sugar industry from he was fourteen years old until he retired at the age of eighty-two years old! He was paid \$2.10 pesos per week. Guaroa worked in the factory for a total of seventeen years as a supervisor. His pay for his supervisor position was that of the highest pay, which was \$500 pesos per month. This position is typical for a Dominican worker. Guaroa states the lowest pay within the sugar industry today is approximately \$21.50 pesos per week. He explained that before you would only get paid every week, two weeks or every month. Today workers are paid by the hour.

Guaroa explained the position of the Haitian workers within the sugar industry. He stated that the people from the Batey work in the fields by 'contract' for the factory. Guaroa gave his opinion about the Bateys stating that the sugar industry pays the Haitian workers and also gives them a place to stay. He stated that this is a 'bonus' for the workers!

The sugar company within Barahona is privately

owned, and is named the 'Consorcio Azucarero Central, C.por A', in English the name is 'Central Sugar of Barahona'. The factory produced the most sugar in his opinion and not only for Barahona and the Dominican Republic, but for other countries also. Guaroa began to tell the history of sugar. He stated that the Americans first owned the sugar industry, and then during Trujillo's reign, the president purchased all the factories and fields within the entire Dominican Republic for \$29 million dollars. The Bateys, migrant labor camps, were originally set up and owned by the Americans, and when Trujillo purchased the fields and factories, the Bateys also came along within the purchase. Guaroa explained that Trujillo never paid the full price.

- **The Division of Labor**

Within the division of labor, the Dominican workers are eligible for a higher position within the industry, whereas the Haitians are restricted to working and being paid as much as six times less than the lower-class Dominican. Because of the legal living status of the Haitians within the Dominican Republic, they are restricted into living within Bateys, migrant labor camps, as shown in figure 2.29 and 2.30. Within these communities the Haitians, whom do not have the legal right to live within the Dominican Republic are safe from being expelled back to their home country.

The Dominican economy is long dependent upon sugar. The advances at trying to break the cycle of using Haitian immigrants to provide the work force, and thus living in deplorable conditions is one that needs to be broken.



Fig. 2.29\_ Flooding after heavy rainfall in the Batey Algodon



Fig. 2.30\_ Children crossing the main road in the Batey Algodon

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### • Education

Primary education is free and available for Dominican children between the ages of five through fourteen. Those who live in remote areas have limited access to schools as they are primarily in built areas. After primary school, the children enter into a two-year intermediate school, then a four-year secondary course, after which a diploma called the 'bachillerato' is awarded.<sup>39</sup> Fewer numbers of lower-income students succeed in reaching this level, due to financial hardships and limitation due to institutions. Some public and private vocational schools are available, especially in the field of agriculture, but this too only reached a small percentage of the population.<sup>40</sup>

Within Barahona education is something of a new introduction into areas such as the Bateys. The first school within the Bateys and Barrios of Barahona was built in the Batey Algodon, in 1998, constructed by Children of the Nations. (figure 2.31 and 2.32)



Fig. 2.31\_ First COTN school located in the Batey Algodon



Fig. 2.32\_ Limited school supplies and materials for the entire school

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- **Schools of the Bateys & Barrios**

### Altagracia



Fig. 2.33\_ School building in the Batey Altagracia

### Los Robles



Fig. 2.34\_ Entrance to the school in the Batey Los Robles



### Don Bosco



Fig. 2.35\_ Two-story school located in the Barrio Don Bosco

### Pueblo Nuevo



Fig. 2.36\_ Newly Built school in Barrio Pueblo Nuevo

- **Initial Design Ideas & Thoughts**

Since 1998, Children of the Nations have managed to build schools in all of the Bateys that they work within. It is known that previous to the work of Children of the Nations education was not an importance as more troubling issues kept the children from even thinking about an education. Education within the Bateys does not currently reach the high school level. Through the design of the community complex this will finally be possible. An initial design was conducted in Fall quarter of 2009 prior to the design of the complex. This design is specifically for the new high school and baseball field within the community complex.

The children of Barahona hold hopes to attend college and for some this is a possibility, but is solely dependent upon funding. The colleges are mainly located in the capital, especially for the study of engineering and architecture.



Fig. 2.37\_ Exterior daytime perspective



Fig. 2.38\_ Exterior nighttime perspective

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Fig. 2.39\_ Entry daytime perspective



Fig. 2.40\_ View through exterior corridors at nighttime



Fig. 2.41\_ Interior view of classroom space



• **The Dominican Republic\_ Barahona**

The Dominican Republic is located on the island of Hispaniola, which is located within the Caribbean ocean, as shown in figure 2.42.

On the west of the island is Haiti, both countries sharing the one island. The border that divides these two countries is approximately 388 kilometers and was established through a number of treaties over the years. (figure 2.43)



Fig. 2.42\_ Location of the island

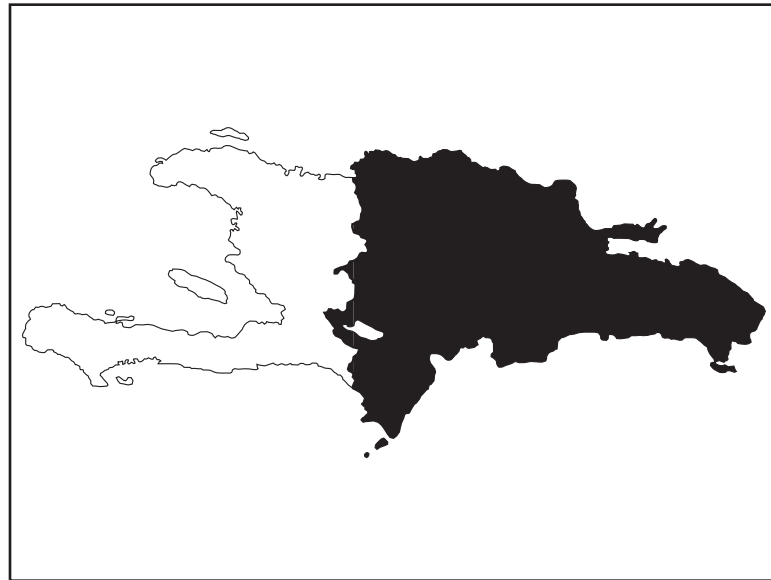


Fig. 2.43\_ Country divided by border into Haiti and the Dominican Republic

The total land area of the country is approximately 18,695.8 sq. miles (48,442 sq. kilometers). The Dominican Republic is divided into thirty-one provinces. Barahona is the shaded province as shown in the diagram, as shown in figure 2.44.

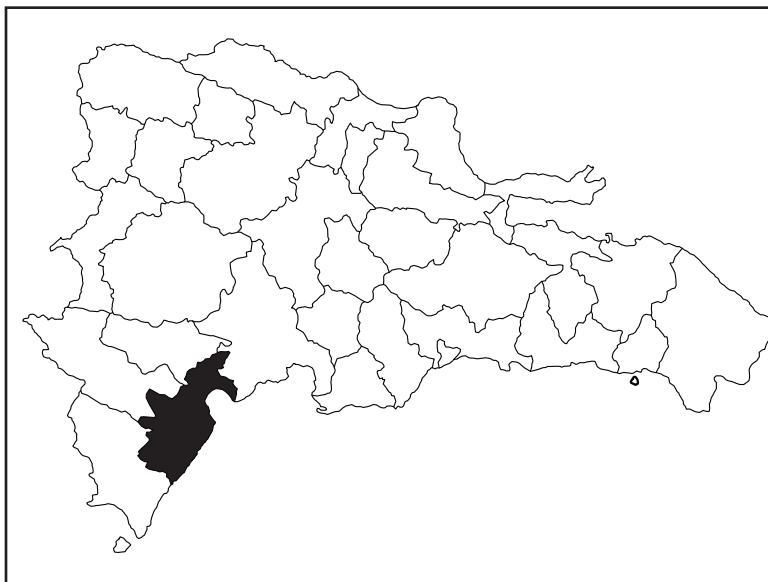


Fig. 2.44\_ Location of the province within the Dominican Republic

These provinces are further divided into municipalities, which are the second-level political and administrative subdivisions of the country. The municipalities are shown within the province of Barahona. (figure 2.45)

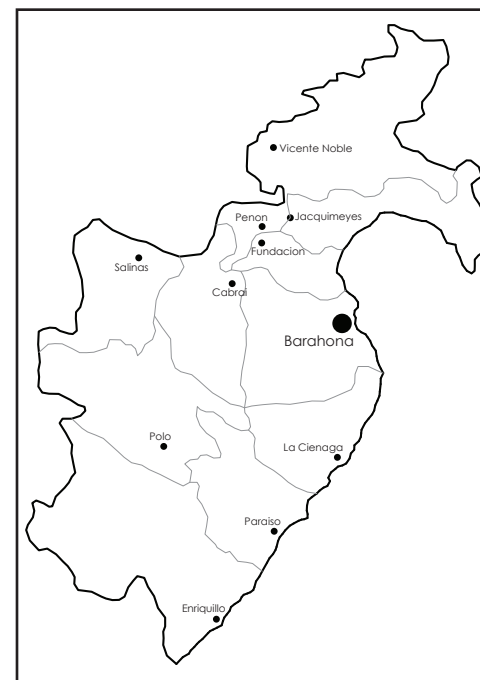


Fig. 2.45\_ Location of Barahona within the province

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**Two • Summary Statement**

Chapter two takes over from chapter one by breaking down the social, economical and cultural factors that will ultimately affect this thesis. The concept of culture introduces this chapter as it becomes the binding force of the research within the country. Taking a look on a macro perspective of what ultimately makes up the country as a whole allows the information to be collected that will pertain specifically to Barahona. The majority of research presented within this chapter was conducted, and gathered upon five weeks of living within the country. The identification of the people and place becomes the basis in order to lead into the discussion of the specific site and regional analysis in term of architectural design.

The children are a focus of this project and their ethnicity and identity is not only identified within this chapter but is appreciated in a sense that these children will ultimately create the inspiration for the built environment.

Looking into the industrial context of the Dominican Republic becomes extremely important because there is a need to make clear that the sugar industry is the source factor of the high numbers of Haitian immigration. After peeling back the superficial layer of the Dominican

Republic it became clear there was a need to exploit the facts of how the industrial setting is operated, but carefully under wraps. The sugar industry ultimately created the Bateys, migrant labor camps and therefore the remaining factor of the families living in poverty is still a huge issue within this country. Therefore issues arise such as health and education for the families but more importantly the children. The identification of the needs came from the ethnographical research conducted in country, which will be the premise for developing the programmatic functions of this community complex.



## Two • Endnotes

<sup>1</sup> Bailey, Garrick, and James Peoples. *Humanity Introduction to Cultural Anthropology*. Port Washington. New York: Wadsworththomson Publishing, 2000.

<sup>2</sup> Clammer, Paul, and Jens Porup. *Dominican Republic & Haiti (Country Guide)*. USA: Lonely Planet, 2008.

<sup>3</sup> Ibid.

<sup>4</sup> Ibid.

<sup>5</sup> Ibid.

<sup>6</sup> Ibid.

<sup>7</sup> Ibid.

<sup>8</sup> Ibid.

<sup>9</sup> Ibid.

<sup>10</sup> Ibid.

<sup>11</sup> Ibid.

<sup>12</sup> Haggert, Richard A. "Dominican Republic." *Country Studies*. 25 Oct. 2009 <<http://countrystudies.us/dominican-republic/>>.

<sup>13</sup> Ibid.

<sup>14</sup> Ibid.

<sup>15</sup> Ibid.

<sup>16</sup> Ibid.

<sup>17</sup> Ibid.

<sup>18</sup> Ibid.

<sup>19</sup> Ibid.

<sup>20</sup> Ibid.

<sup>21</sup> "Dominican Republic - The Mass Media." *Country Studies*. N.p., n.d. Web. 17 Nov. 2009. <<http://countrystudies.us/dominican-republic/76.htm>>.

<sup>22</sup> Clammer, Paul, and Jens Porup. *Dominican Republic & Haiti (Country Guide)*. USA: Lonely Planet, 2008.

<sup>23</sup> Ibid.

<sup>24</sup> Ibid.

<sup>25</sup> "History of Spanish in Latin America: History of Spanish in the Americas." *Trusted Translations, Inc.: Spanish Translation Leader, Multilingual Translator Teams*. N.p., n.d. Web. 18 Nov. 2009. <<http://www.trustedtranslations.com/spanish-language/history-of-spanish/in-latin-america.asp>>.

<sup>26</sup> Muysken, Pieter. "The Creole Languages of the Carribean." *A history of Literature in the Carribean*. Amsterdam/Philadephia: John Benjamins Publishing Company, 1996. 399.

<sup>27</sup> Clammer, Paul, and Jens Porup. *Dominican Republic & Haiti (Country Guide)*. USA: Lonely Planet, 2008.

<sup>28</sup> Ibid.

<sup>29</sup> "Ethnicity and identity." *Changing minds and persuasion -- How we change what others think, believe, feel and do*. N.p., n.d. Web. 18 Nov. 2009. <<http://changingminds.org/disciplines/sociology/articles/ethnicity.htm>>

<sup>30</sup> Ibid.

<sup>31</sup> Premdad, Ralph . "Ethnicity and Identity in the Caribbean: Decentering a Myth." *Working Paper 234* (1996): 10. *Ethnicity and Identity*. Web. 4 Nov. 2009.

<sup>32</sup> Ibid.

<sup>33</sup> Ibid.

<sup>34</sup> "Homepage - cotni.org." *Homepage - cotni.org*. N.p., n.d. Web. 18 Nov. 2009. <<http://www.cotni.org/>>

<sup>35</sup> *The Sugar Babies*. Dir. Amy Serrano. Perf. People of the Bateys. Siren Studios, 2007. DVD.

<sup>36</sup> Ibid.

<sup>37</sup> *The Sugar Babies*. Dir. Amy Serrano. Perf. People of the Bateys. Siren Studios, 2007. DVD.

<sup>38</sup> Ibid.

<sup>39</sup> "Dominican Republic -- Britannica Online Encyclopedia." *Encyclopedia - Britannica Online Encyclopedia*. N.p., n.d. Web. 18 Nov. 2009. <<http://www.britannica.com/EBchecked/topic/168728/Dominican-Republic>>.

<sup>40</sup> Ibid.

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