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## **(Re)Formulating the Informal: architecture as identity for a community**

J Sebastien Coles  
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(RE)FORMULATING  
THE **INFORMAL**

ARCHITECTURE AS IDENTITY FOR A COMMUNITY

R.KORMAN  
L. VASILEV  
J. SEBASTIEN COLES









**“It is the destiny of  
the people of Haiti  
to suffer.”**

- Jean-Claude Duvalier



## PREMISE

The current state of Port au prince, Haiti, more specifically the housing, has become one of disaster. With the majority of the population living below poverty, the areas of informal housing settlements referred to as the “shanty town,” are quickly engulfing the city. They have become dangerous spots within Port au Prince, harboring crime and diseases. These dilapidated regions have long been ignored, yet are in need of the most aid. The fast buildup of these areas have created a disconnect from the shanty town to the major regions in which the inhabitants serve. How do the inhabitants of the shanty towns identify with their community and how do the regions where they commute to identify with them? Essentially the quick growth of these areas from 1986 on forward has led to a lack of identity within these impoverished parts of the city.

## THESIS

The identity associated with the inhabitants of the “Bidonvilles” of Haiti is arguably nonexistent aside from its connection to the impoverished conditions of the Haitian slum/shantytown. This thesis contends that with the insertion of a reformative intervention in the heart of the community promoting a conducive and educational environment while overlaying a currently absent infrastructure, will help in creating a positive inner growth within the informal typology. More specifically architecture will act as a form of “pride of place,” enticing interaction through the direct connection to culture.

## PROPOSAL

The Haitian shanty towns, known as the “Bidon Villes” to the locals, have several different typologies. It is typically structured around local ravines/streams. These water sources not only act as a foundation for basic need, but have also become an informal social gathering space for the inhabitants. Implanting a multifunctional library which also serves as a centre to the community infrastructurally as well as socially, will not only help in revitalizing the shanty town of immediate concern, but through its programmatic urban infrastructural connection, will also act as a generator in the broader idea of regeneration of the city.

**“So that is another rule for the whole nature of architecture; it must actually create new appetites, new hungers – not solve problems.”**

- Cedric Price

a backdrop for turmoil

site in the peripheral

informal growth

ravine as source

the loss of identity

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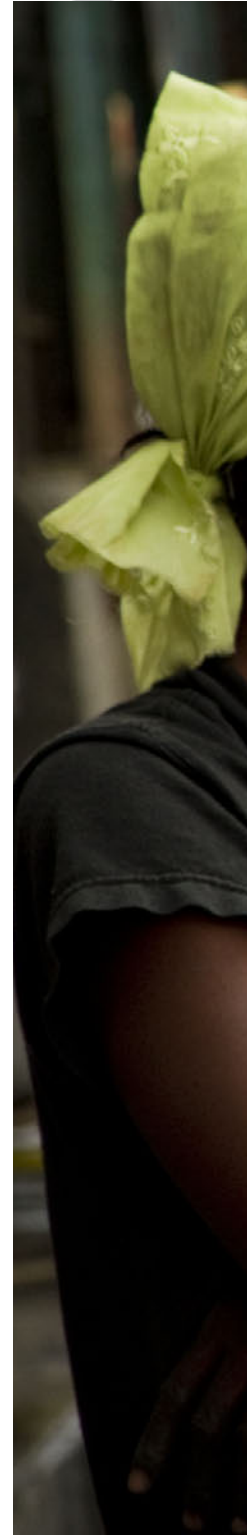
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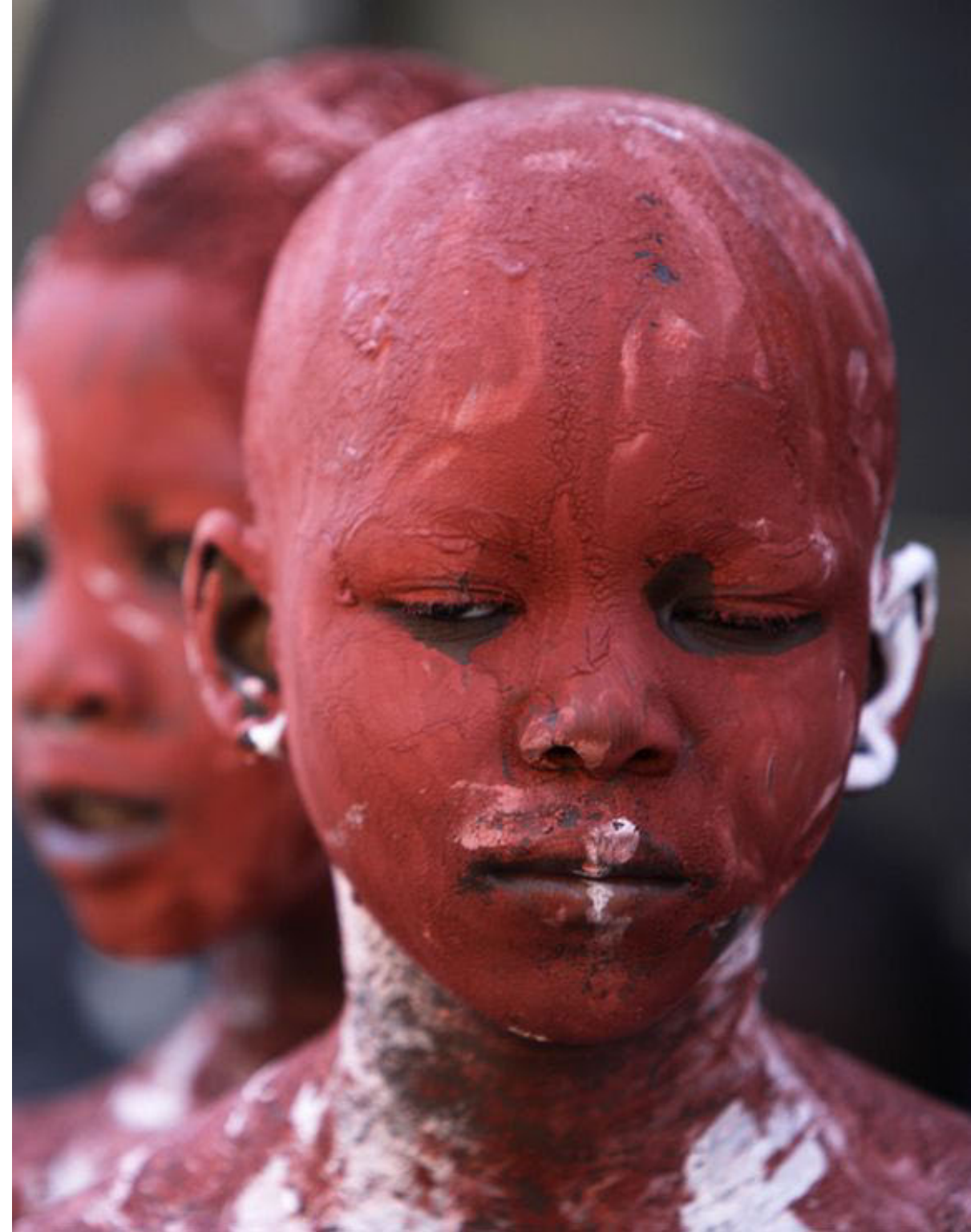
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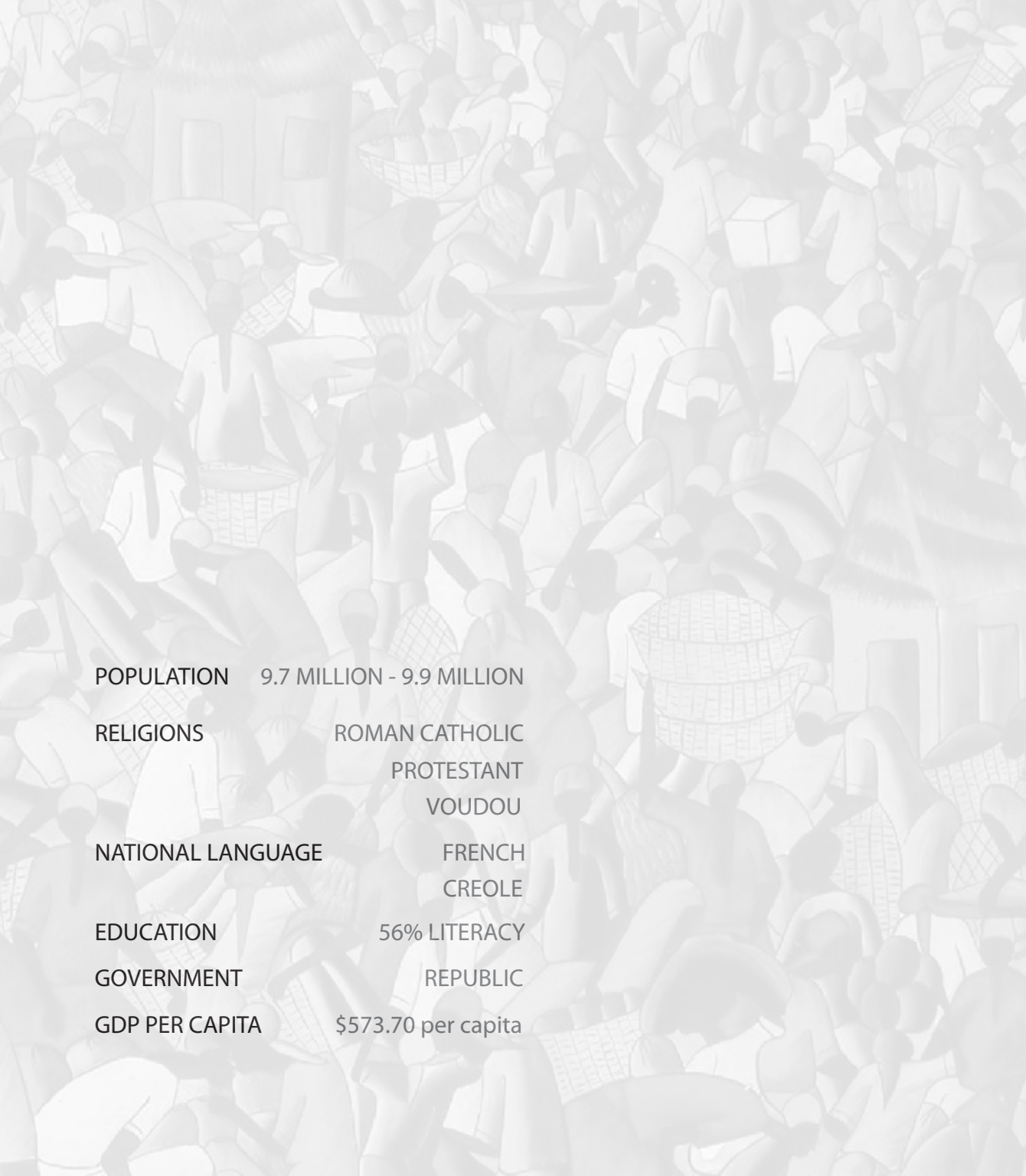


**HAITI**









POPULATION 9.7 MILLION - 9.9 MILLION

RELIGIONS ROMAN CATHOLIC  
PROTESTANT  
VOUDOU

NATIONAL LANGUAGE FRENCH  
CREOLE

EDUCATION 56% LITERACY

GOVERNMENT REPUBLIC

GDP PER CAPITA \$573.70 per capita



## INTRODUCTION TO HAITI

The history of Haiti has been one of much turmoil. The year 1804 is significant in Haiti's history in that it represents their independence from France. Haiti is the first black republic and the second independent nation in the western hemisphere, next to the United States. The revolt of the slaves in 1804 was led by Toussaint Louverture, known today as one of the most prominent Haitian figures. Though Haiti was able to gain their independence, the country has been going through social, political, and economic struggles for years. This small yet highly corrupted nation has gone from being one of the richest colonies in the Caribbean to the poorest country in the western hemisphere.

Haiti is situated in the Caribbean and shares one third of the island of Hispaniola with the Dominican Republic. Hispaniola is the largest island in all of the Caribbean and one of the least striving, in due of Haiti. Haiti is 10,714 miles and its size roughly exceeds that of Vermont, but yet its population density is 16 times of it at 9.7 million. There are 747 people per square mile whereas in the United States there are 79.55. By the year 2015 Haiti's population is expected to reach 10.2 million. There are several large cities but the largest being the capital, Port au Prince with a population of 3.5 million, nearly half of the total national population.

The majority of Haiti's population (around nine-tenths) is considered to be peasants. Most of this population is illiterate, while the other portion of the population is highly cultured. This small group is typically referred to as the "elite." They tend to characterize themselves with the Europeans and Americans speaking fluent French, whilst the rest of the population speaks mostly Creole, a dialect of French rooted in the African tongue.

Haiti was declared a French colony in 1697, when Spain ceded to France. Not long after the small mountainous colony became a striving part of the Caribbean and proved to be a prosperous destination. Around the 1720's many new immigrants were migrating to Haiti and building plantations for the cultivation of indigo, sugar, coffee, dyewoods, and cacao. In doing this they imported many African slaves for manual labor. During this time the phrase "wealthy as a Creole" became popular in the want to lure more French immigrants to the Island.



The revolution of 1804 which ultimately led to Haiti's independence was the battle between two different struggles. First and foremost it was the battle from France and Haiti's want to be an independent state. The revolution also became a battle for equal rights amongst the population of whites, blacks, and mulattoes, mulattoes being the rapidly growing population of the mixed or the "gen de couleurs." (Moore, pg. 13). In 1780, there was a high imbalance between the blacks/mixed and the whites. Essentially the demographic imbalance of oppressor and oppressed led to the revolution which lasted for 13 years mostly under the leadership of Toussaint Louverture, a freed and educated slave. In June of 1802 Louverture was imprisoned by the French and his second-in-command took control in the battle against Napoleon. In 1803 when Napoleons army was plagued with yellow fever, Dessalines declared victory.

After such an empowering defeat for the new Haitian republic the countries government seemed to take a left turn into the hands of power hungry rulers and presidents. This new black republic still suffered from class and racial issues in office. Majority of Haiti's official positions thereafter have been predominantly ruled by the mulatto/elite class. One of the most prominent times in Haitian governmental history is during the Duvalier father/son regime. The duo ruled from 1957 to 1986, nearly three decades. Though many considered the country to be more organized, this order was maintained with terror. Papa doc (Francois Duvalier, the father) believed that the historic power of the mulattoes in Haiti was strongly influenced by the Europeans preference to lighter-skinned Haitians, "his government was responsible for the deaths of 30,000 to 40,000 people, many of them mulattoes." (Figueredo, pg. 171). Baby Doc (Jean-Claude Duvalier, the son), unlike his father enforced and promoted the class and racial issue. "His preference for light-skinned blacks put him in conflict with the black middle class." (Figueredo, pg. 172). It safe to say that the Duvalier regime has scared the country and it has been trying to relapse ever since. "In 1960 there were 200 millionaires in Haiti, while 90 percent of the population earned less than \$120 a year; 1 percent of the richest Haitians owned 60 percent of the best land. Infant malnutrition rose from 21 percent in 1958 to 87 percent in 1980, and inflation hovered at 30 percent." (Figueredo, pg. 173).

When attempting to gain a grasp on what is the biggest issue in the country today it is impossible to say? With the recent disaster on January 12, the housing issue, which was already a problem,

has become even more troublesome. The history of Haiti has made the country a target for disaster. It's important to look at the history in these terms. What actions and events have led the country to be what it is today and essentially to the buildup of these "shanty towns," which is the basis for this thesis? There are three main topics, the social evolution, the political turmoil, and the economic struggle.

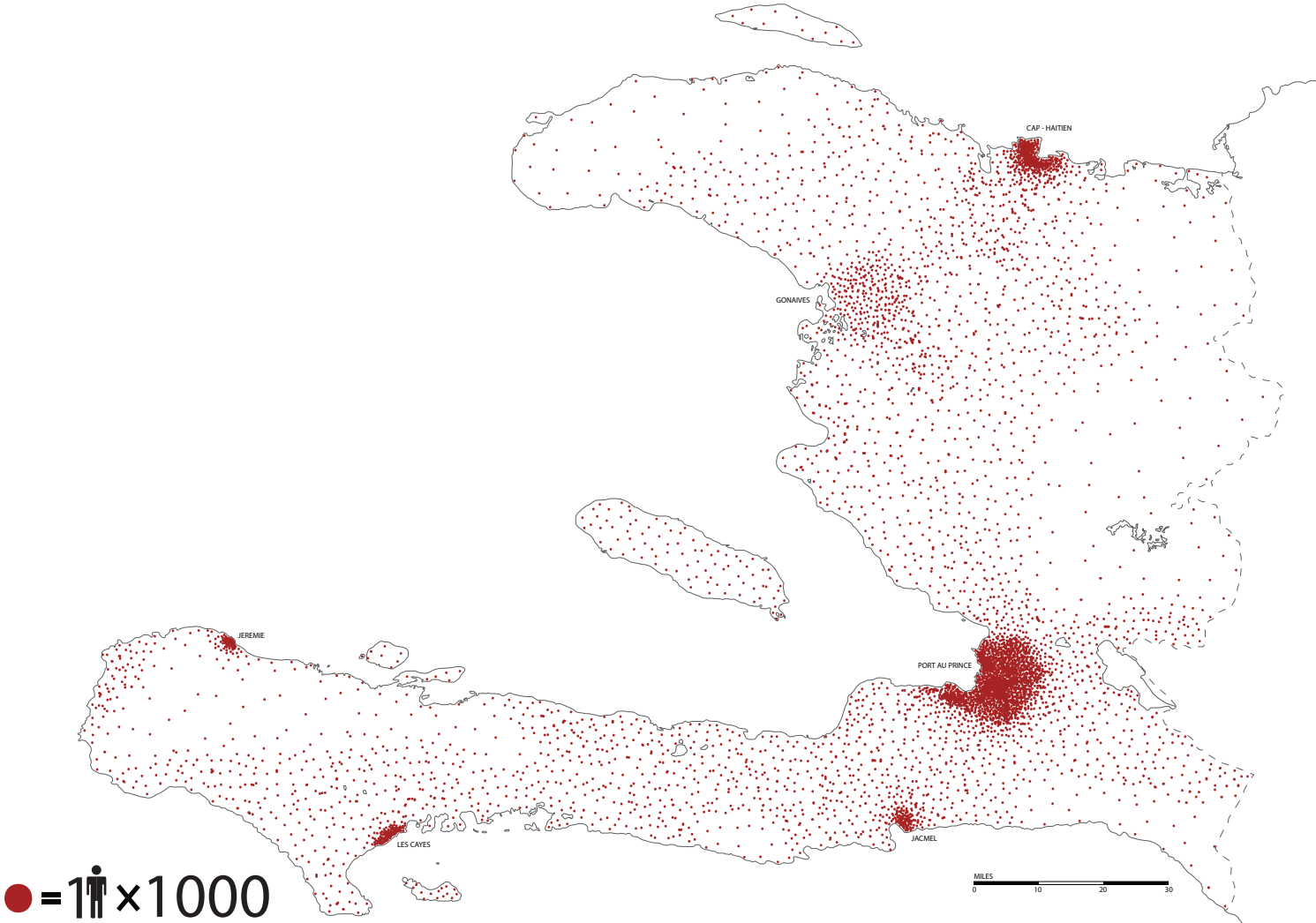
The social evolution of Haiti can be said to be one which has not progressed at a healthy pace. There has always been an issue of the elite vs. the poor. Referring back to when Haiti was still under the French rule, there was a big gap between the settled Europeans and the imported African slaves. There was an aristocracy of skin color based on the individual's whiteness, "those who were white, regardless of socioeconomic background, were on top." (Figueredo, pg. 84). The French settlers typically lived lavished lifestyles, constructing large manors and plantations which housed numerous African slaves. The African slaves typically lived in small mobile shacks consisting of 1 or 2 rooms, whilst the French lived in large mansions. After the revolution of 1804 this small group of elite remained while there was a large and ever-growing poor population. This large gap is very much alive today. There is a small group consisting of about 5% of the population considered to be the "elite" and an almost non-existent middle class. The majority of the population lives in deep poverty where around 80% make less than 2 dollars a day and 54% make less than 1 dollar a day. This social gap today still results in the same housing problem that existed many years ago, much of the elite group live still in large gated homes housing servants, while the poor populations live in these small 1 or 2 room homes. Like in many countries the mixing of the rich and the poor is virtually impossible, but this is even more apparent in Haiti.

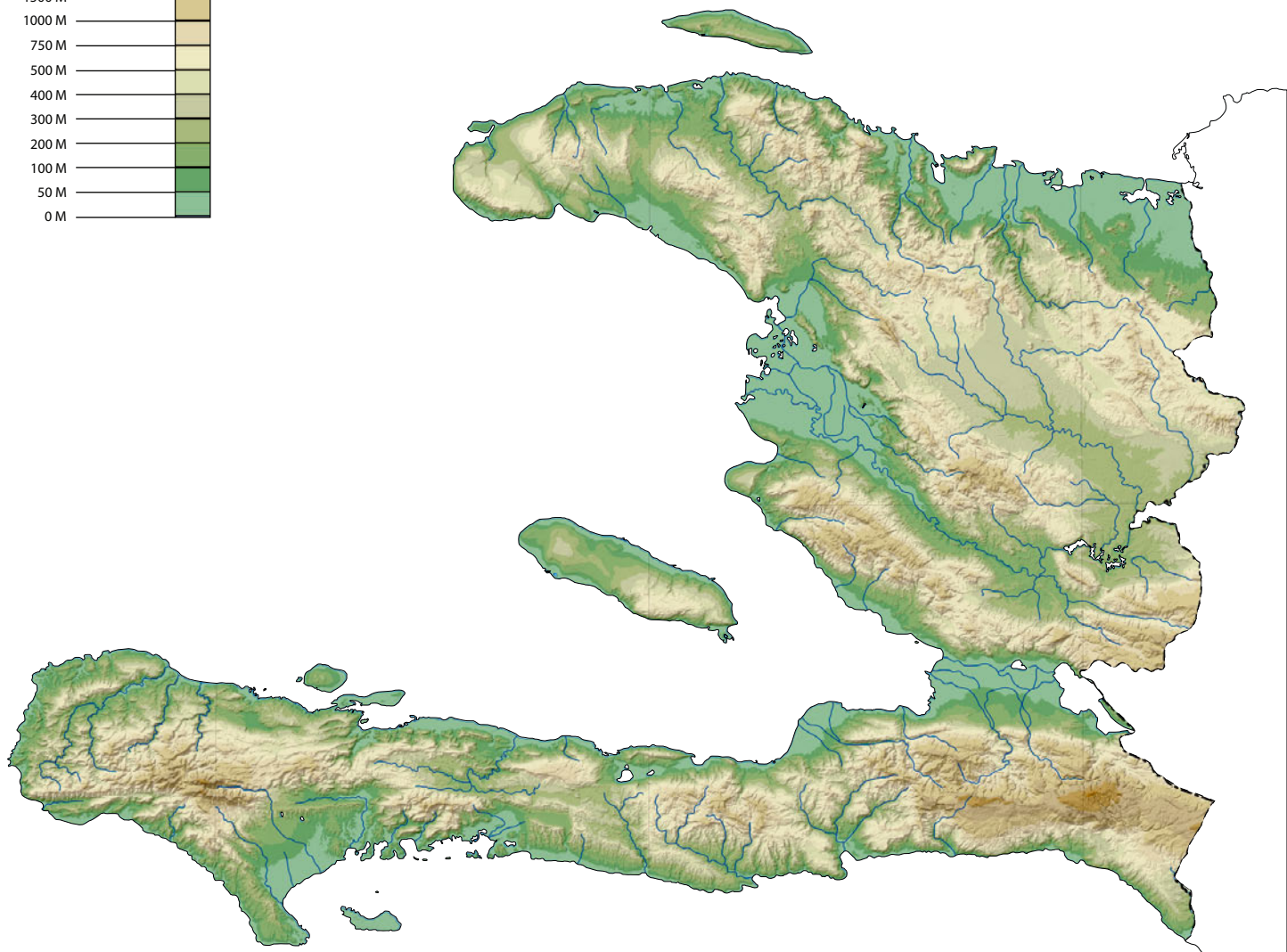
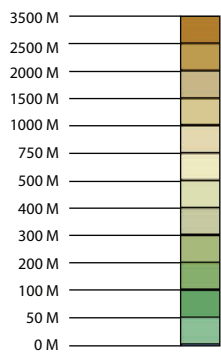
This social gap has also led to a drastic difference in lifestyle. The elite often relate themselves to the Europeans or Americans. They generally are fortunate enough to make several trips to Europe or The U.S yearly for shopping and vacation. Many of these families send their children abroad for studies. The majority of this population is not affected by the job issue, many of them are entrepreneurs and their businesses are passed down from generation to generation. On the other side, the other part of the population hardly gets the chance to even leave the small island. Many of them spend their lives doing manual labor. The most common jobs being self employed through the selling of goods or serving the "elite" population.

In the past 5 years the economy of Haiti has grown 2.3 % annually. This is a great improvement from the -.7% in 2000-2004. Haiti's current economic state is in large part due to "earlier inappropriate economic policies, political instability, a shortage of good arable land, environmental deterioration, continued reliance on traditional technologies, under-capitalization and lack of public investment in human resources, migration of large portions of the skilled population, a weak national savings rate, and the lack of a functioning judicial system."



PORT AU PRINCE	3.5 M
GONAIVES	350T
CAP - HAITIEN	190 T
LES CAYES	70T
JACMEL	40 T
JEREMIE	32T









**PORT AU PRIN**





NCE





POPULATION : 3.5 MILLION

1 - CENTRE



2 - CARREFOUR  
430,250



3 - PETION-VILLE  
271,175



4 - DELMAS  
359,451



MAJOR REGIONS



MAJOR STREETS



SECONDARY STREETS

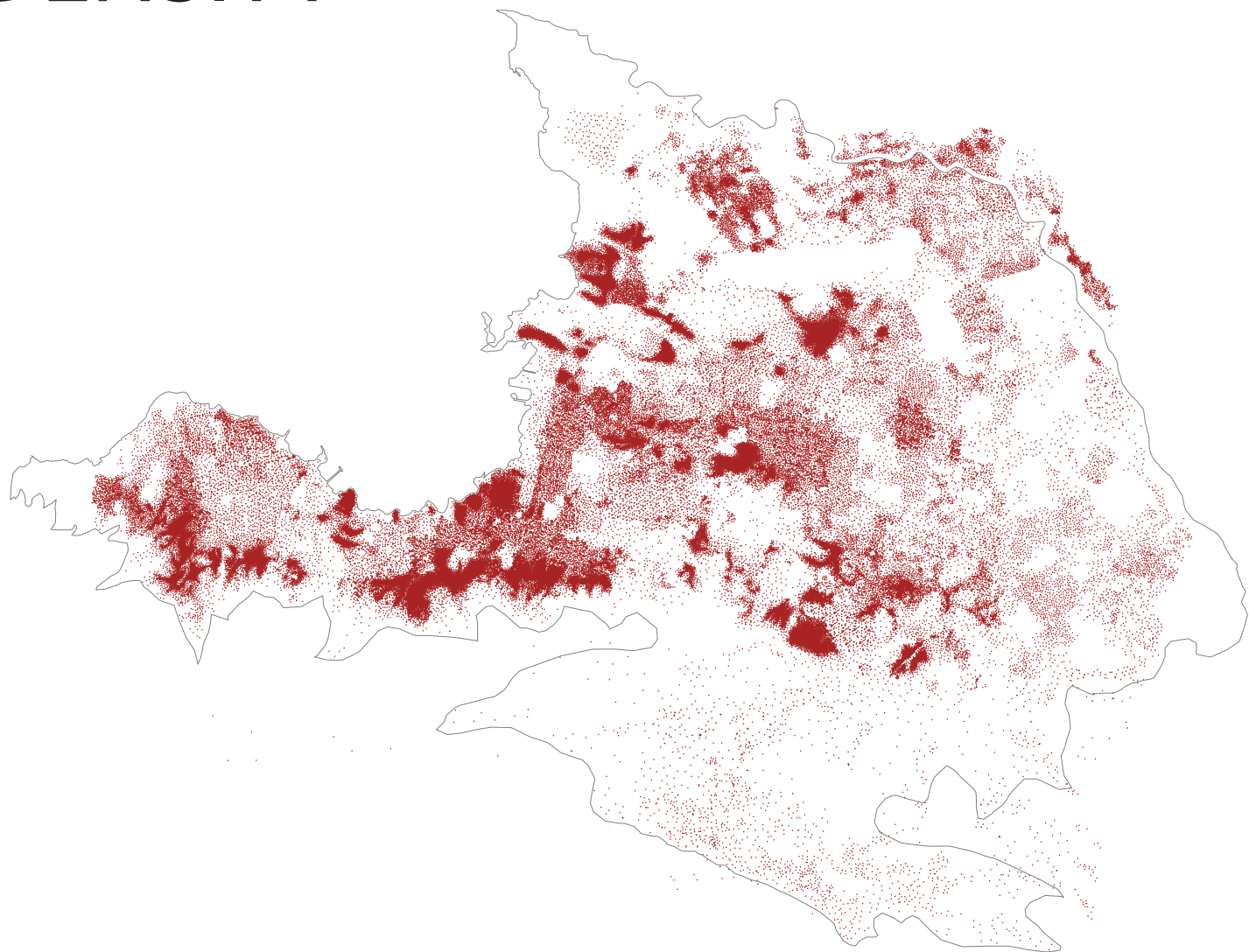



MAJOR GREEN SPACES





# DENSITY



● =  × 20

0 km 1 km 2 km 3 km 4 km 5 km



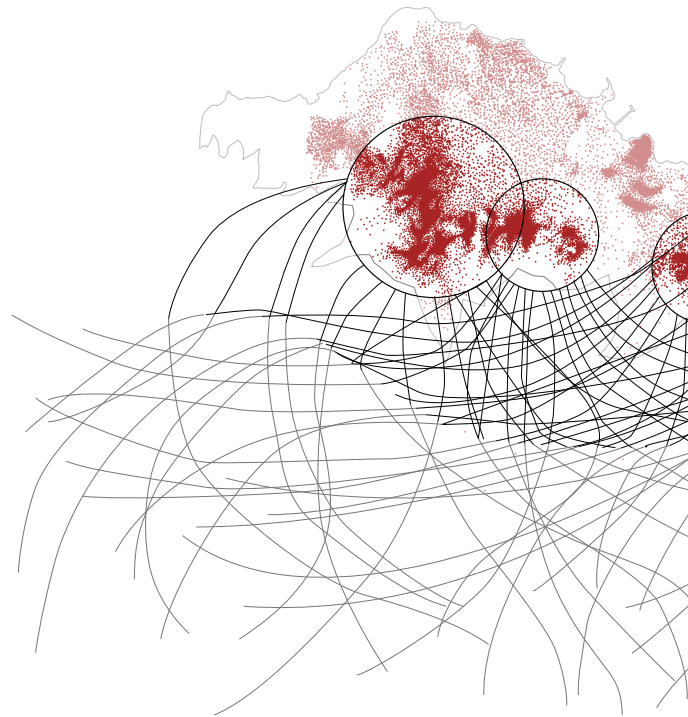


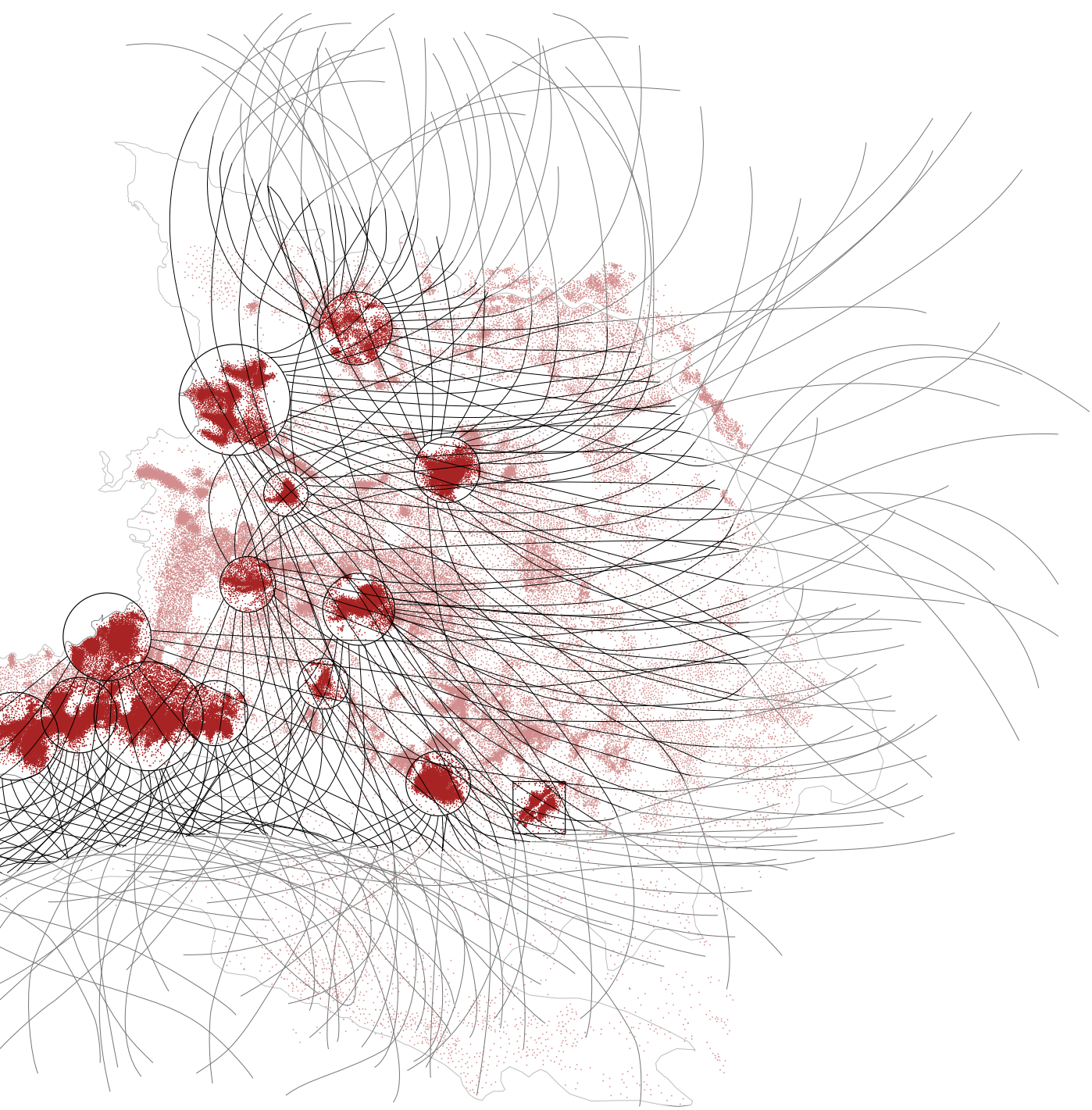
## IDEAS IN DECENTRALIZATION

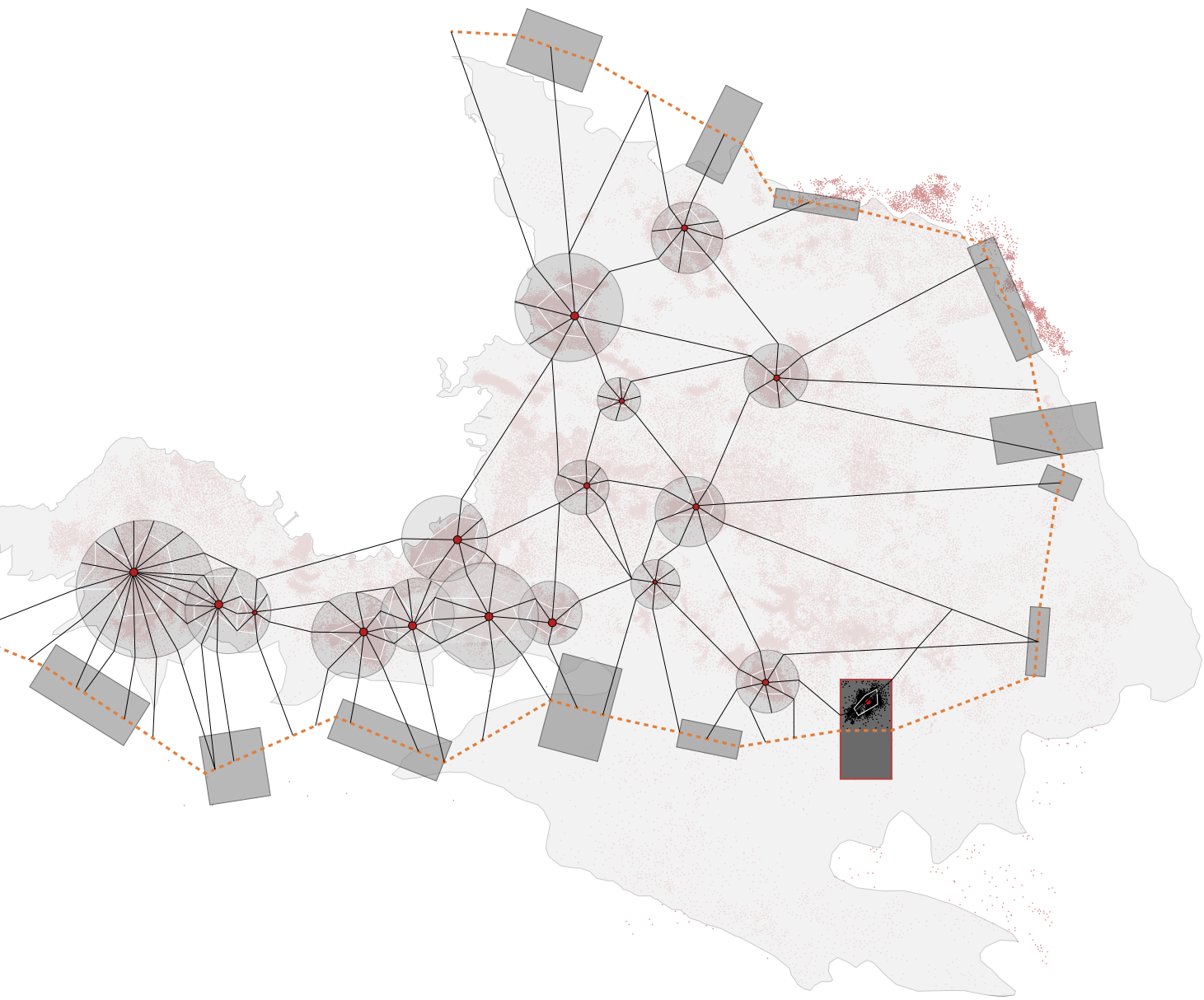
The decentralization of the inhabitants of Port au Prince is key to the rebuilding of Haiti. In a recent conversation with Mr. Desvarieux, A chief general at the airport, he stated in order for the country to move forward, "we must start from scratch, make new, smaller neighborhoods on the outskirts of the city." One of the main reasons the city of Port au prince was hit so hard on January 12th was because of its over population. The city holds nearly one half of the population and does not have the capability of accommodating healthy living facilities for them.

Haiti's current state provides the opportunity to relocate much of this population. Nearly 1,000,000 Haitians are currently homeless. The insertion of major public spaces, which allow the opportunity for growth/sprawl, must be placed around the city limits of Port au prince. These new "centres" will act as piece of infrastructure, providing major public spaces and basic needs. They will be adaptive to the idea of urban growth. My site is located on the edge of the city. This area was one of the few areas in the capital that suffered the least amount of damage (0%-11%). The nearby Place Saint Pierre in Petionville, recently has become in a sense the new center for governmental affairs due to the complete collapse of Downtown. Though temporary, this area is in the midst of change. The predicted time span for the rebuilding of downtown currently ranges from 10 – 13 years, leaving this area as the

The insertion of new social hubs on the outskirts of Port au Prince will promote a healthy city sprawl. In recent years the city has been multiplying in population, but the growth of housing in particular has been building up rather than expanding. This informal vertical growth has led to a large amount of clutter in the city. The urban grid which once existed, mostly in downtown has been manipulated where it's barely visible. How can architecture conform to this informal and unstable growth?













**BIDON-VILLE**





informal growth



**“Behind the precariousness of low-income communities, there is a sophisticated social collaboration: People share resources, make use of every last scrap, and look out for each other...”**

- Teddy Cruz

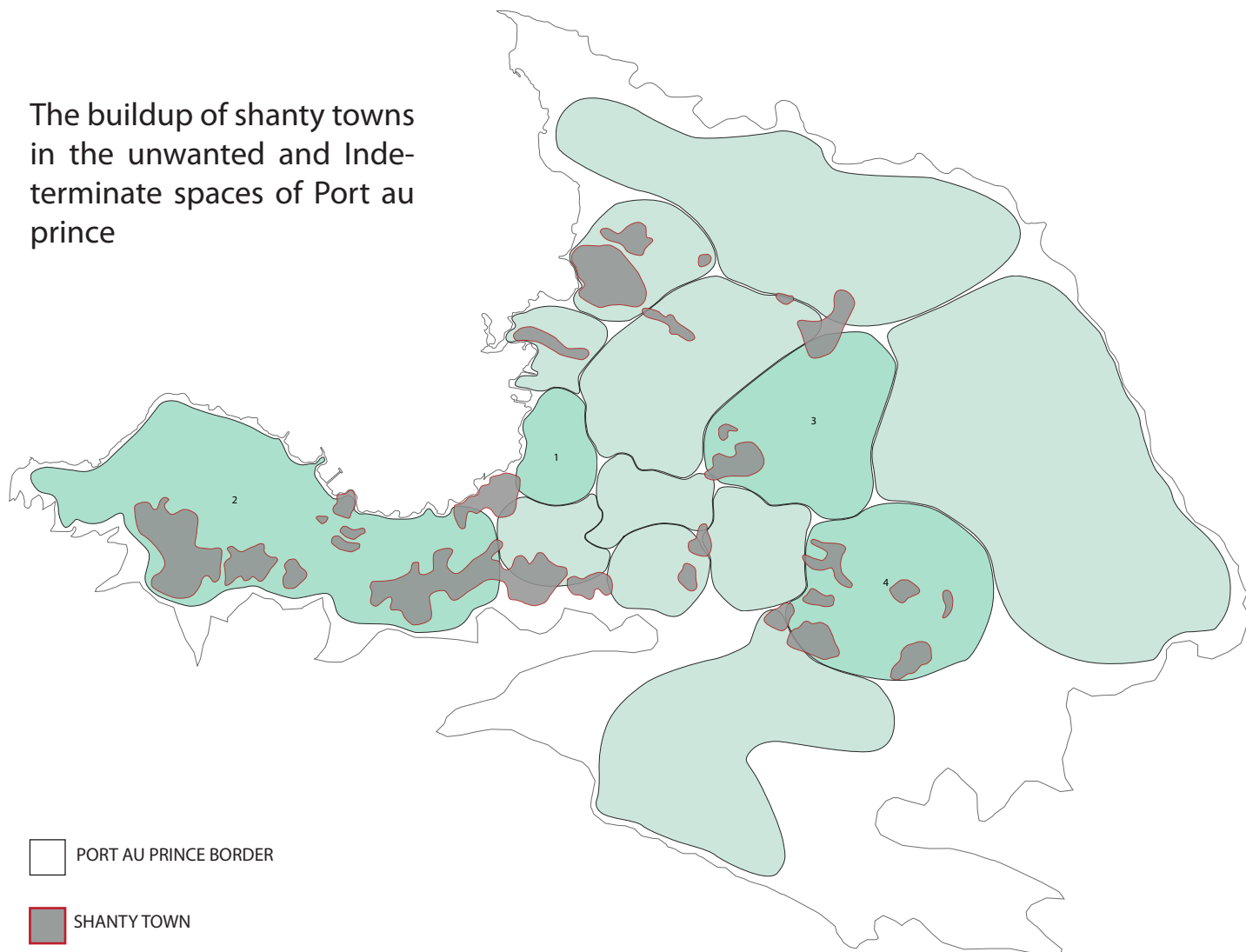
shan·ty·town (shnt-toun)

Improvised housing settlements, usually but not exclusively associated with Third World cities. Common characteristics include illegal occupancy of land (squatting); concentration on land of low economic value (such as river-banks or rubbish-tips); self-built housing; overcrowding; a lack of public utilities and social services; and low-income households. Over time, individuals and neighborhoods may improve their circumstances, introducing considerable variation within and between shanty towns.

The shanty towns or Bidonvilles of Haiti in particular, tend to gather around the unwanted mountainous land or around the highly polluted ravines and rivers. For the inhabitants of these communities, life is difficult. The shanty town environment is quite small, cramped, and very basic, lacking common amenities such as electricity, clean water and drainage systems. Within these communities there is a lack of education and employment. The children have little to no education due to the high school fees. Many of them resort to begging and working at a very young age in order to help support their families.

These impoverished regions of the cities are generally at higher risk due to their lack of basic amenities and their informal growth. In Manila, Philippines a shanty town suffered from an extreme fire on January 2004, which could have been better controlled had not the houses been constructed in such close proximity. Another great example of this is more specific to Haiti; on January 12th 2010 an earthquake hit the capital of Port au Prince practically demolishing all of these informal settlements. If these homes had not been stacked and cramped up on each other many deaths and injuries could have been prevented. This resulted to millions to be left homeless and living in the now common “tent cities.”

# The buildup of shanty towns in the unwanted and Indeterminate spaces of Port au prince



 PORT AU PRINCE BORDER

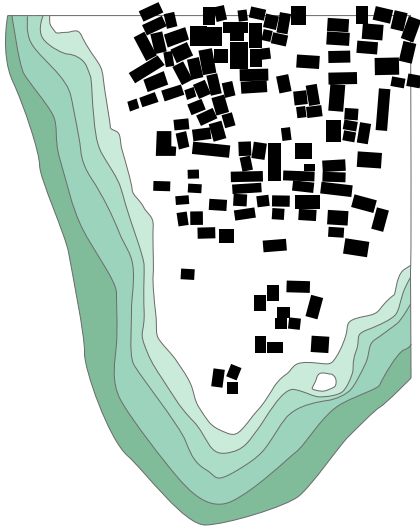
 SHANTY TOWN

 REGIONS WITHIN CITY

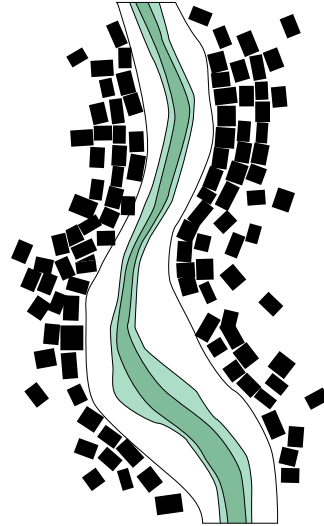
 MAJOR REGIONS WITHIN CITY

- 1\_CARREFOUR
- 2\_CENTRE
- 3\_DELMAS
- 4\_PETIONVILLE

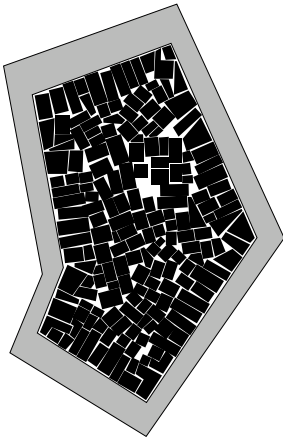
## TPOLOGY



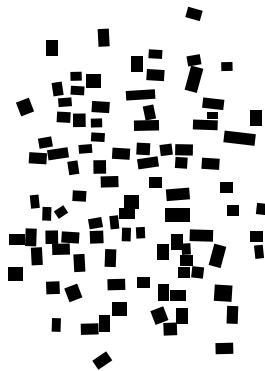
a SEASIDE



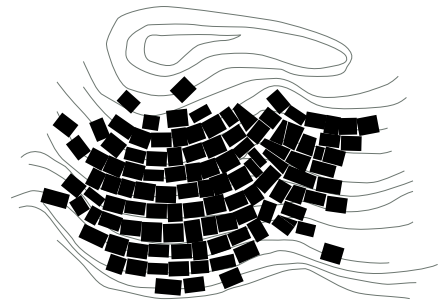
b RIVER / RAVINE



c CENTRE / CITY

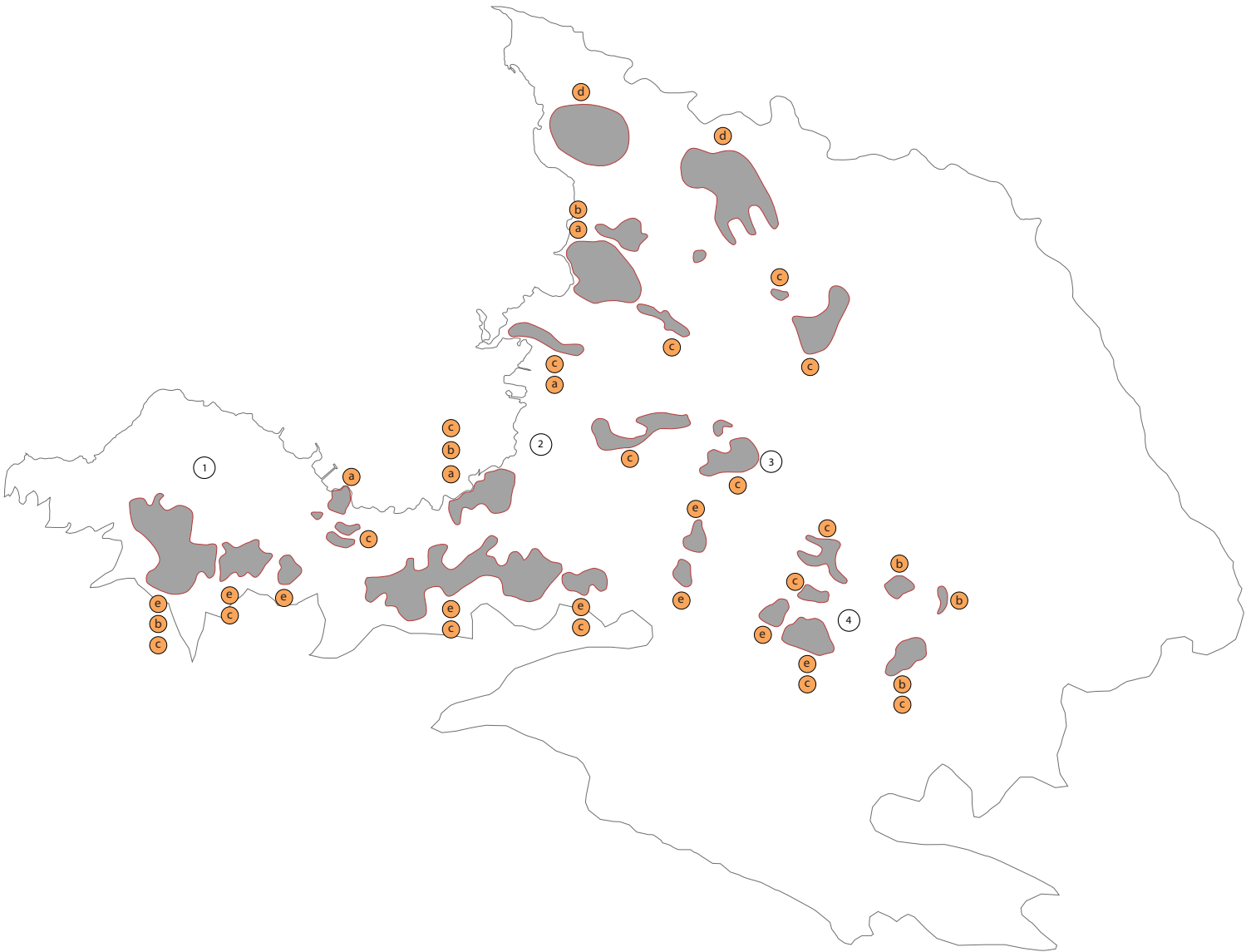


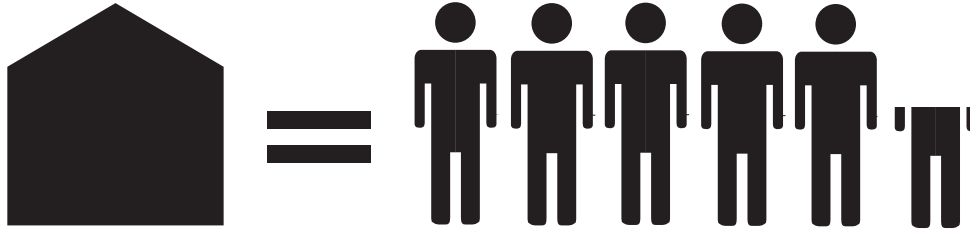
d VALLEY



e HILLSIDE / TOPOGRAPHICAL

# TYOLOGY WITHIN PORT AU PRINCE





AVERAGE HOUSEHOLD

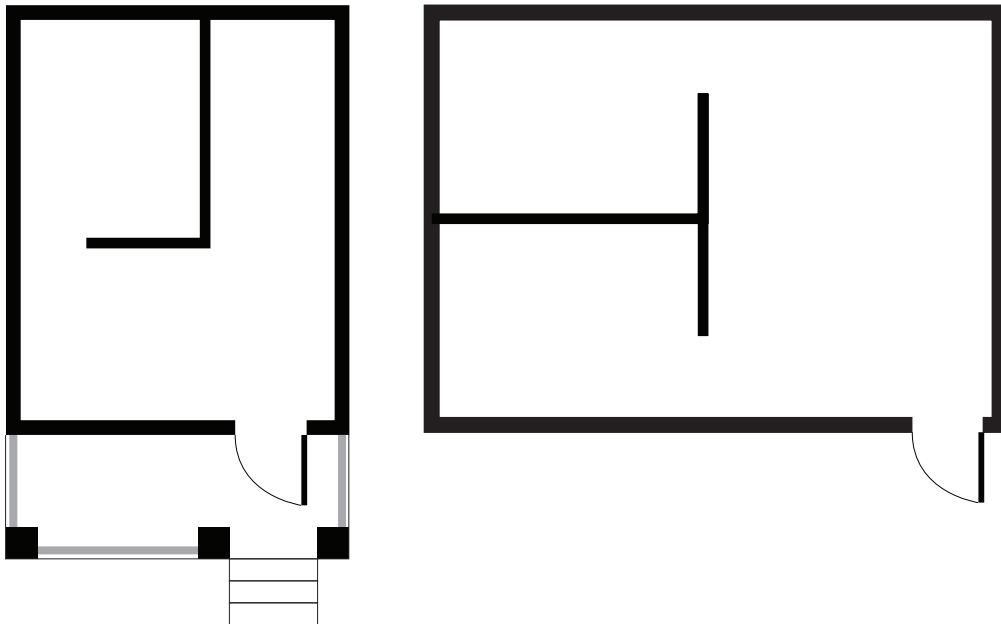
AVERAGE INCOME = LESS THAN \$70 (U.S) MONTHLY

THERE ARE 130 WOMEN TO EVERY 100 MEN

70% *DE FACTO* HEADS OF HOUSEHOLD ARE WOMEN

MORE THAN 50% OF GONJUGAL UNIONS ARE OF THE "PLACAGE" TYPE

**AVERAGE AREA PER HOUSEHOLD : 11SQM**



## HOUSEHOLDS



### 2 PARENT HOUSEHOLD

Mother & Father  
Children (1+)



### EXTENDED HOUSEHOLD

1 or 2 parents  
Children (1+)  
Family member(s)



### SINGLE MOTHER HOUSEHOLD

1 parent  
Children (1+)

**“ this architecture actually tells you about the values in society: about what inspires the people, about their basic needs and what they see as beauty.”**

- Marjetica Potrc



These shanty towns scattered throughout the capital, though arguably have a vast amount of disadvantages. It's crucial to consider them as a form of positivity. As stated by Marjetica Potrc, "this architecture actually tells you about the values in society: about what inspires the people, about their basic needs and what they see as beauty." Informality not merely focusing on need, can be seen as beauty. The natural growth and buildup creates spaces which solve this concept of social interaction. Architects have been attempting to for years to develop an architectural space that has the ability to formulate this type of space. In all of the Shanty towns, the simplest population of a society has been able to generate such an active environment.

YES, granted the shanty town does have its negatives but it does have something worth preserving. The shanty town is HOME. In terms of Haiti, it is where over 50% of the population consider it to be. It is a community. It is where kids play. It is where families grow. It is where memories are built. The destruction of these spaces to create a new "housing project," which meets the basic needs of the people but does not preserve what is most important, a place called home. What's most important is an intervention which will preserve the positives of the space but better the immediate needs of the surrounding community, something which will promote an "inner-growth."



**RAVINE**







Though Haiti is the most mountainous country in the Caribbean it has over 100 small rivers. The main source is l'Artibonite, supplying the nation's hydroelectricity and serving as a main drainage system. Secondary sources include Trois Rivières, Grande Anse, Massacre or Rio Djabon and Pedernales. Aside from the larger rivers, Haiti is full of smaller rivers, streams, and ravines. Many of these rather arbitrary and unstable water sources provide a space for hydration, cleansing, recreation, religion, and commerce for a large group of the Haitian population.

The government's incapability in providing much of the population with the basic needs forces many of these typically very thin and shallow rivers to be the main source for many communities. This has become very apparent especially in the shanty towns/ slums of Haiti. Informal settlements tend to formulate around them and activate these spaces as the central social hub of the town.

Often daily life in Haiti is planned around the long trips to the river. The peasants who are not fortunate enough to live near a major water source regularly make long trips, usually a couple of hours, carrying back and forth gallons of water. Many of the peasants, who are lucky enough to have a ravine or stream in close proximity to them, are at times not even able to utilize them due the horrid pollution, generally in port au Prince.

The government has not realized the potential of the ravines, especially in Port au Prince. Little to no planning has been undertaken to revitalize these crucial urban spaces. These areas remain eroded due to the instability of the water height and when dried out become dangerous rocky areas.

These areas have also become dangerous in the rainy seasons of Haiti. They overflow and flood the surrounding areas and due to the poor irrigation systems in Haiti, these floods become hazardous and often cause many casualties. An importance must be set forth to regulate these ravines and utilize the excess water to the people's advantage. In a country where basic needs such as basic hydration is an issue to the general public, the use of surplus water must be used wisely.

CLEANSING



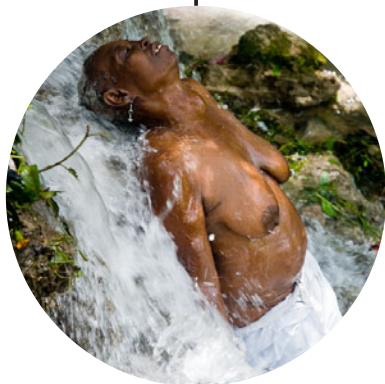
COMMERCIAL SPACE



HYGIENE



HYDRATION



COMMUNITY SPACE



A close-up photograph of a fingerprint on an orange surface. The ridges and valleys of the fingerprint are clearly visible, creating a complex, swirling pattern. The lighting is soft, highlighting the texture of the skin and the surface it's on. The word "IDENTITY" is printed in white, bold, sans-serif capital letters at the bottom left of the image.

**IDENTITY**





architecture establishing the finger print

# i-den-ti-ty

**1. The collective aspect of the set of characteristics by which a thing is definitively recognizable or known**

**2. The set of behavioral or personal characteristics by which an individual is recognizable as a member of a group.**

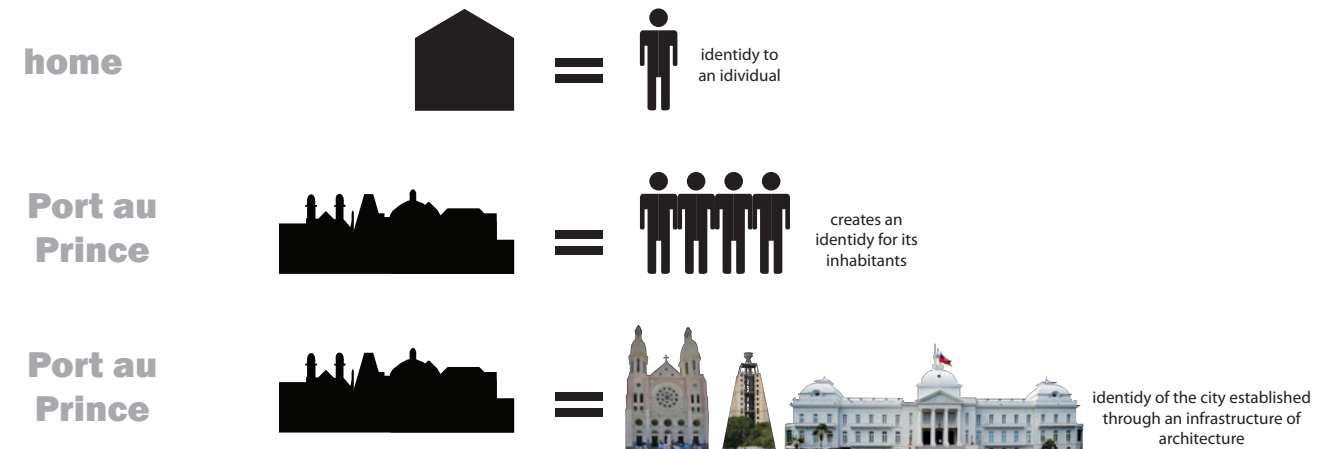
**4. The distinct personality of an individual regarded as a persisting entity; individuality.**

**5. identification of oneself**

The buildup of the shanty town on the existing city fabric has led to a loss of identity within the Haitian Bidon-ville. The concept of the shanty town arguably is a somewhat new form of community within the city of Port au Prince. Squatting became common within the city in 1986. This group today accounts for over 50% of the population. They came to the city from the rural regions in search of jobs in the industrial capital. With little to no money, they were forced to build these informal homes on land neglected by the government due to unusual site conditions.

What is identity?

The current identity of Port au Prince is defined through major pieces of armature which are placed strategically throughout the city. They form an infrastructure of architecture and monuments serving and characterizing the city, furthermore its people. The main issue in the loss of identity is that these predestined spaces were not indented to accommodate this part of the population which has vastly grown since 1986. Their identity is branded more with these cities within the city, the shanty town, but with the lack of almost everything aside from the generic 110 sq meter home, what becomes their identity? It must be more than the shanty town condition.



# but...



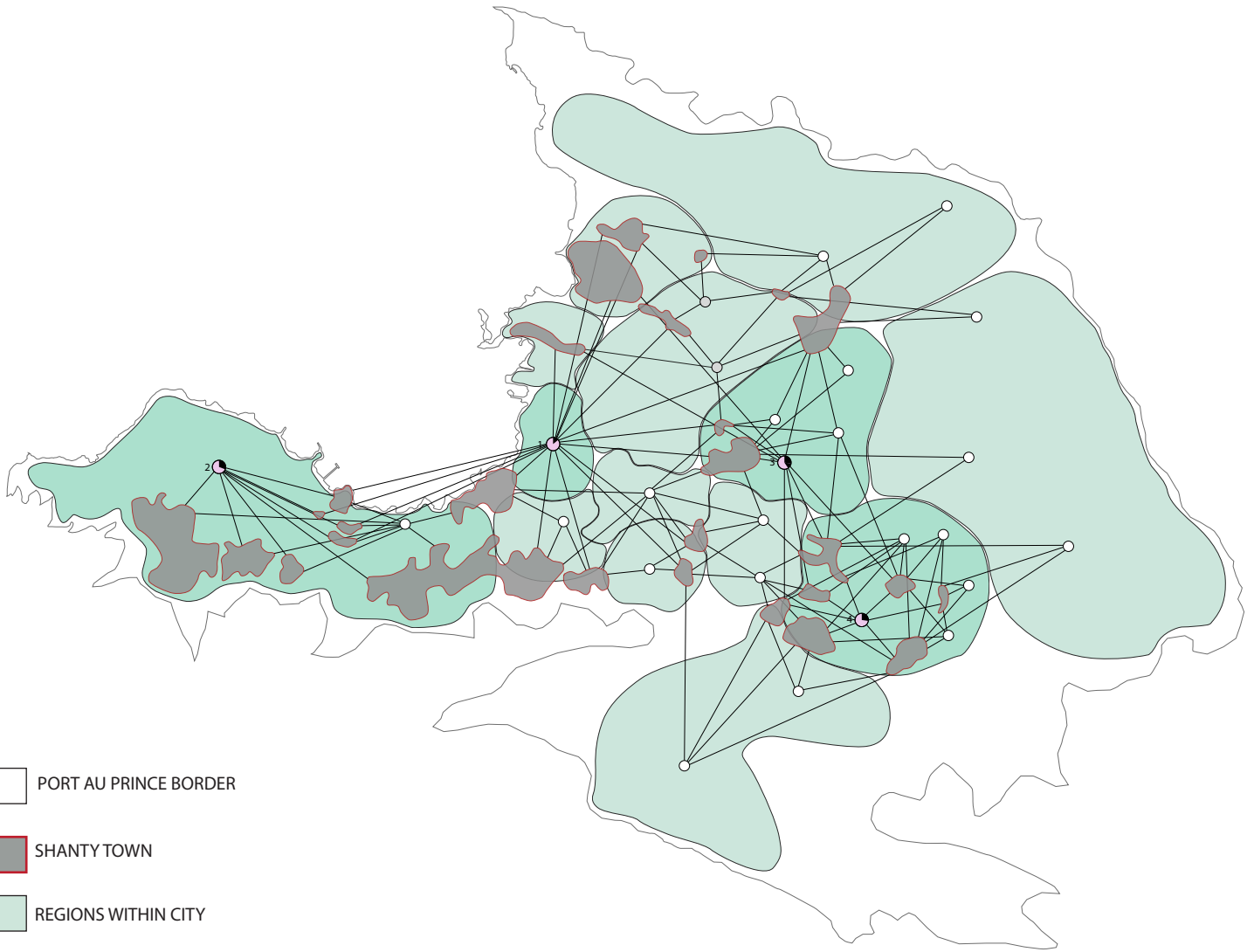
# therefore...



identity for its  
inhabitants

The buildup of the shanty towns in the past 15 years have created a condition in which their informal insertion within the city has caused a disconnect literally but in terms of identity as well.





PORT AU PRINCE BORDER

SHANTY TOWN

REGIONS WITHIN CITY

MAJOR REGIONS WITHIN CITY

- 1\_CARREFOUR
- 2\_CENTRE
- 3\_DELMAS
- 4\_PETIONVILLE



## Creating identity within the city through architecture

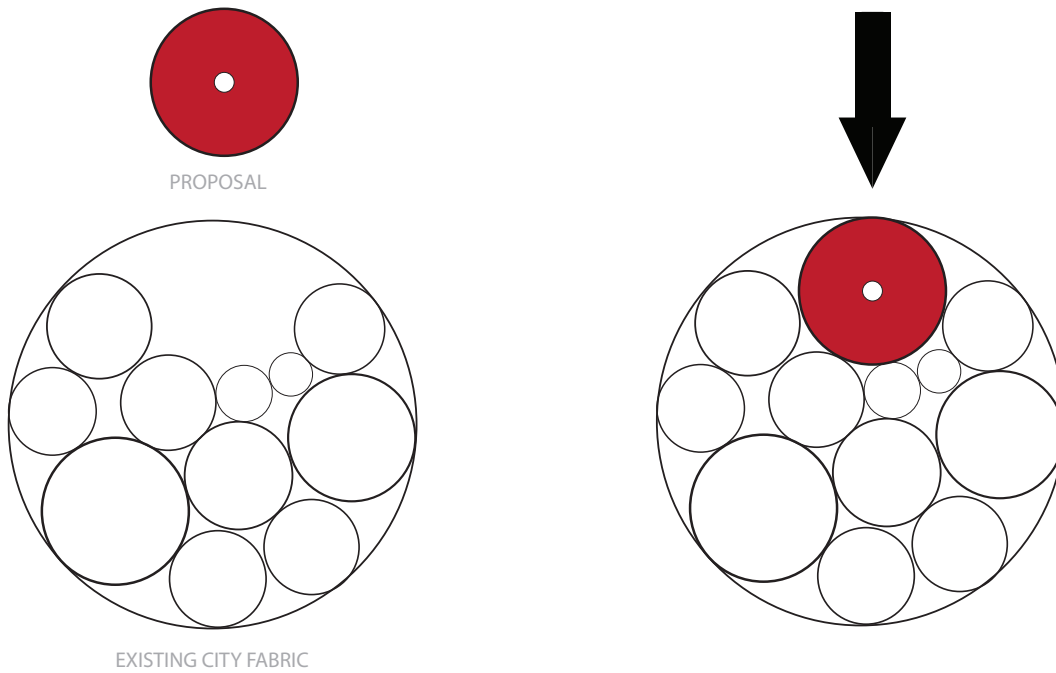
The issue is the disconnection from the shanty and the current infrastructure of Port au Prince. Placing a significant piece of architecture which will work with the existing fabric of the city as opposed to building of top of it will help in giving the shanty town a presence amongst the city, allowing the inhabitants of it a connection to the rest of the Port au Prince. They currently commute to the major parts of the city but can that be considered a connection? Their traveling out of their community to the scattered regions is based more on necessity, but where one identifies home and furthermore themselves is their community and place of residence. The shanty town can be seen as virtually excluded from the use of these major urban spaces, they merely go there for "work." They have become a population which serves the rest of the city but have no place within the city. This is best exemplified in the location of the shanty towns. They are placed on the unwanted lands of the city, often neglected by the government. Giving importance to these regions and establishing them as major regions of the city is crucial.

## City of Barricades

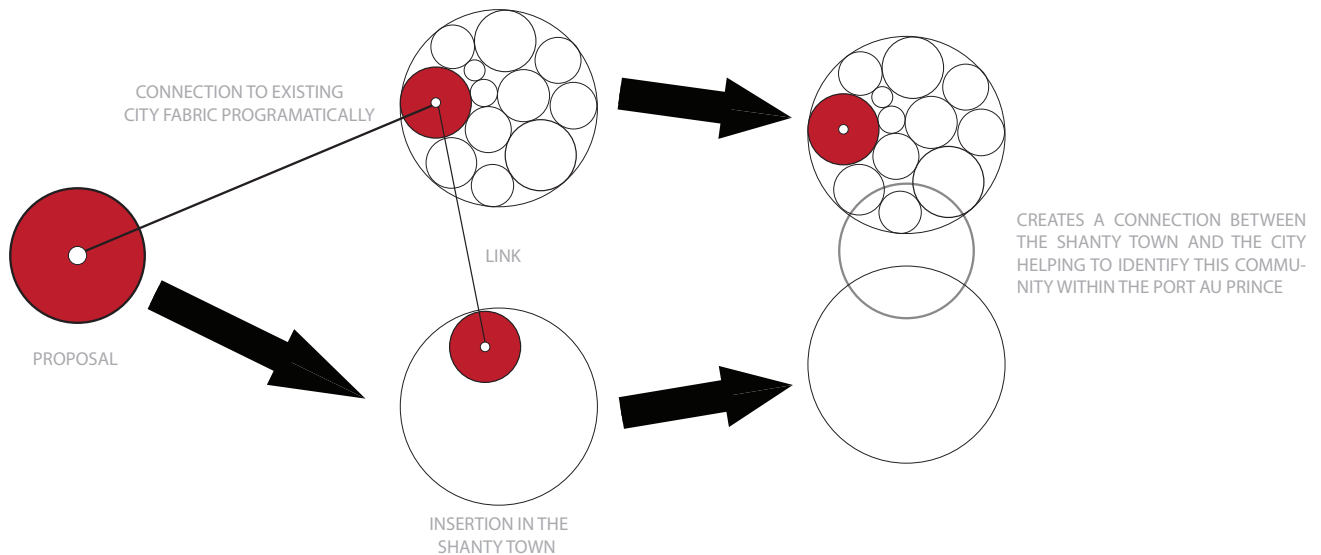
What makes the disconnection even more apparent is Port au Prince is a city of barricades. The areas in which this “serving population” is traveling to can be called established parts of the city, in regards to what is considered “established” in Haiti. They have urban spaces which promote social interaction, areas of commerce, educational spaces, etc, but much of this is inaccessible to the shanty town inhabitants. Due to the over densified population and their low income, much of it is gated and not reachable by the inhabitants of the shanty town. This more literally forms the divide amongst the people. Whether they are in these regions meant to attend to the people of Port au Prince, they have limited access. How can one identify with a place in which they can’t access? Not only does the project have to have a presence within the existing city fabric, but it needs to be accessible. The shanty town can be seen as virtually excluded from the use of these major urban spaces, they merely go there for “work.”







Establishing the project as a part of the city's current infrastructure is crucial in creating a connection between Port au Prince and the Shanty town. Implanting this piece of armature in the shanty context, not only will help in regenerating the community but essentially mark a presence in the city fabric, furthermore identify shanty residents.



1.





2.



STUDIES ON IDENTITY





**FAVELA**  
**PAINING**

FAVELA PAINTING PROJECT  
HAAS & HAHN  
RIO

## “VISIBLE CHANGE IN THE SKYLINE”

Brazil being the 5th largest country in the world, unfortunately in its vastness is currently dealing with the issue of social exclusion. Much like Haiti, more than half of the gross national income goes to the “elite” population, which consists of only 10% of the population. This gap in the population has resulted in a quickly growing slum or shanty region.

The Favela Painting project is an attempt to renegotiate the relationship between the city. Their main intention was to create a visual connection from the hillside shanty to the centre of the city. The project eventually did more than what it was initially intended for. In many ways it became a form of revitalization within the shanty community of Rio. The project was done in one of the most notorious regions of Rio. The area now, has significantly gone down in crime.

The bold colors and shapes have now become embedded with the identity of the shanty town. Where prior the slums were a buildup of monotonous cheap brick facades, the colors now represent the inhabitants and their lively culture. The identity of the community has shifted from that of negativity to positivity. The project has also undergone attempts to revitalize the current infrastructure, the most well known in the staircase lined by paintings of mystical fish.

What seems most interesting is the involvement of the community in the project and the project’s success in unknowingly promoting interaction. The project has become a social merger and within the city of Rio.





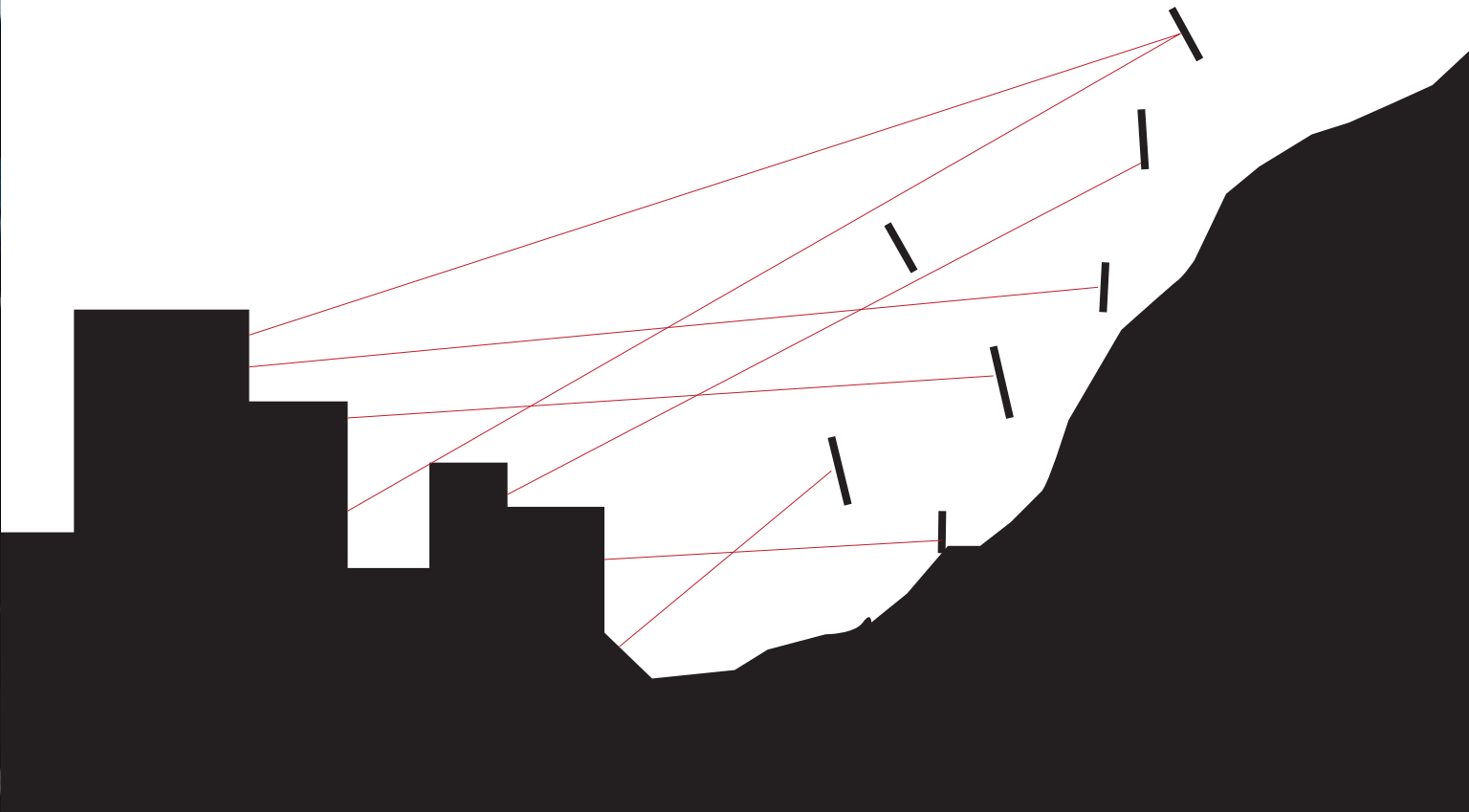


## PORTRIATS OF THE WIVES OF VETERANS

J.R

RIO

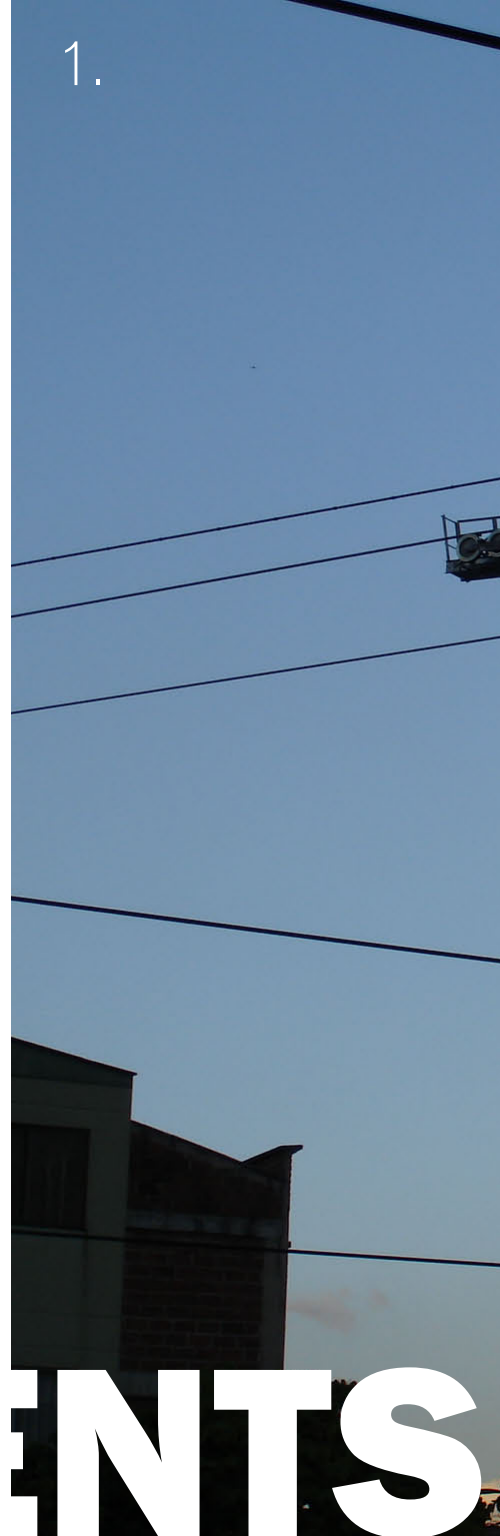
Much like the Favela painting project, J.r attempts to create a visual identity amongst the shanty towns of Rio. He is known for his large portraitures throughout the world. In Rio his goal was to pay homage to the wives of the fallen soldiers (veterans). The goal was to visually display the inhabitants of the favelas to the rest of the city.



2d.



1.



**PRECEDENTS**





# 1. MetroCable



# 2. Parque Biblioteca

**2a.** PRESBITERO JOSE ARROYAVE RESTREPO

**2b.** LEON DE GRIEFF

**2c.** TOMAS CARRASQUILLA

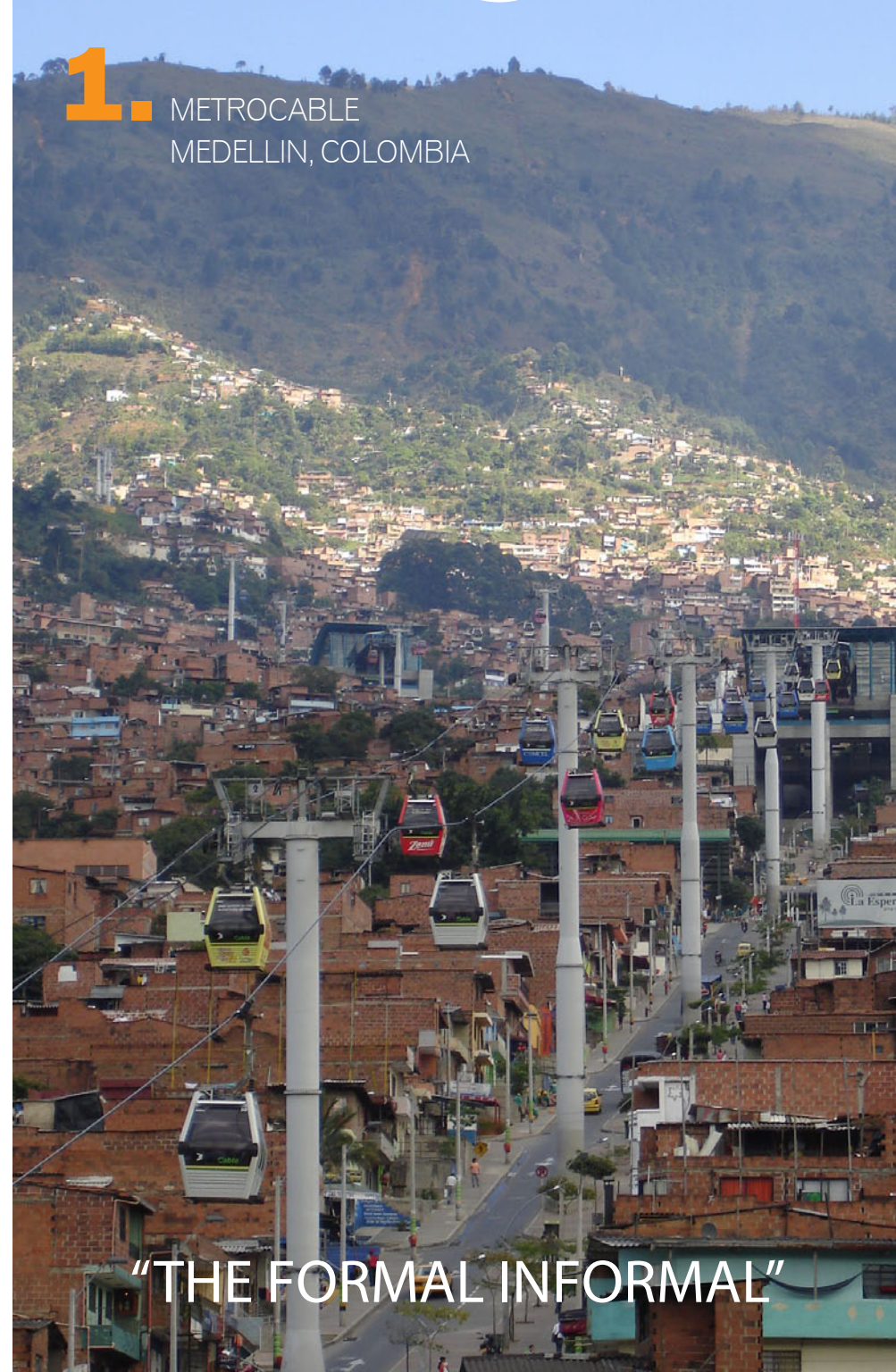
**2d.** ESPANA

**2e.** BELEN

# 3. Biblioteca y Parque de Lectura

# 4. Dionisio González

**1.** METROCABLE  
MEDELLIN, COLOMBIA



## INFRASTRUCTURE

The Metro Cable in Colombia is a relatively new project which has been highly effective in providing infrastructure to some of the poorest slums in Medellín. It's a large urban scaled project which consists of small "people movers" hovering over the city. These new transportation systems have provided a much needed form of accessibility to a community built up on informality.

What is even more fascinating are the social interventions scattered throughout the city connected by the rail which are meant to act as "community hubs". The architects viewed the train stations as spaces of urban reactivation and social integration. Instead of placing typical stations, they introduced programs such as gyms, libraries, learning centers, and major outdoor public spaces etc.

The architects were also viewing the shanty towns, not as indi-

"THE FORMAL INFORMAL"



# as INTERVENTION

vidual homes, but rather one large “home” engulfing the mountain. With the lack of proper streets and sidewalks, the metro cable provided an elevator to the public. One resident stated that it used to take her 2 hours to go to and from home daily, whereas now she commutes a mere 30 minutes.

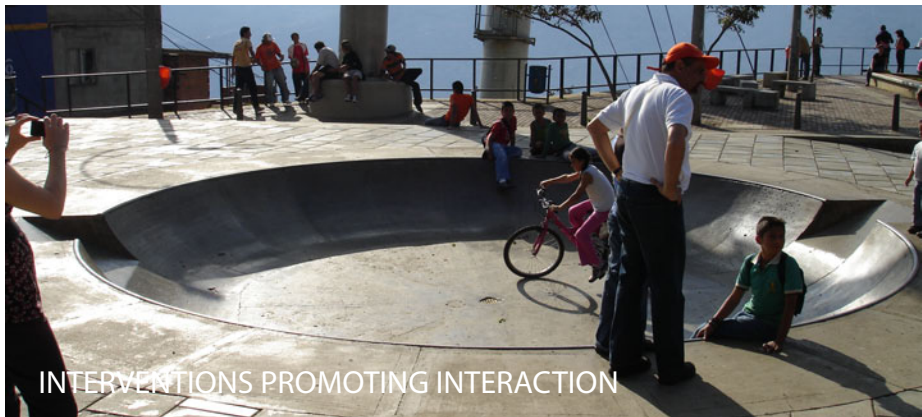
Metro Cable not only provides this larger form of infrastructure, but also small interventions scattered throughout the city. The insertion of bridges has helped in mending the gap between opposing neighborhoods. Smaller scale streets have been placed throughout the city creating a network of paths which was lacking in these hillside regions. What has become some of the most popular areas in the project are the small spaces stimulating social interaction.



BRIDGES AS UNIFICATION



INSERTION OF PATHWAYS

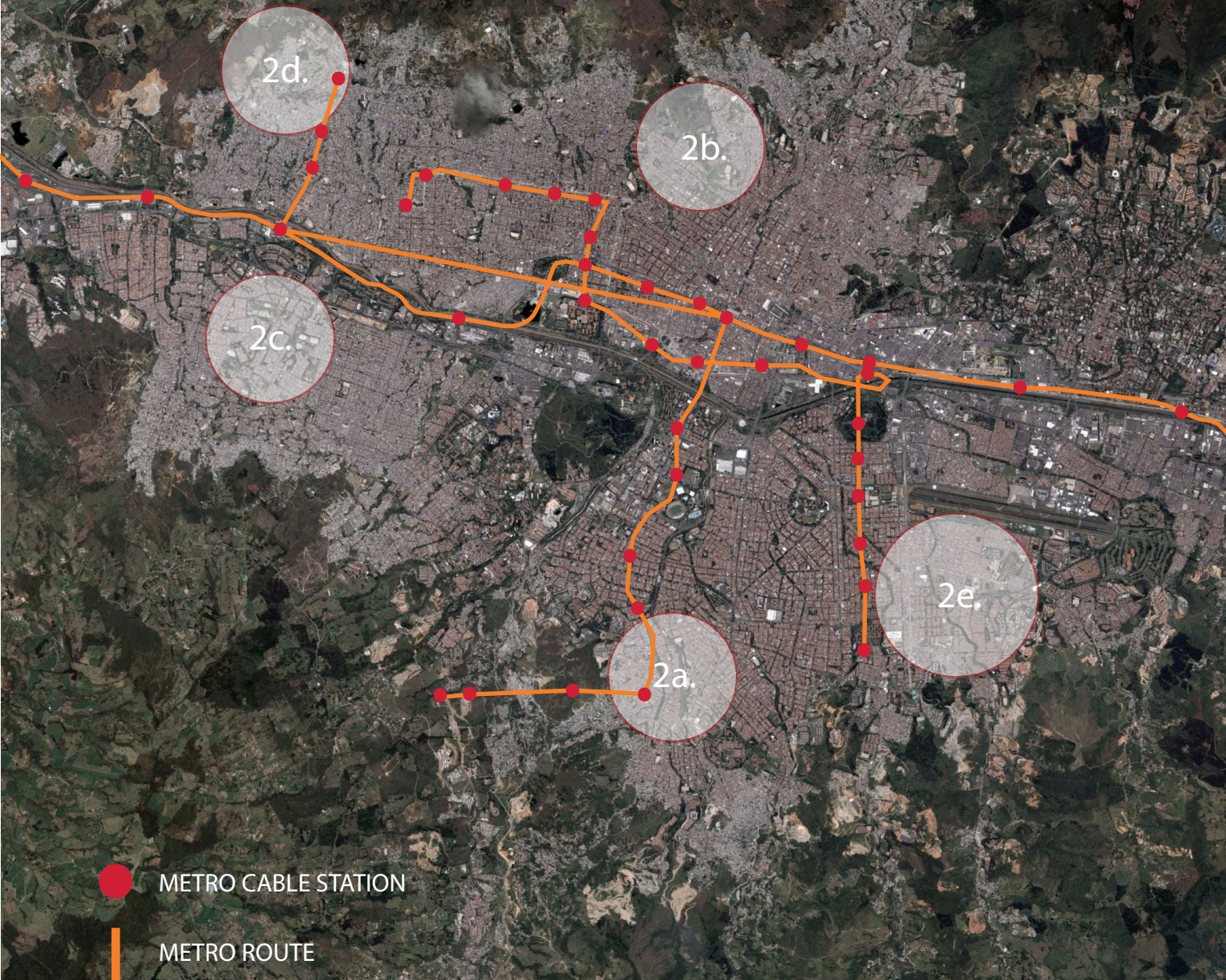


INTERVENTIONS PROMOTING INTERACTION

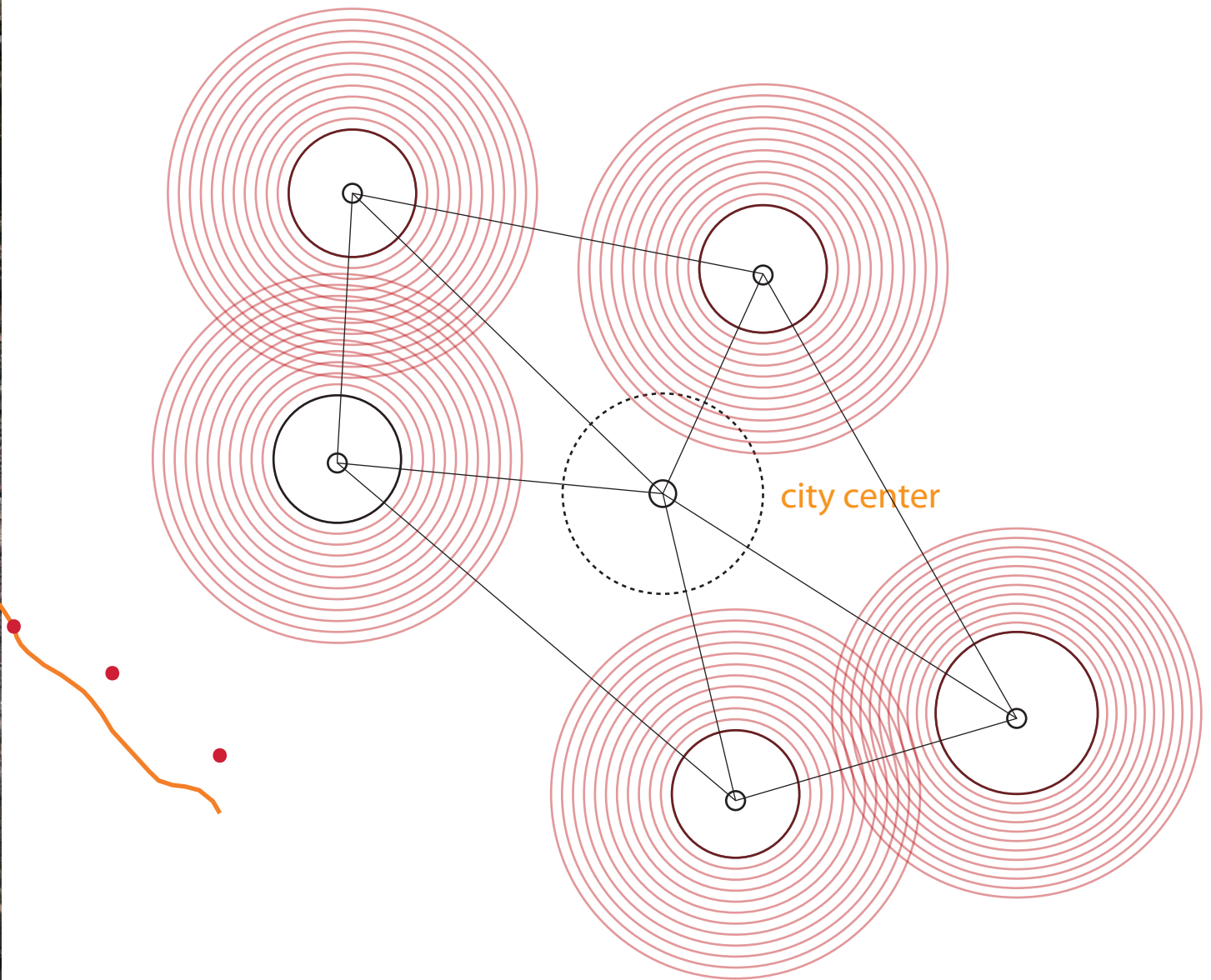


# 2.

## METRO CABLE + PARQUE BIBLIOTECA MEDELLIN, COLOMBIA



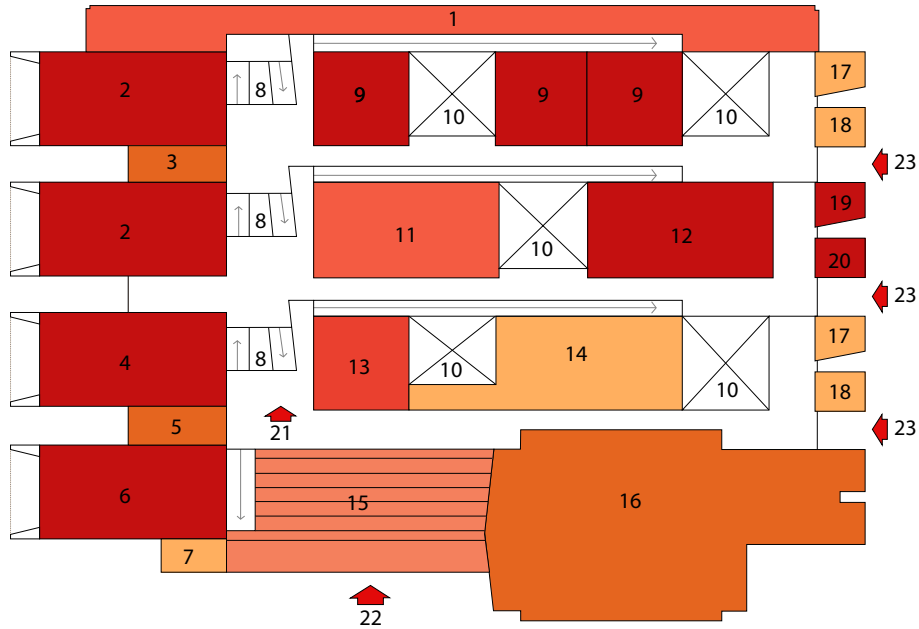




The strategic placement the libraries on the outskirts of the city and in the center of the current slums promotes a connection and interaction between the city the surrounding slums. These complexes also create a secondary connection between the different slums and connect to the idea of self betterment within the community with the literal injection of educational facilities/places of higher knowledge .

2a.

PRESBITERO JOSE ARROYAVE RESTREPO  
JAVIER VERA LONDONO



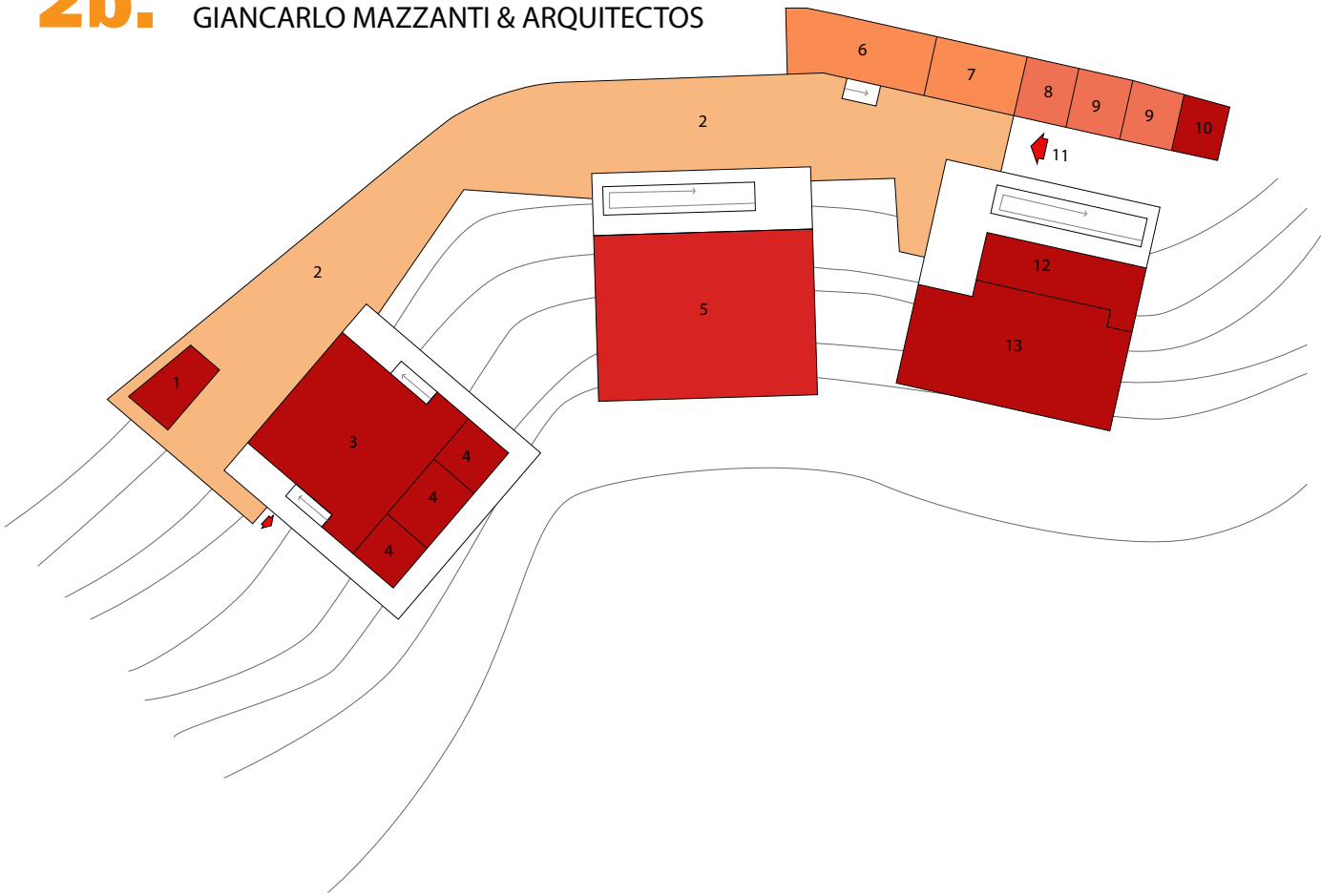
- 1 READING GALLERY
- 2 INTERNET ROOM
- 3 SERVER
- 4 BOOK DROP AND LENDING COUNTER
- 5 PHOTOCOPIES
- 6 MULTIPURPOSE ROOM
- 7 RECEPTION
- 8 STAIRS
- 9 READING ROOM
- 10 VOID OVER COURTYARD
- 11 CHILDREN'S READING ROOM
- 12 CLASSROOM
- 13 ROOM FOR THE BLIND
- 14 ADMINISTRATION
- 15 PLAZA
- 16 AUDITORIUM AND CHANGING ROOMS
- 17 STOTAGE
- 18 TOILETS
- 19 CHILDREN'S ROOM STORAGE
- 20 GIRLS TOILET
- 21 LIBRARY ENTRANCE
- 22 PLAZA ENTRANCE : MAIN ACCESS TO LIBRARY
- 23 LIBRARY ENTRANCE FROM STREET





2b.

LEON DE GRIEFF  
GIANCARLO MAZZANTI & ARQUITECTOS



- 1 CAFE
- 2 PLATFORM
- 3 AUDITORIUM
- 4 WORKSHOPS
- 5 ADULT'S LIBRARY
- 6 TOILETS
- 7 RECEPTION
- 8 SOCIAL SECURITY OFFICE
- 9 SHOPS
- 10 LOCAL COMMUNITY MEETING ROOM
- 11 MAIN ENTRANCE
- 12 MULTIPURPOSE ROOM
- 13 PLAYING ROOM





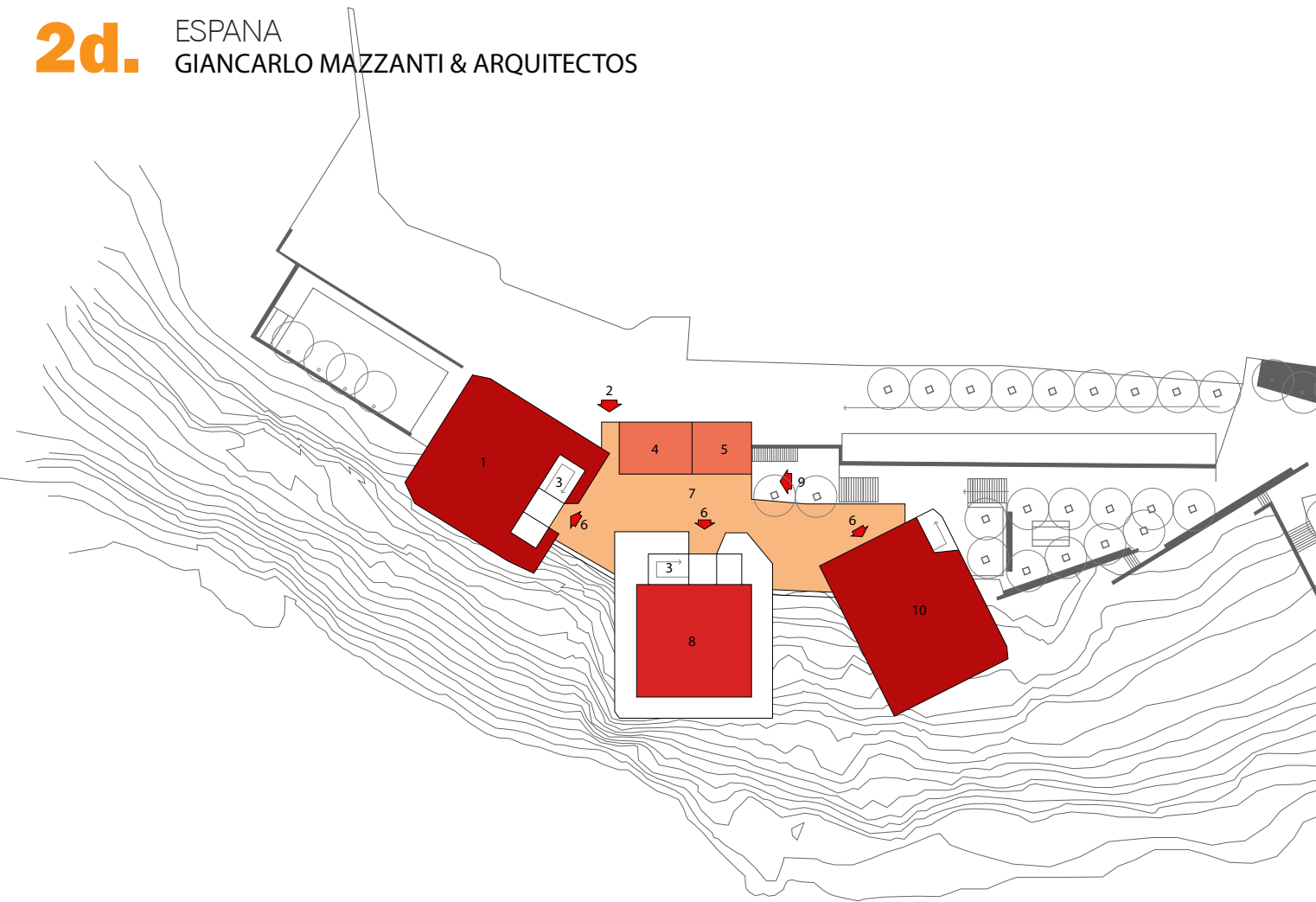
- 1 INTERNET ROOM
- 2 VOID OVER READING ROOM
- 3 PLAYING ROOM
- 4 TERRACE. CONNECTION TO W/ PUBLIC SPACE
- 5 SERVICE ENTRANCE
- 6 STAIRS
- 7 MAIN ENTRANCE
- 8 PEDESTRIAN WALKWAY
- 9 LIBRARY ENTRANCE FROM PEDESTRIAN WALKWAY
- 10 AUDITORIUM
- 11 SHOP
- 12 ENTERPRISES INCUBATOR
- 13 CLASSROOM
- 14 MULTIPURPOSE ROOM
- 15 AREA CENTER FOR COMPANIES DEVELOPMENT





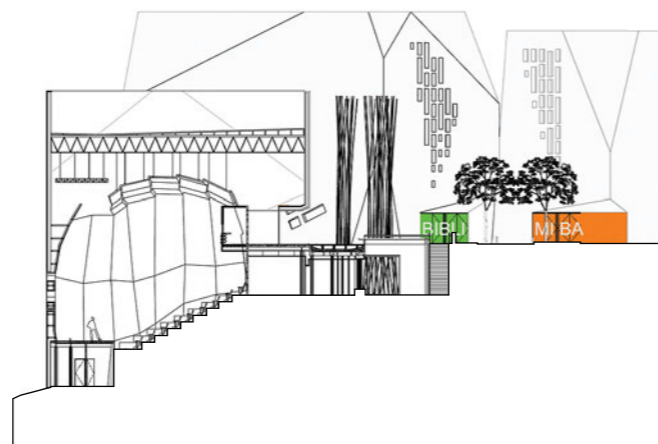
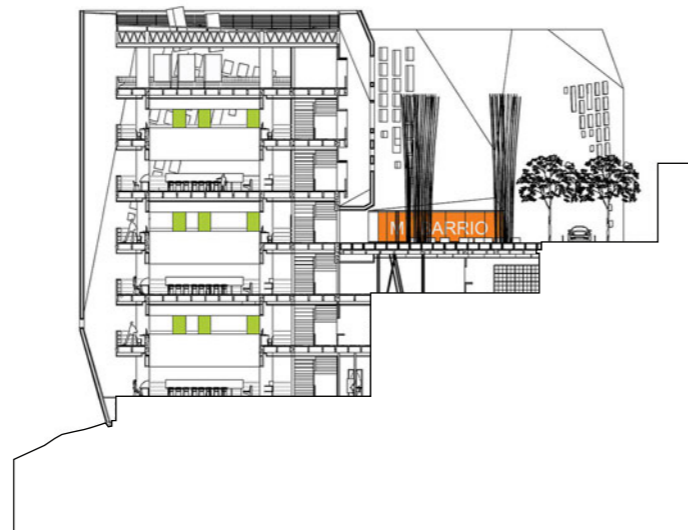
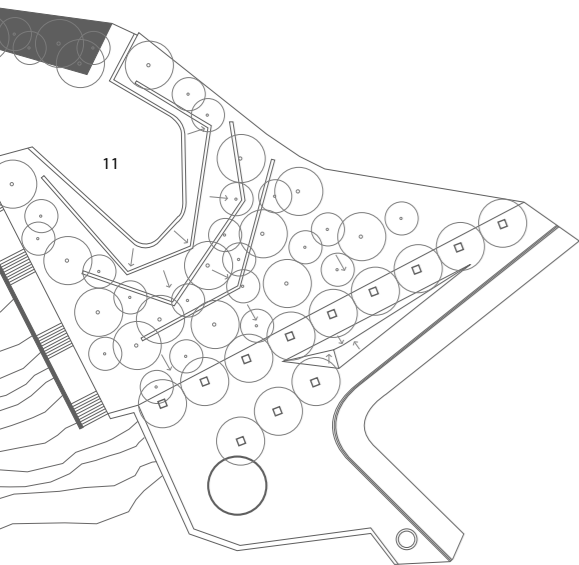
2d.

ESPAÑA  
GIANCARLO MAZZANTI & ARQUITECTOS



- 1 PLAYING ROOM
- 2 MAIN ENTRANCE
- 3 STAIRS
- 4 TOILETS
- 5 RECEPTION
- 6 ENTRANCES
- 7 PLATFORM
- 8 YOUTH LIBRARY
- 9 LIBRARY ENTRANCE FROM THE PARK
- 10 AUDITORIUM
- 11 PARQUE





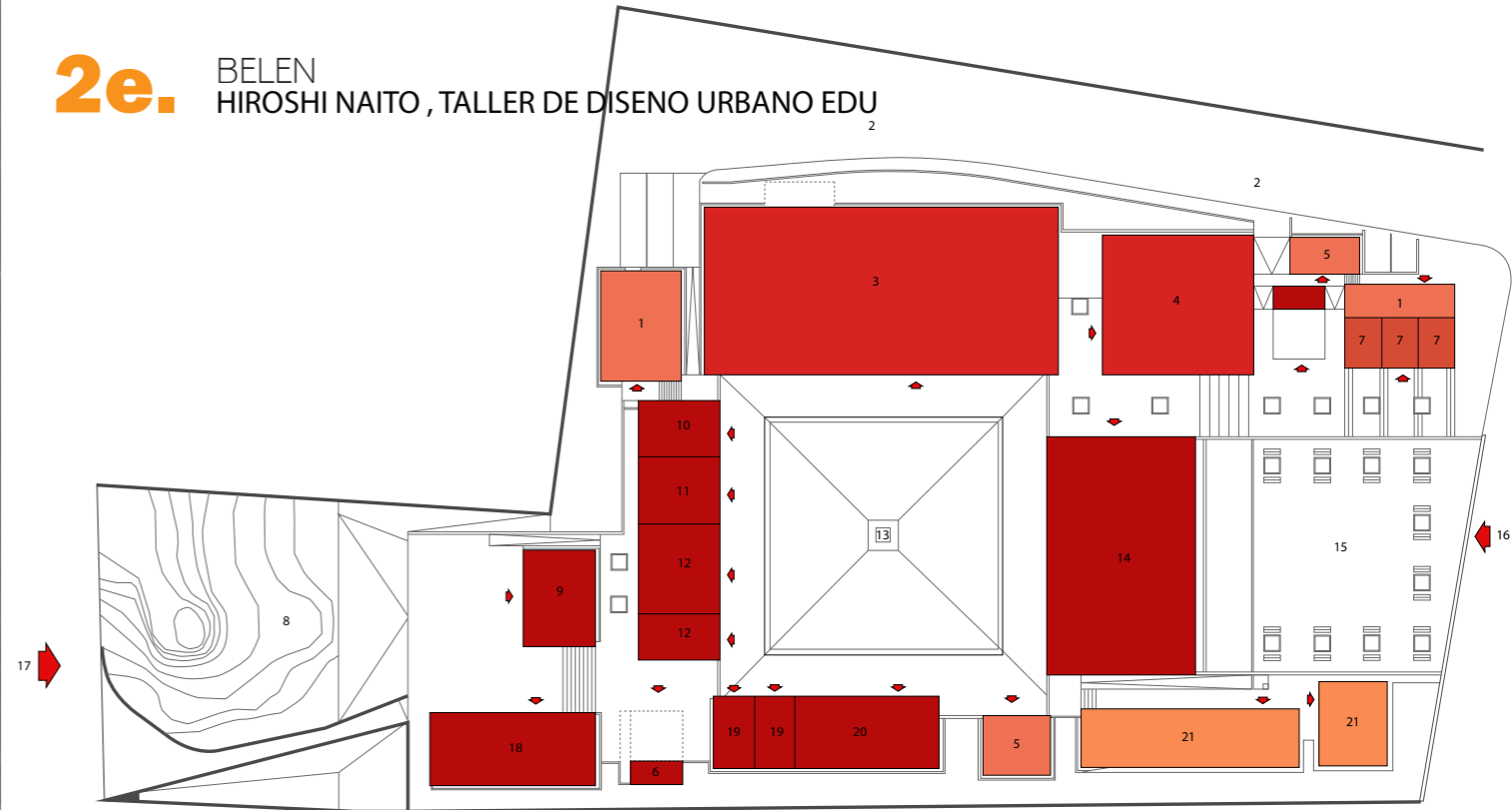
The building is designed to aesthetically resemble the rugged mountains on which it sits on. Not only do these adapted shape help in the shaping of the program but they also create a soft transition from nature to building. Often times it is difficult to accomplish this in such a massive scale. The building also seems to follow, planometrically the informal organization of the shanty towns along the hillside. Its adaptive yet stark differences to its surroundings work successfully. The building is a great example of an architectural project which acts as a social merger.

This is one of the most well know "Shanty town" revitalization projects within Parque Biblioteca. It was intentionally placed in the heart of the slums and has successfully, acted as a form of re-cultivating the run down surroundings. Attached to the immense library is a large urban public park, which works well in bringing in the public as well as providing a much needed outdoor recreational space.





**2e.** BELEN  
HIROSHI NAITO , TALLER DE DISEÑO URBANO EDU

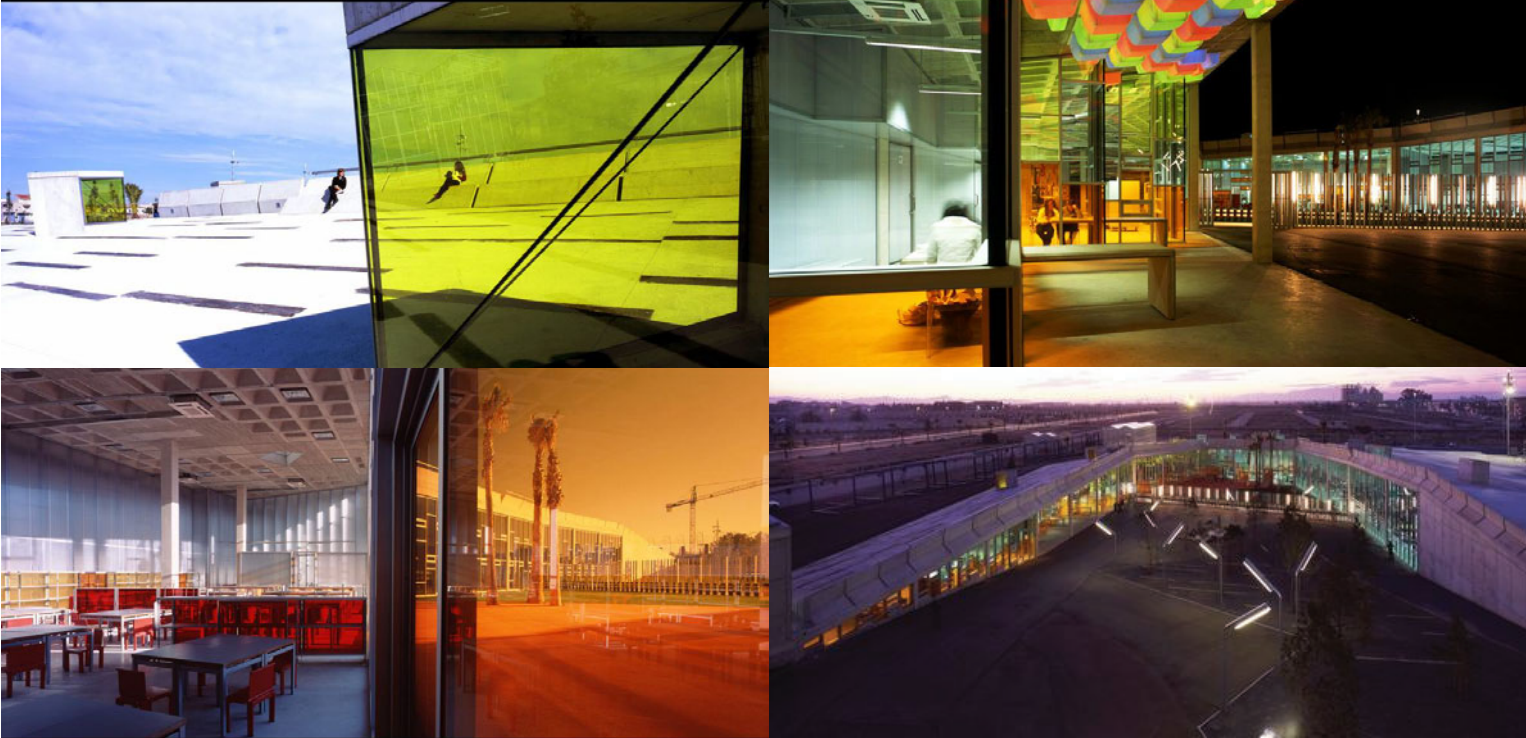


- 1 TECHNICAL ROOMS
- 2 PARKING
- 3 LIBRARY
- 4 CHILDREN'S ROOM
- 5 TOILETS
- 6 CAFE
- 7 SHOPS
- 8 GREEN HOUSE
- 9 MUSIC SCHOOL / AUDITORIUM
- 10 JAPANESE CULTURE ROOM
- 11 MULTIPURPOSE ROOM
- 12 MULTIPURPOSE HALL
- 13 WATER SQUARE
- 14 AUDITORIUM
- 15 PEOPLE'S SQUARE
- 16 ENTRANCE FROM 76TH STREET
- 17 ENTRANCE FROM 80TH STREET
- 18 MUSIC SCHOOL
- 19 CLASSROOM
- 20 EXHIBITION ROOM
- 21 AREA CENTER FOR COMPANIES DEVELOPMENT

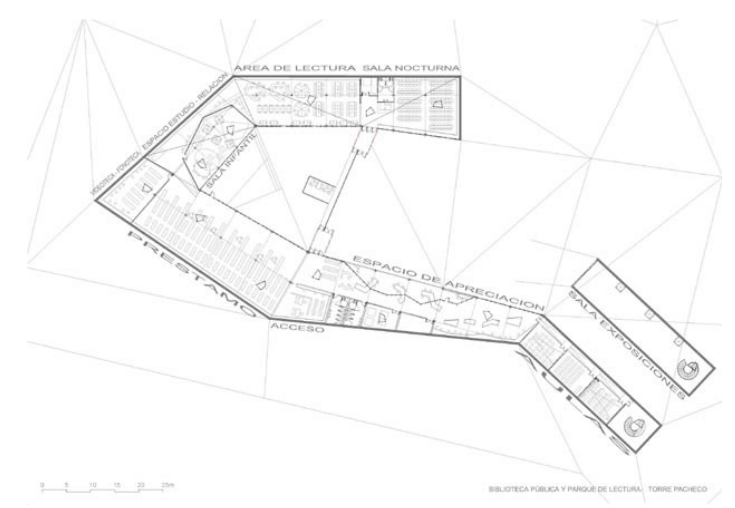
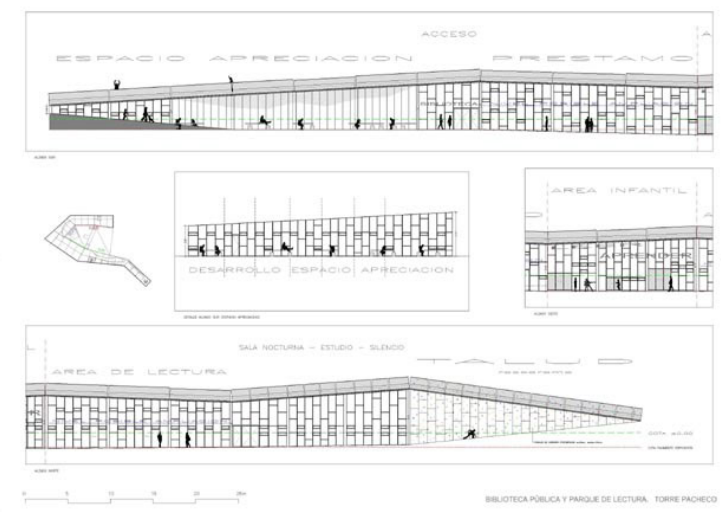








The project speculates new ways in reading through the use of “multifunctionality.” This different approach to programming a library creates a variation of overlapping program such as an outdoor reading patio, a night study area, and the addition of lecture halls to the usual reading rooms. These areas are viewed as ways of promoting the city’s cultural opportunities through interaction. This approach is also meant to approve aesthetically the surroundings with the use of outdoor public space. These spaces are seen as a way of “blurring the limits between park and building.” Aside from the promotion of reading, the project attempts to break down the barrier between generations, often found in public spaces. The glass façade literally represents a blurring of the age groups. The adults, most commonly found indoors will share a visual connection to the youth, which in this case would typically be outdoors.





# 3.

## BIBLIOTECA PUBLICA Y PARQUE DI LECTURA

MARTIN LE JARRAGA

Torre Pacheco, Murcia, Spain 2007

Town population — 29,244

Density 154 inhab/km

Urban context

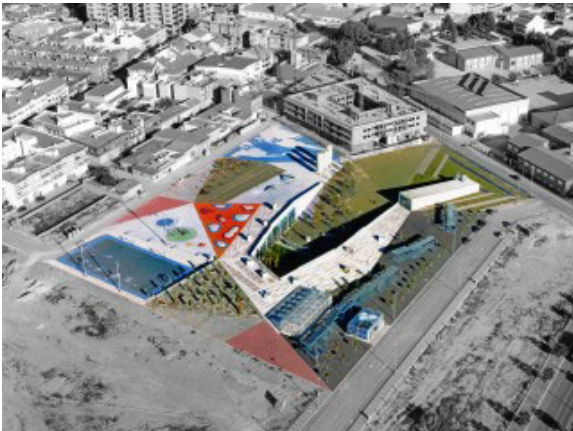
Publically funded

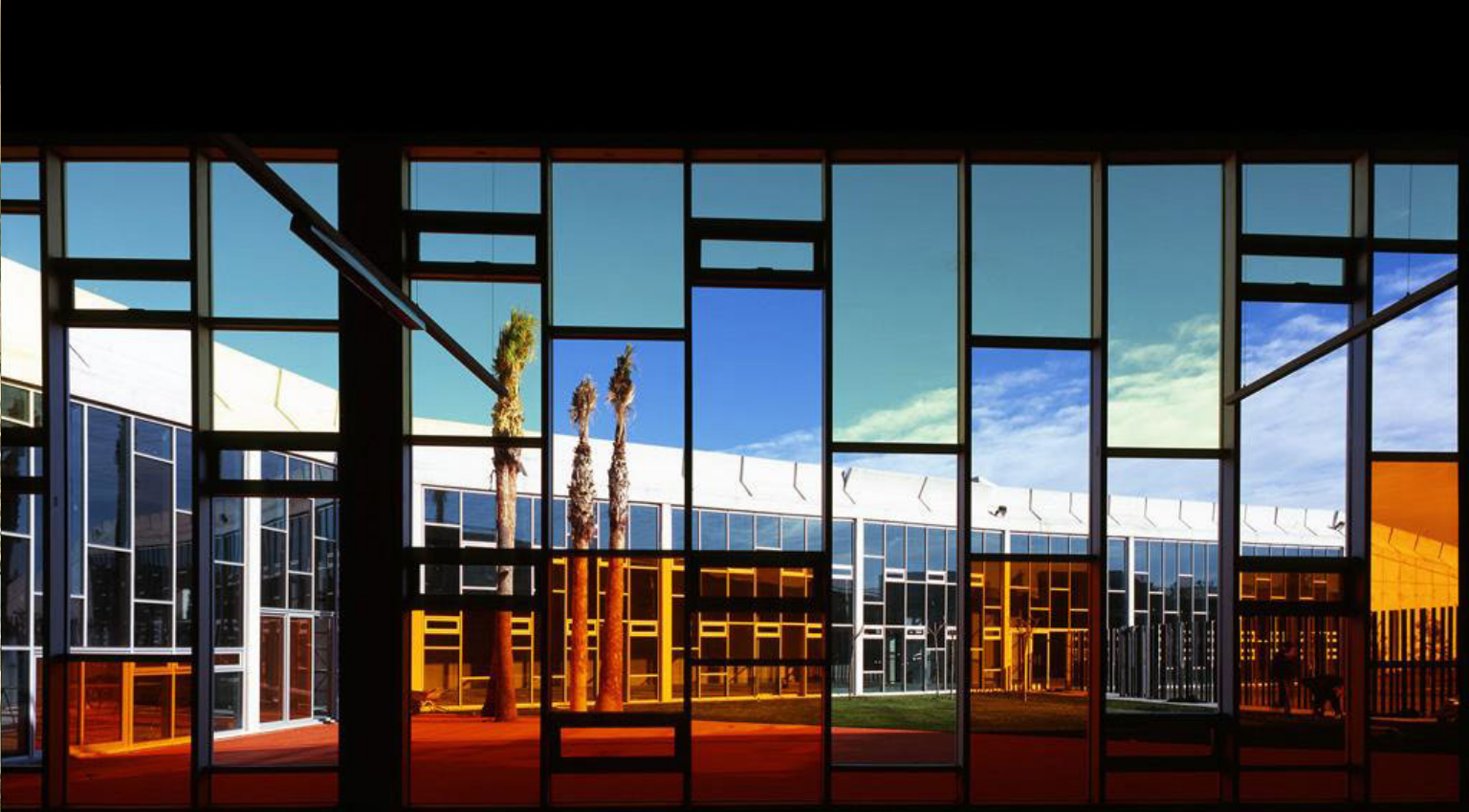
The Library is located in the region of Murcia, Spain. The town is currently undergoing an uncontrollable urban planning process which is seen to soon exhaust the landscape and its resources. The project is located in the historic district, containing a strategic growth. The design of the project is meant to offer an intervention to the city with conforms to the idea of an open urban public space.

The building itself is organized to fit into the landscape. It has one floor which is semi underground. It appears as though it is clutching the landscape. The spaces are joined by a series of ramps. The main interior program consists of classes, conference rooms, study and reading areas, and an exhibition hall. The building is designed using only one level. This idea is based off of the concern for accessibility and the idea of continuity of spaces. The architect took into consideration the expanding population and created the one level interior space to conform to the idea of change. The high ceiling levels allow for the addition of spaces above if needed. All the spaces connect to a central courtyard and are arranged to take advantage of day lighting with the insertion of large glass walls.

What can be considered one of its most interesting spaces actually is located outdoors, on the roof. This outdoor park consists of a patio for reading, sports courts, slides intended for sliding down the building's roof, colored dunes, and several garden areas.

Color is used as a binding element throughout the project. Different colors are use on all materials, whether real or artificial. This concept provides coherence on the diverse and complex landscape. In the interior, the use of tiling and paneling was also viewed as a form connecting to the exterior.







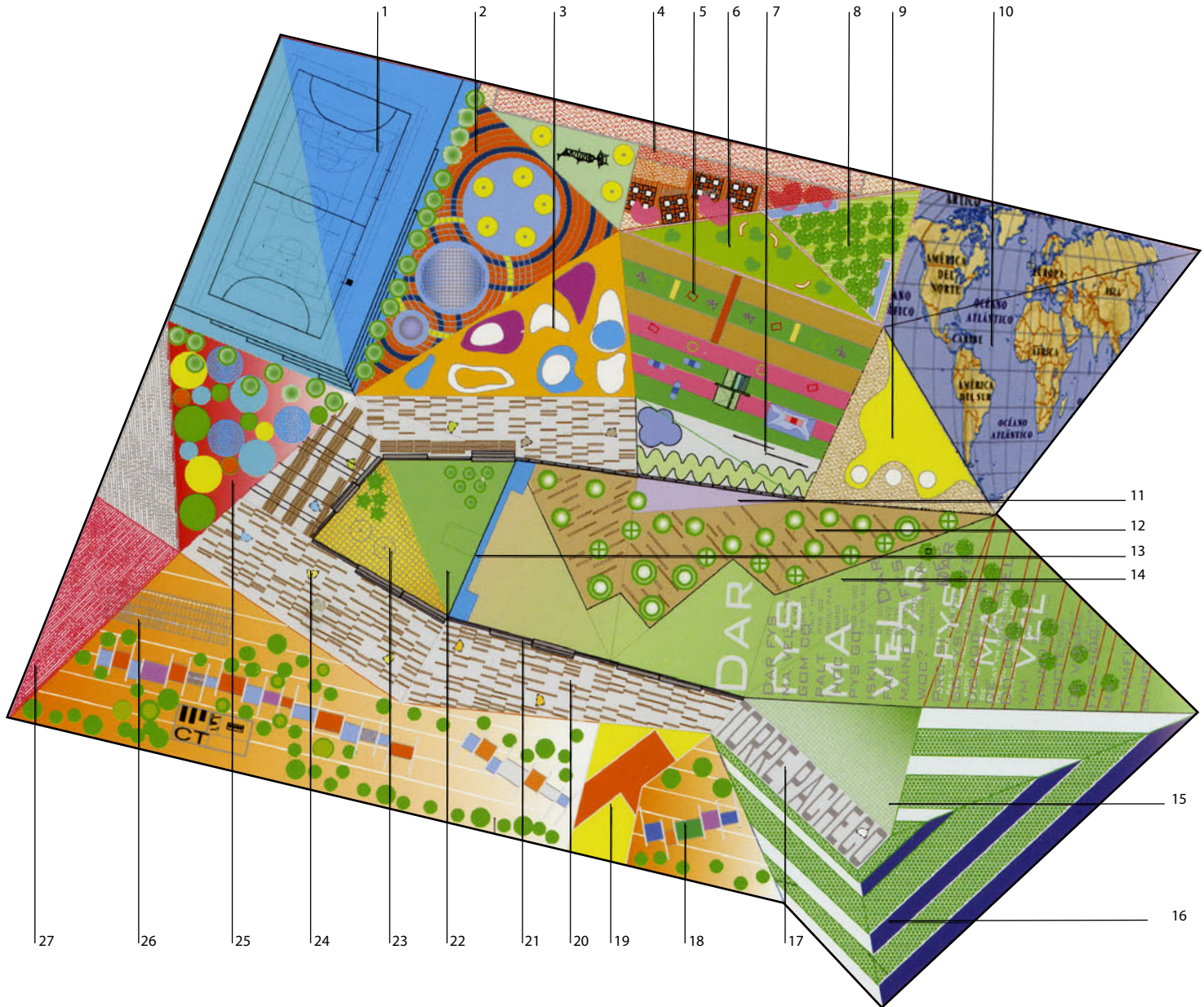
# Urban & Social context



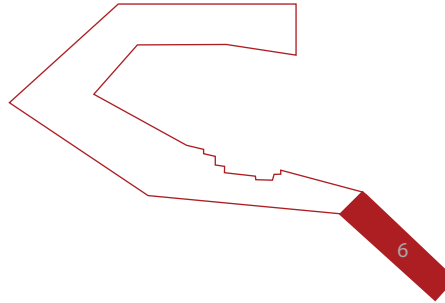
The insertion of the project within its context allows for it to function more than a library. It provides opportunities for community engagement and acts as a major piece of architecture within the fabric of the small town. The library now acts a piece of social infrastructure and a space promoting the exchange of activity and experience.



# ROOF CONDITION

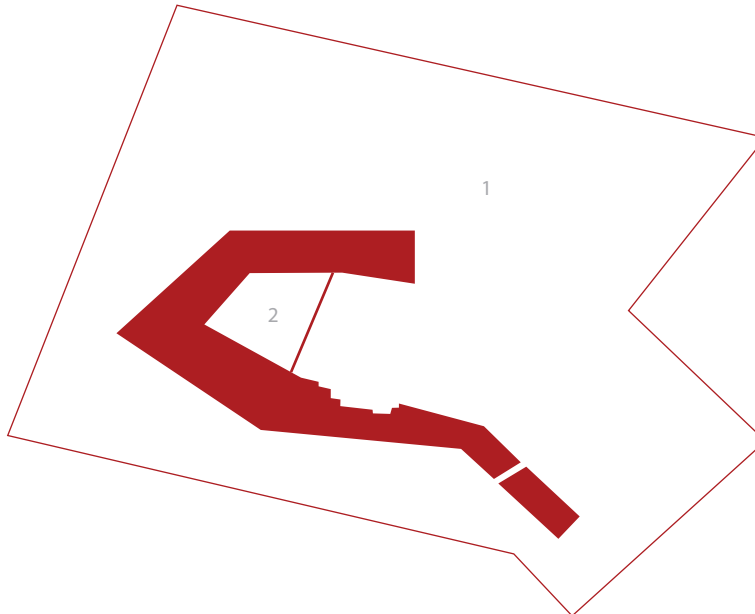
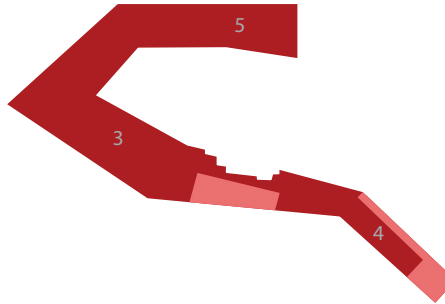


# PROGRAMMATIC DISTRIBUTION



- 1 SPORTS COURTS
- 2 FOUNTIAN - SMALL CHILDREN'S PLAYGROUND
- 3 DUNES
- 4 TEEN'S PLAYGROUND
- 5 ADULT'S PLAYGROUND
- 6 GARDENS
- 7 SKATING TRACK
- 8 INSIDE SPACES BELOW GRADE
- 9 PLAYGROUND - TANKS
- 10 LEARNING GAMES - MAPS
- 11 CONCERT'S AREA (RUBBER)
- 12 FOREST
- 13 ENTRANCE ALLEY
- 14 MAIN PARK ENTRANCE
- 15 READING PARK
- 16 MOSAIC TOPOGRAPHY
- 17 ART GALLEY ROOF
- 18 PERGOLA (SHADOW)
- 19 ART GALLERY ENTRANCE
- 20 DEATING PARAPETS
- 21 LIBRARY ROOF
- 22 BICYCLE PARKING
- 23 READING COURT
- 24 CHILDREN'S READING COURT
- 25 AROMATIC PLANTS
- 26 SKYLIGHTS
- 27 WINTER GARDENS
- 28 WINTER GARDEN ENTRANCE

- 1 PARQUE
- 2 READING COURTYARD
- 3 LIBRARY
- 4 CLASSROOMS
- 5 EXHIBITION HALL
- 6 NIGHT STUDY ROOMS







# 3. STUDIES OF RIO FAVELAS DIONISIO GONZALEZ

Rio de Janeiro, Brazil

Series of montages

The city of Rio in the wake of the military "Shock Troops" is undergoing a demolition of infrastructure resulting in the excavation of the shanty town condition. The government proposes the Cingapura Project, an attempt to replace these existing communities with vertical habitats.

Dionisio stives for an alternative in the want to preserve these regions. His depictions are proposals for a radical restructuring dealing with the idea of recycling and "starting from the pre-existing fabric."



"restructuring of the constructability...improving precarious conditions of habitability."



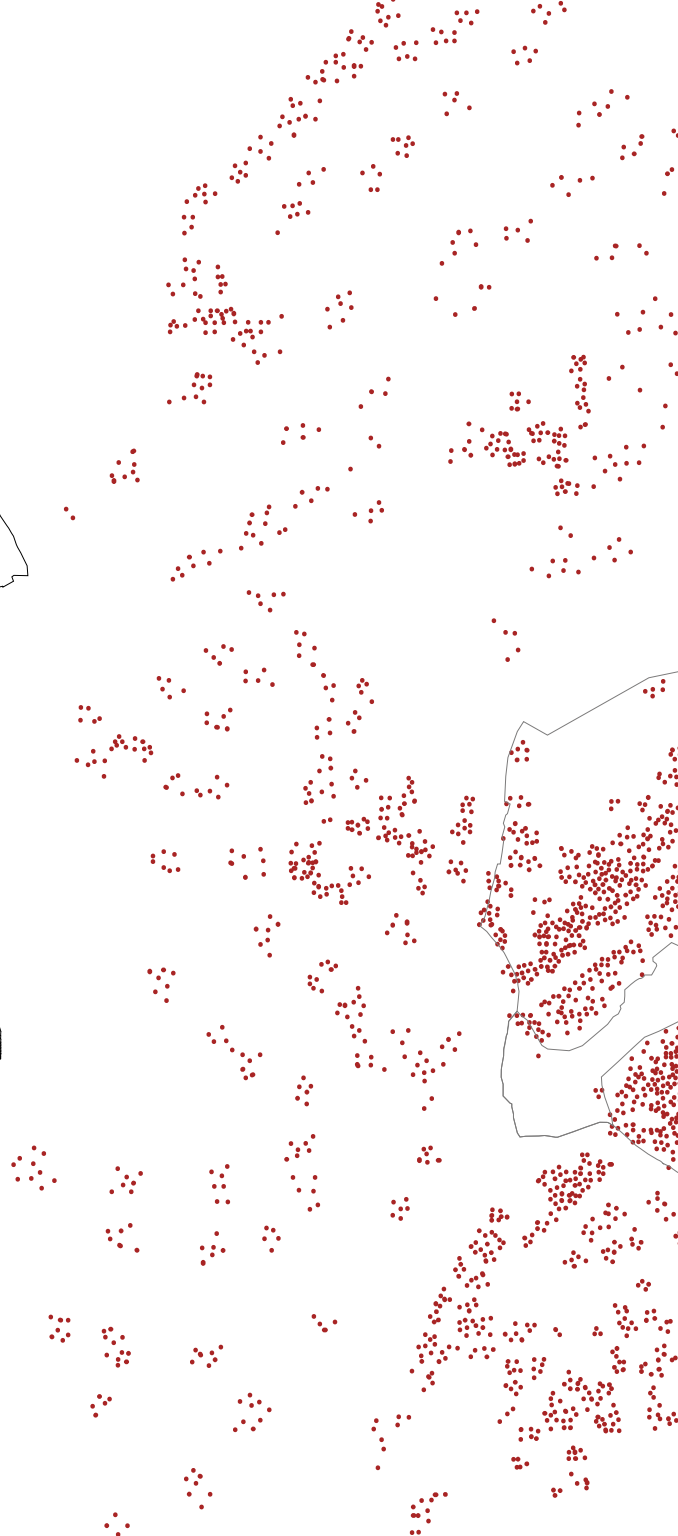
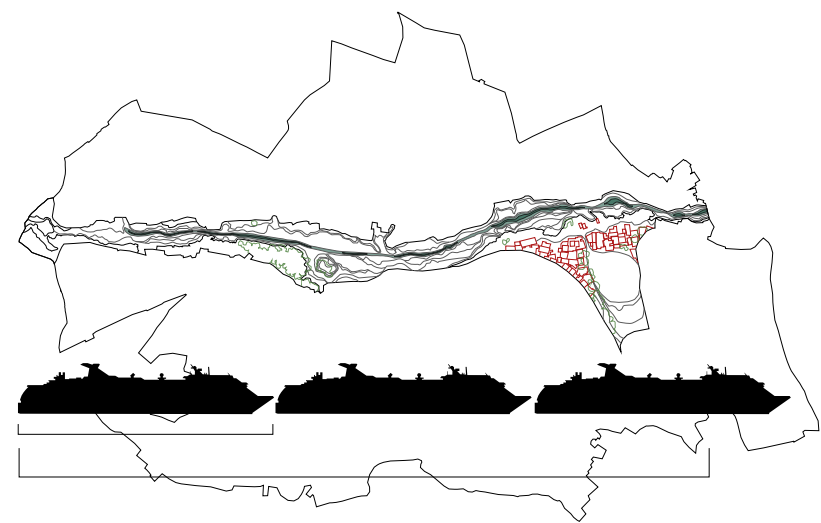
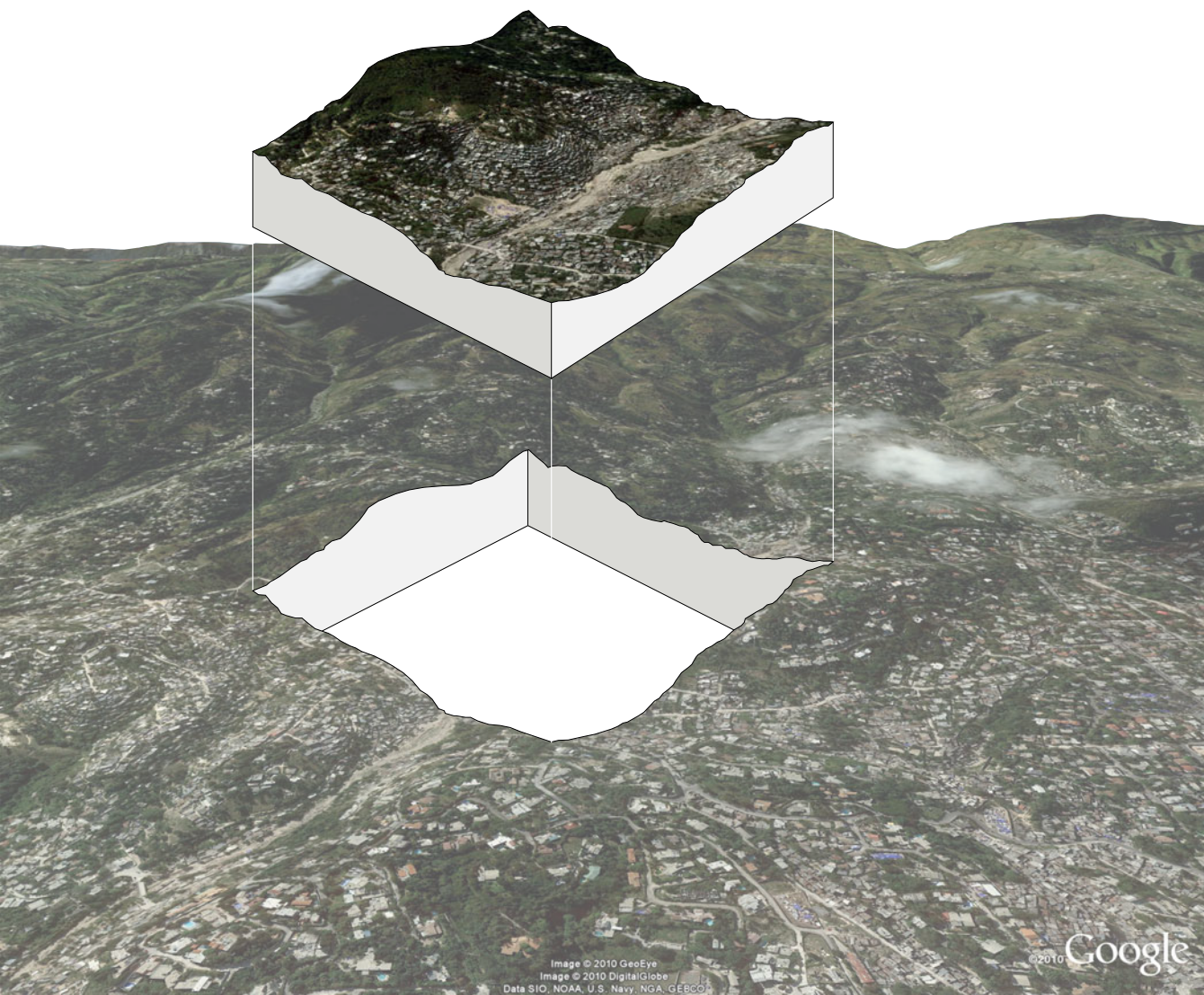


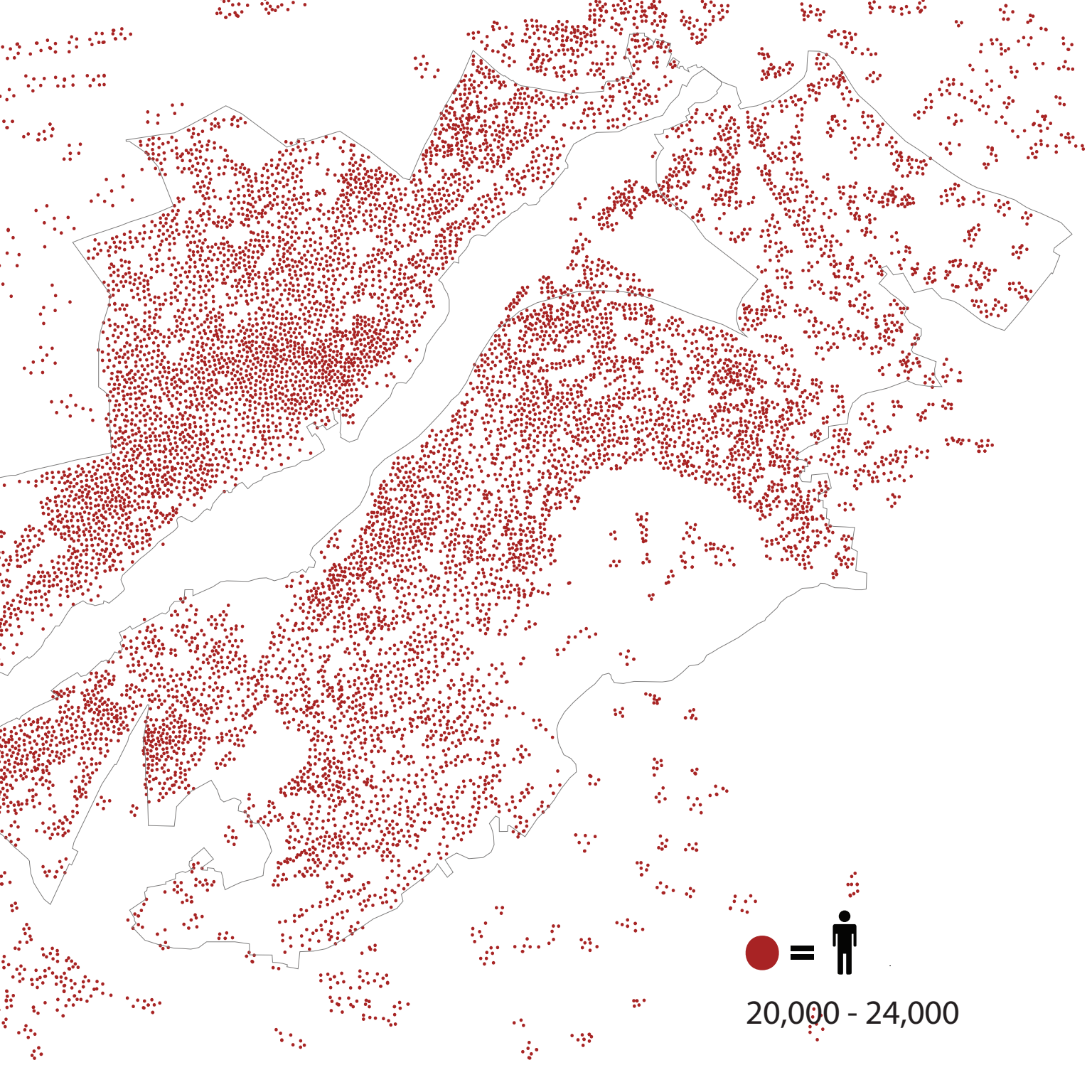
**SITE**






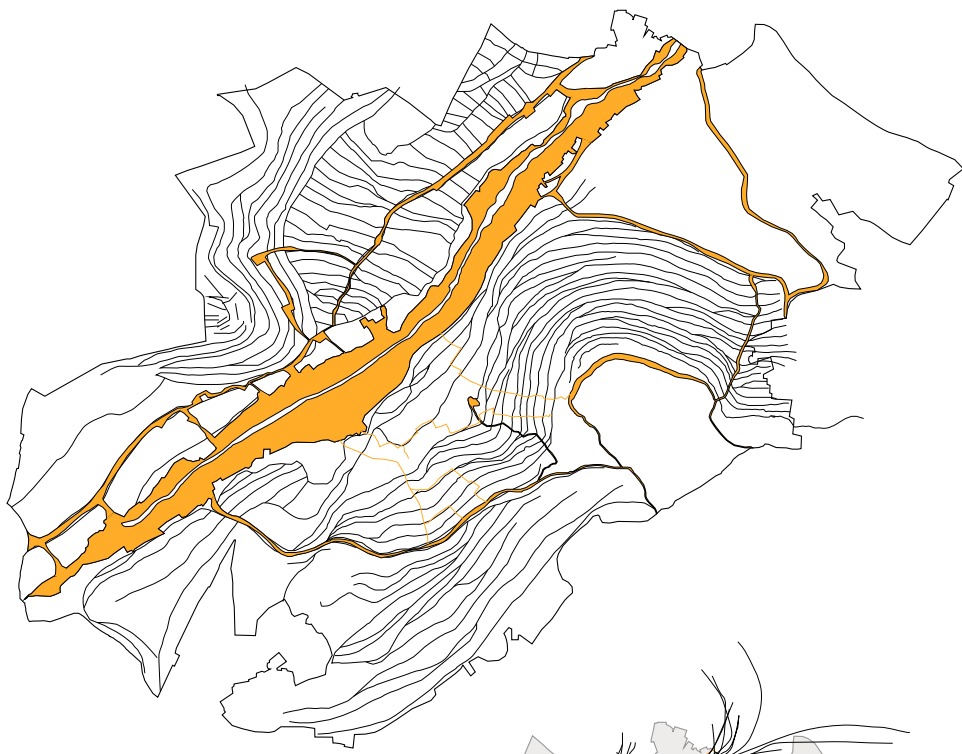




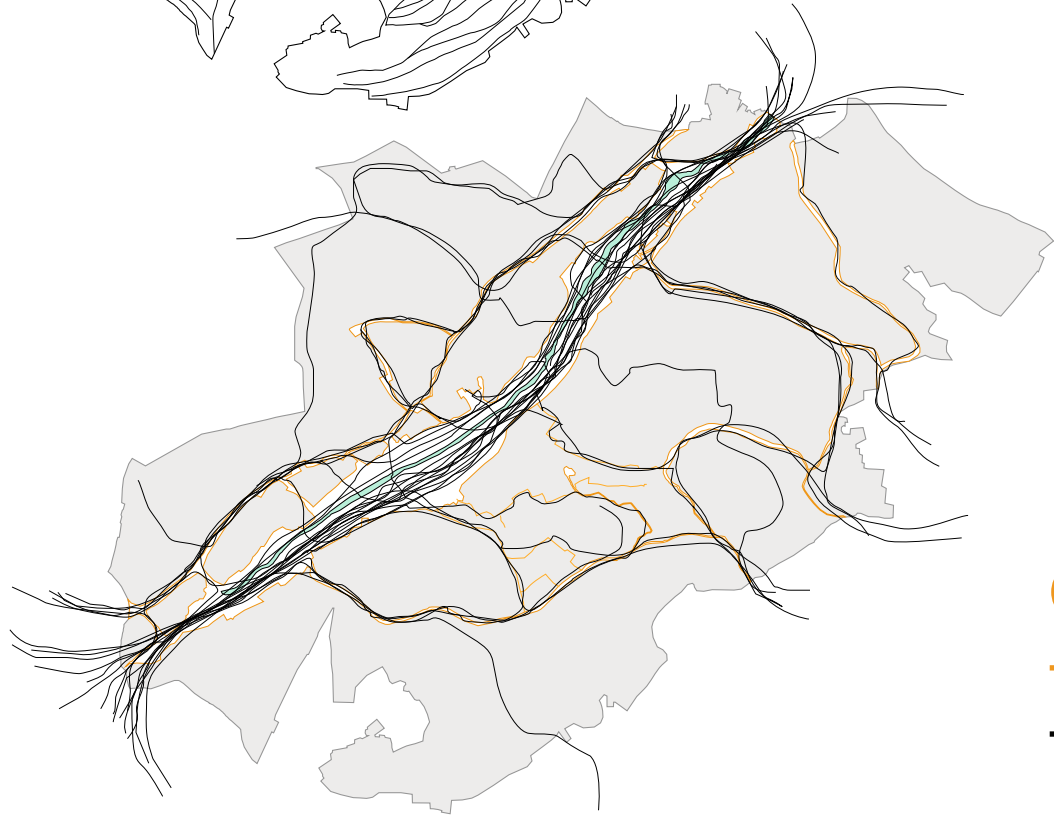


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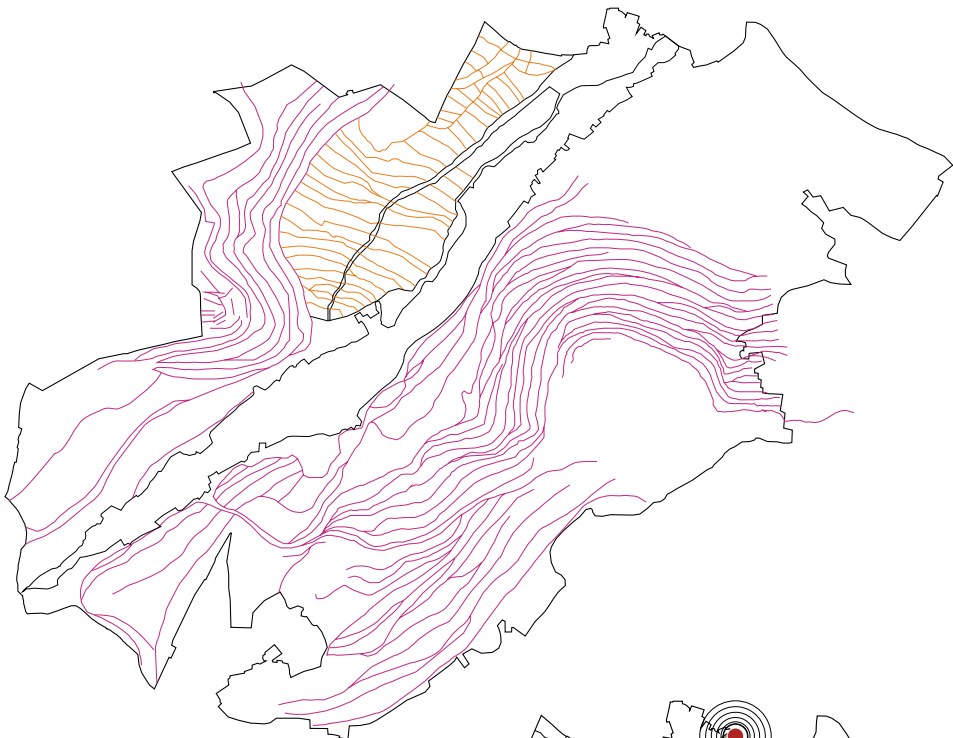




- MAIN PEDESTRIAN PATHS
- SECONDARY PEDESTRIAN PATHS
- SITE LIMITS
- DWELLING ARRANGEMENTS

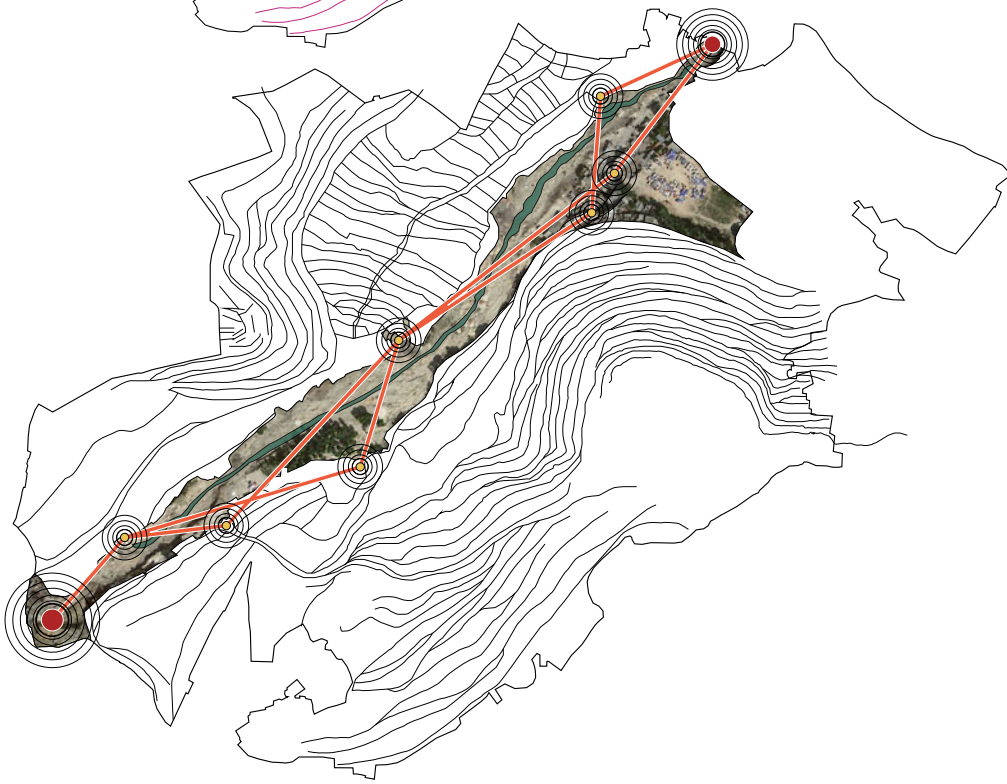


- MAIN PEDESTRIAN PATHS
- SECONDARY PEDESTRIAN PATHS
- PEDESTRIAN FLOW



HOUSING ARRANGEMENT  
BASED ON TOPOGRAPHY

HOUSING ARRANGEMENT  
BASED ON INFORMAL STRIPS

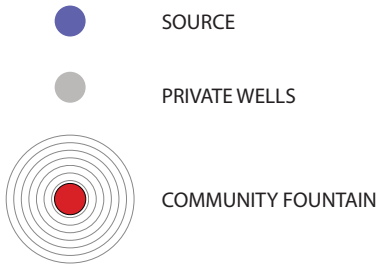


MAJOR ENT/EXIT TO SITE

ENT/EXT WITHIN SITE

CONNECTIONS FORMED

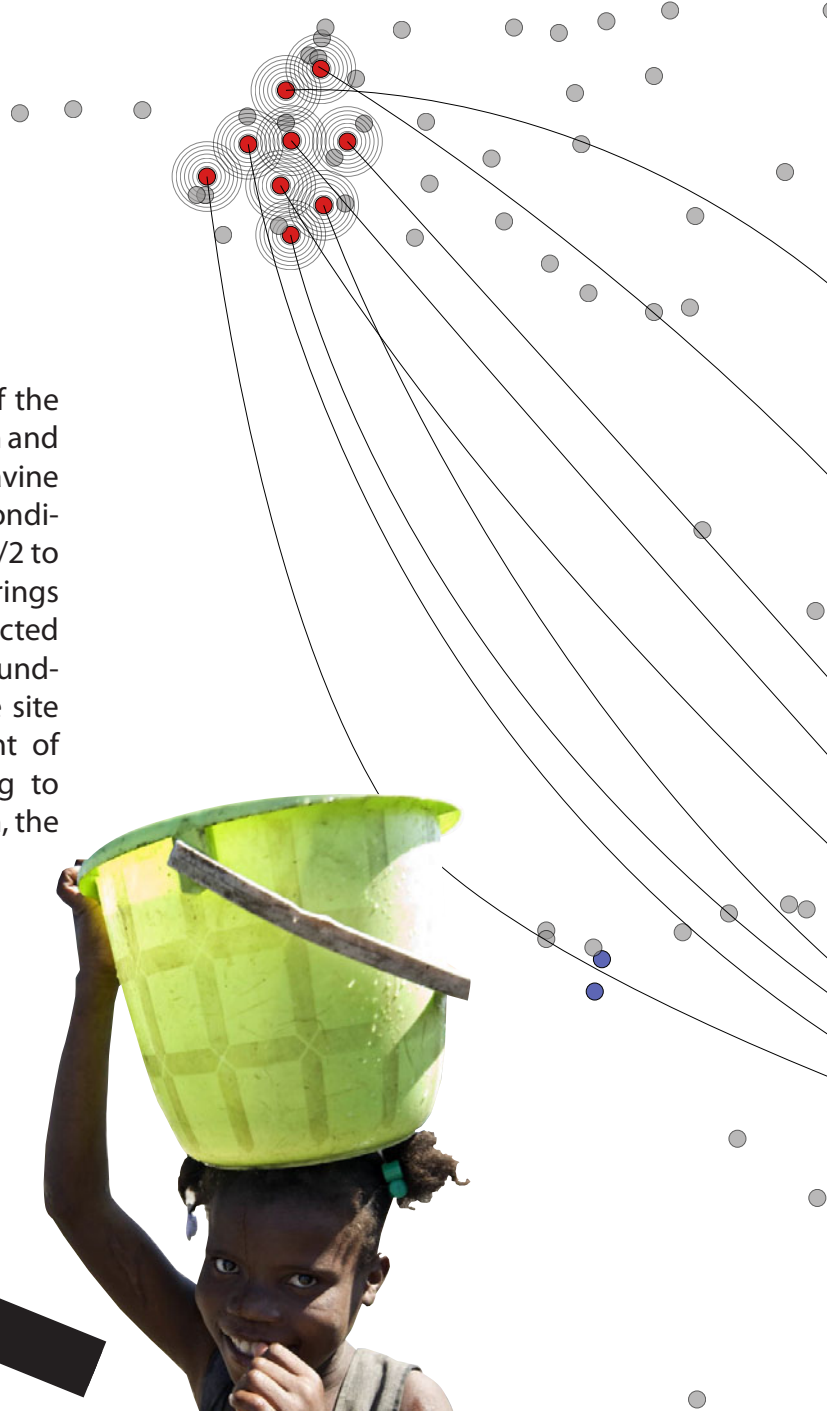
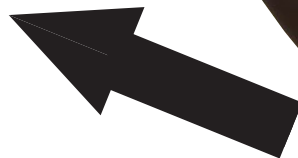


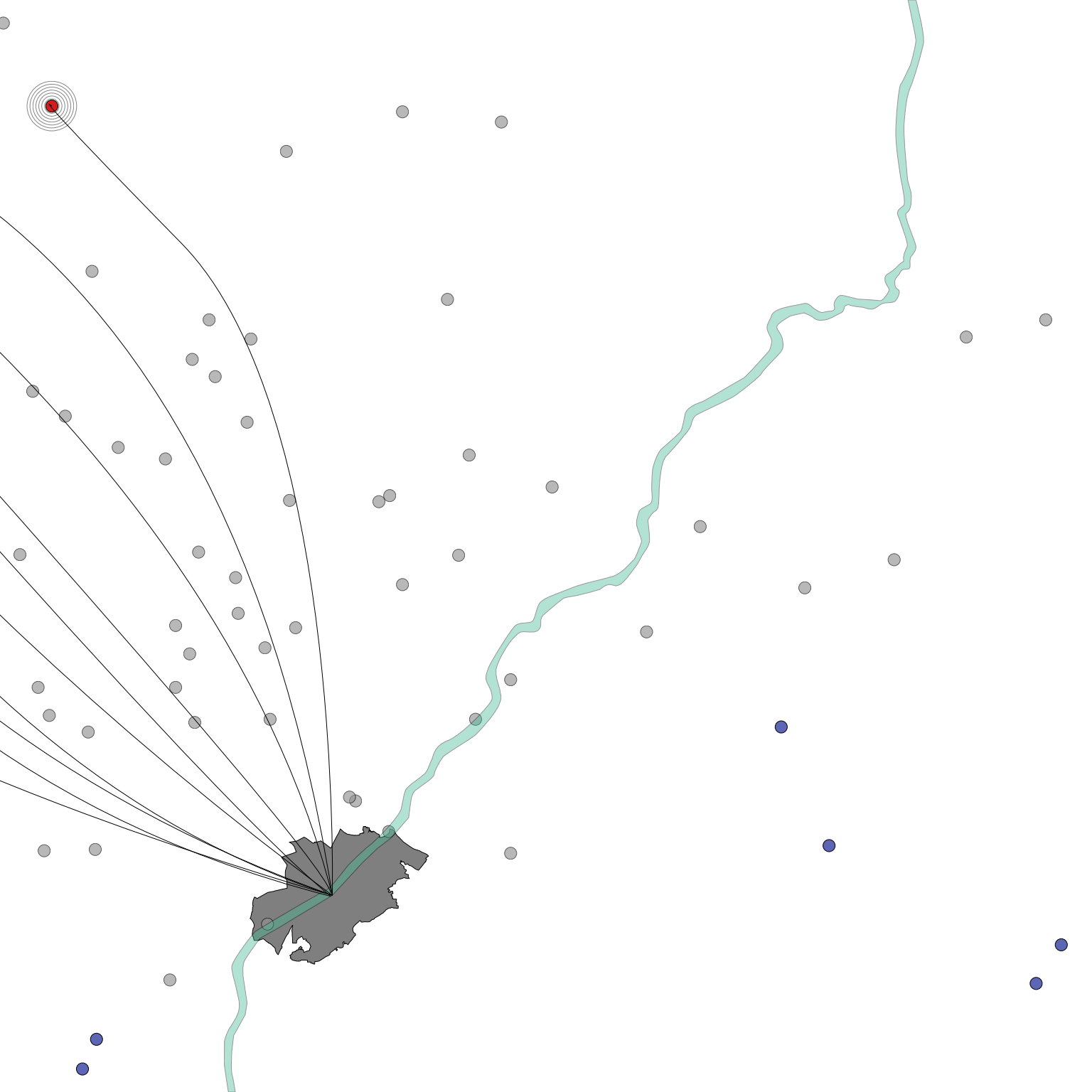


The placement of the site on the outskirts of the city has created the problem of disconnection and accessibility to water. Though the site has a ravine which can be used as a source, its current condition forces the inhabitants to travel either 2-1/2 to 3 miles daily to community fountains. This brings up the issue of proximity. How can the neglected ravine be reformed to provide for its surroundings. Oddly enough the region between the site and the public fountain has a vast amount of private wells and several sources providing to Petion-Ville, but they neglect the shanty town, the area in need.

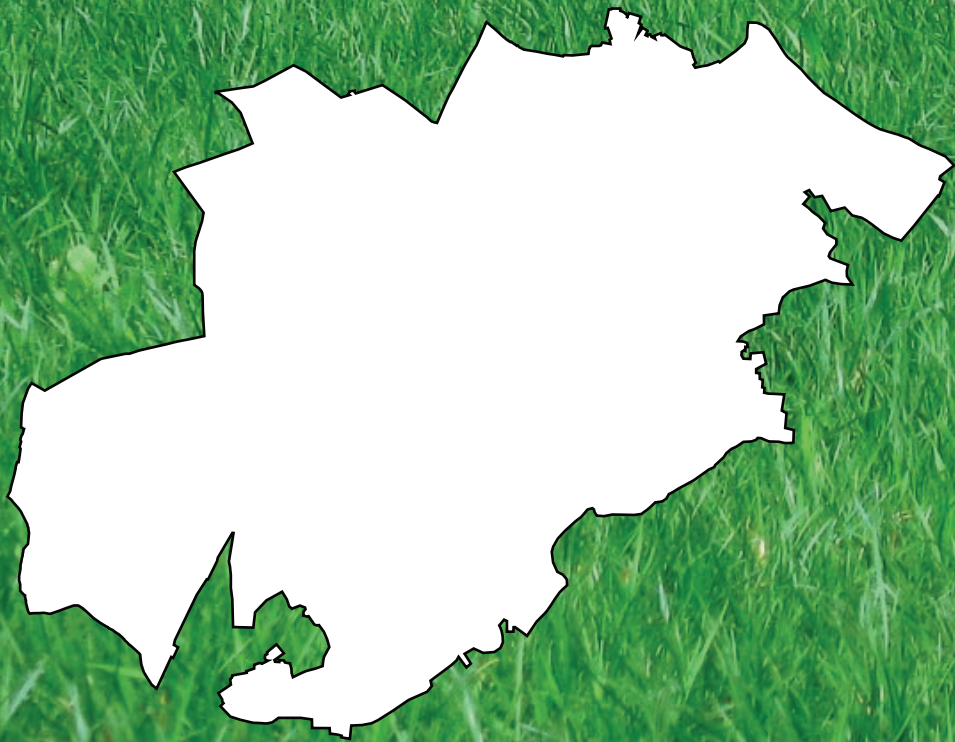


**water  
source**

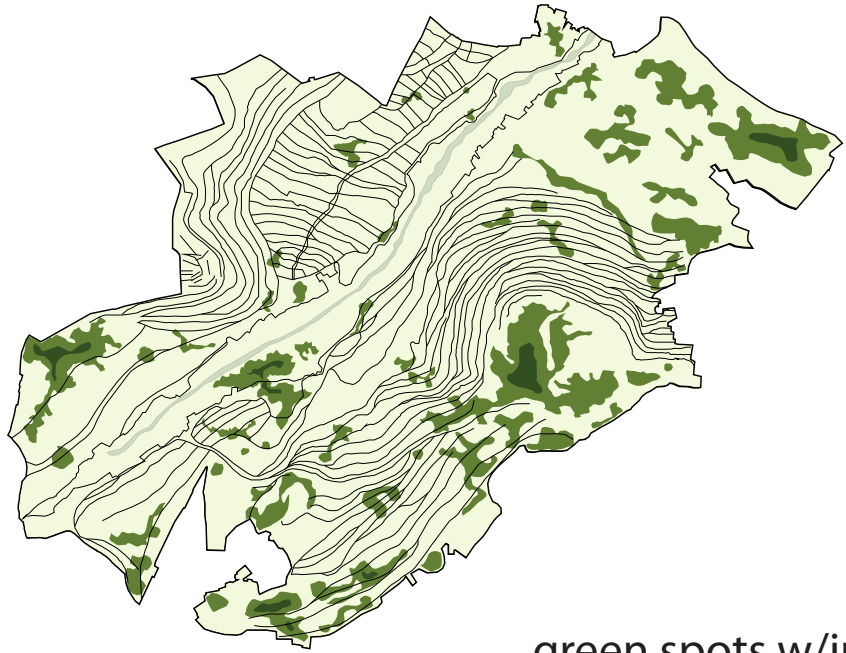








Lack of green space within the site

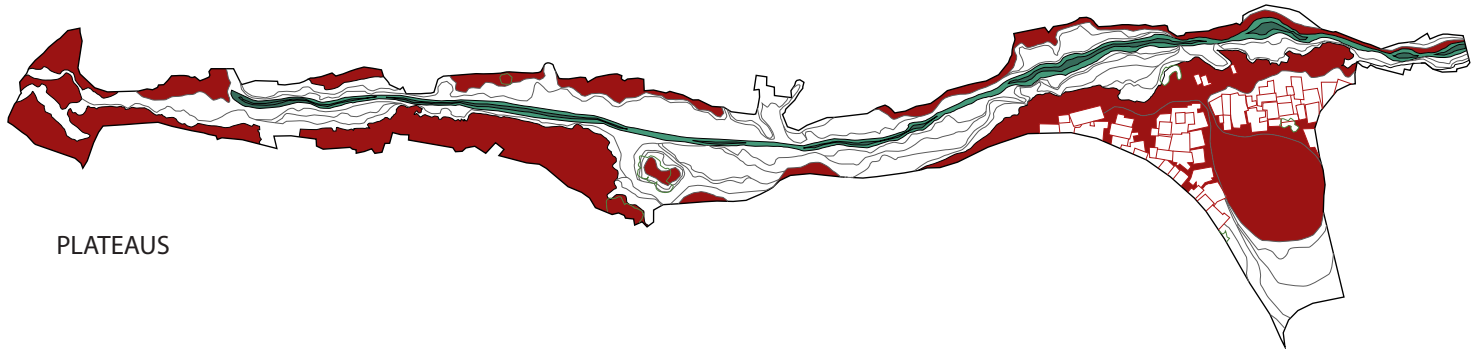
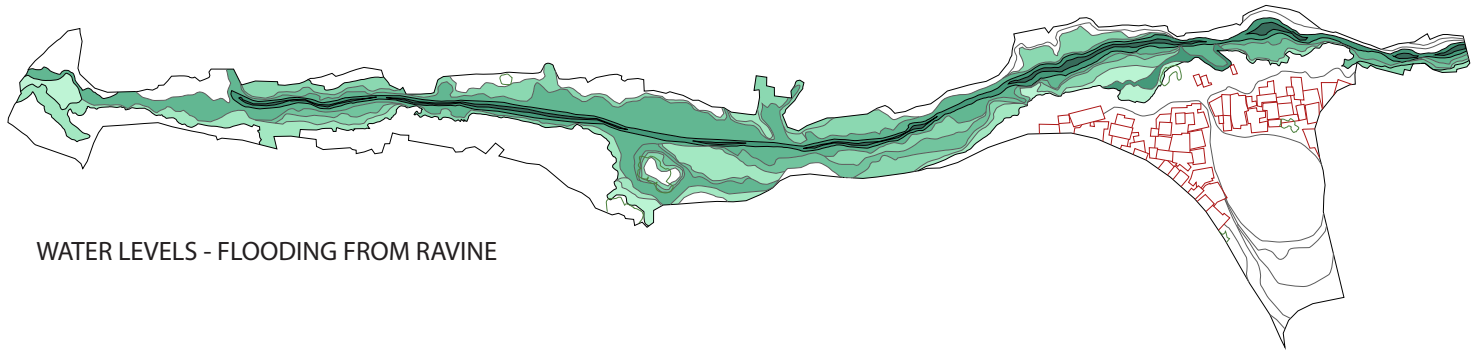
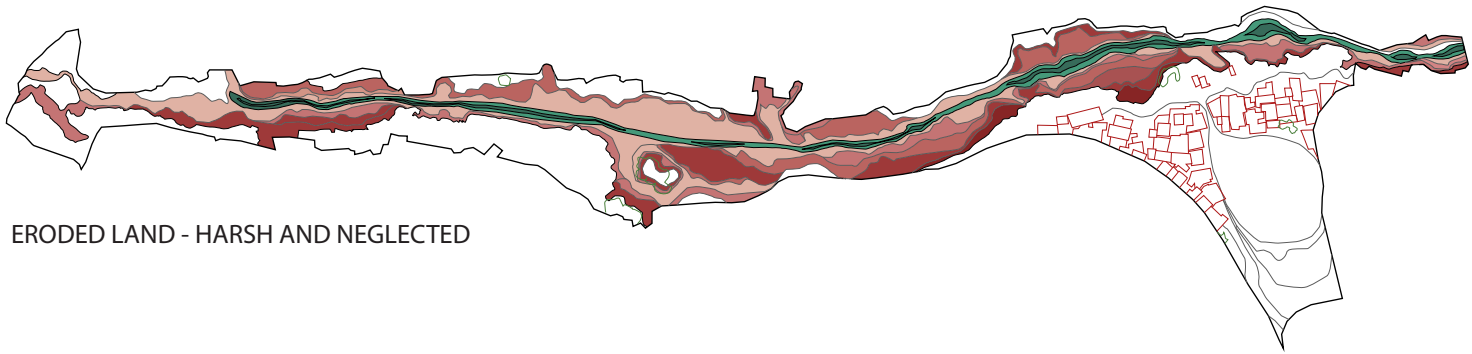


green spots w/in site

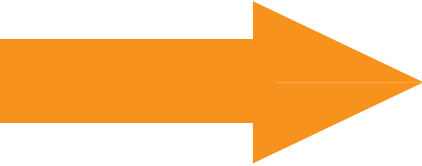


addition of green spaces

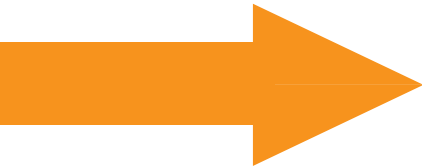




RAVINE + SURROUNDINGS AS...



**COMMUNITY SPACE  
+  
BRIDGE BETWEEN DIVIDED LAND**

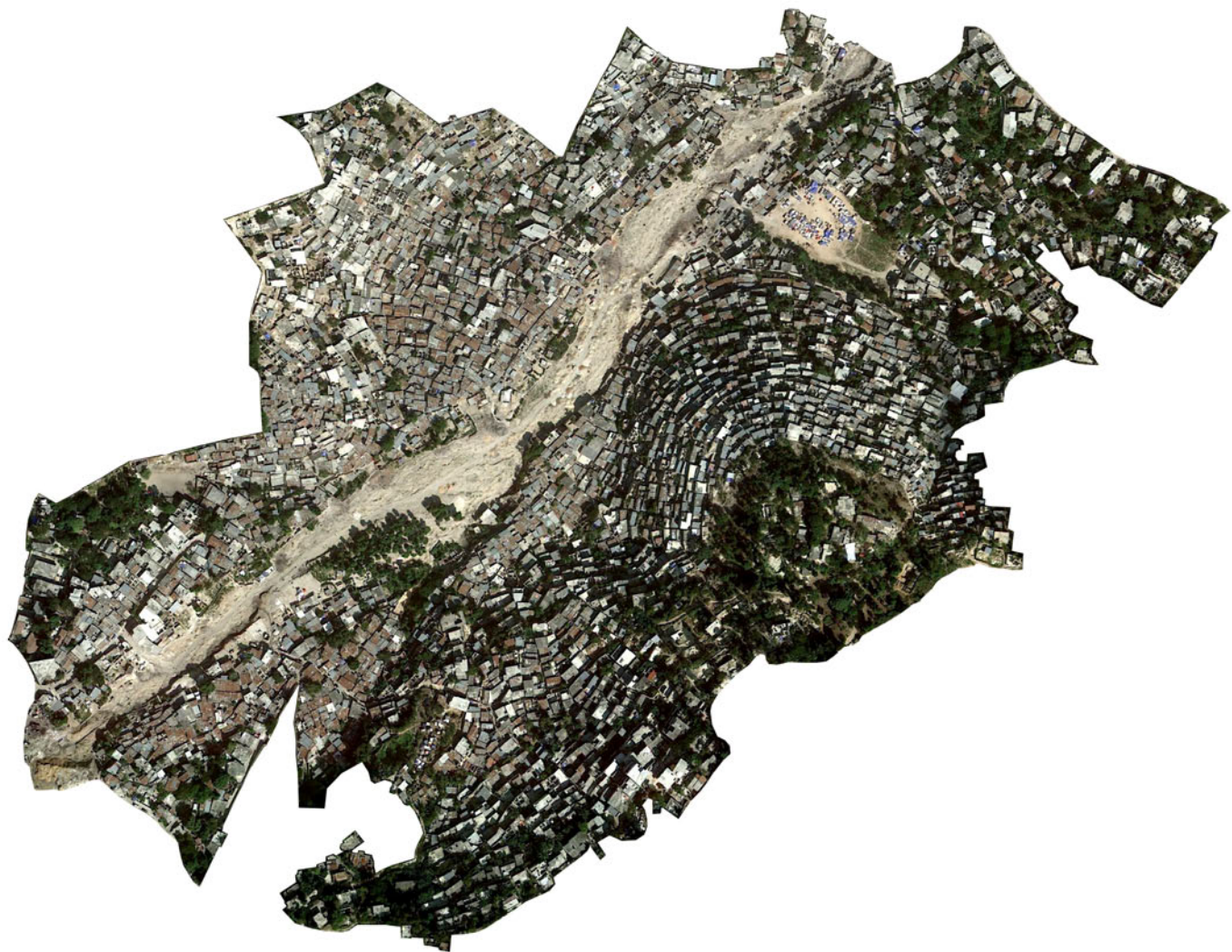


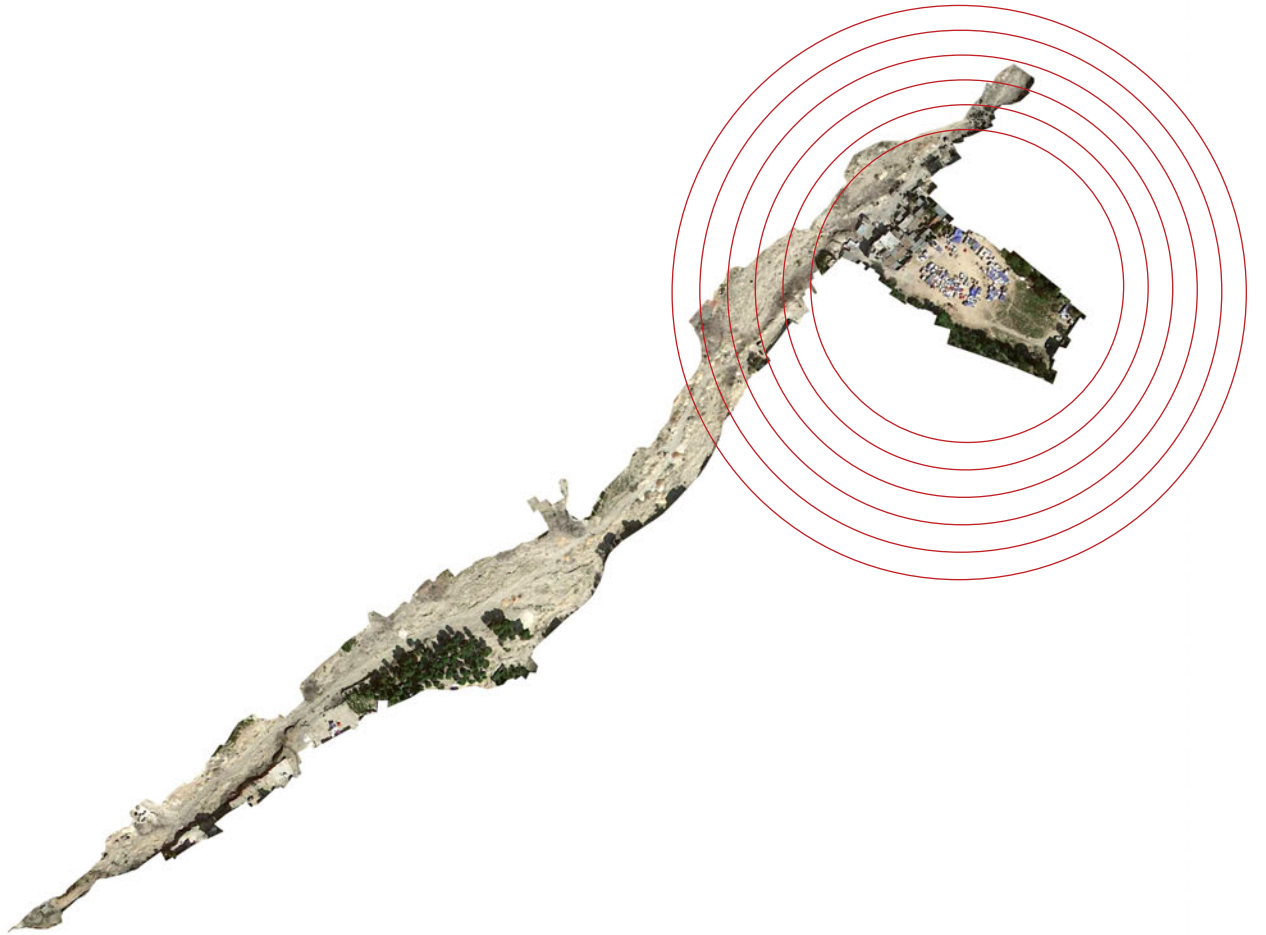
**BARRIER**



**MAIN CIRCULATION PATH WITHIN  
THE SHANTY TOWN**











**PROPOSAL**





Through creating a significant piece of armature, which is a necessity not only to the shanty town, but the rest of the city as well, the project will gain presence in Port au Prince, furthermore identify the inhabitants of the shanty town. The insertion of infrastructure and interventions throughout the community is crucial to the exchange of experience between the inhabitants. The infrastructural elements will connect back to the library, establishing it as the centre of the shanty town and a key location in the web of connections. The project then becomes more than a mere library; rather it literally glues all aspects of the shanty town together. It will act as a public gathering space promoting education and self-bettering.



**“Civic facilities are more than just utilitarian areas like libraries, gymnasiums, health centers, nurseries, youth clubs, sports fields...they behave as focal points for cultural life, service nodes, gathering venues and driving forces of activity, extending their influence far beyond the walls that host them. They are places where human encounters are produced and flow of activity rises, regenerating the surrounding area, both in the compact city and in the disperse suburbs”**







A photograph of a dark-stained wooden chair with a woven seat, positioned against a wall. The chair has a high back with two vertical posts and three horizontal slats. The seat is made of a light-colored, textured material, possibly straw or reeds. The wall behind the chair is a mottled, reddish-brown color. The floor is a plain, light-colored surface. The lighting is soft, casting a shadow of the chair onto the wall to its left.

**LIBRARY +**







Port-au-Prince, Haiti

8 LIBRARIES IN THE CITY OF PORT AU PRINCE





1 MAISON HENRY DESCHAMPS  
- private library ( not open to the public)

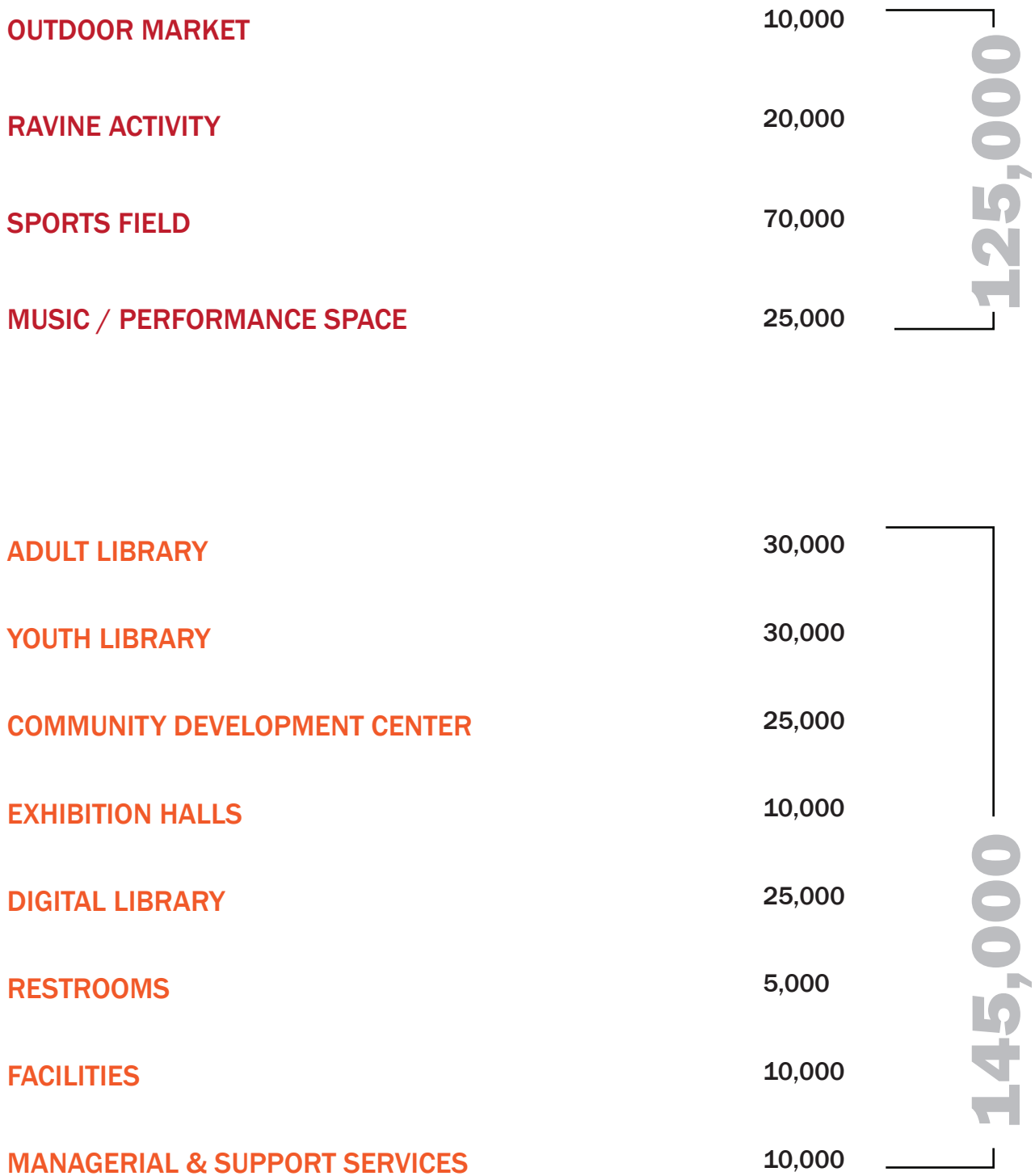
3 SALESIEM DE PETIONVILLE PRIMIARE  
- private library ( private school)



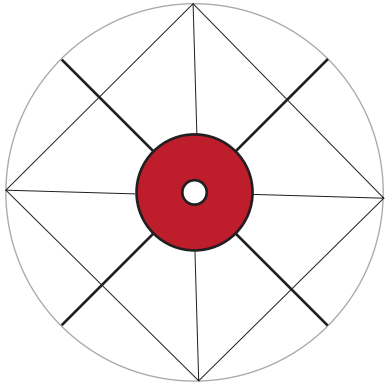
CURRENT SITE  
PROGRAM /  
CONDITIONS

NEW / INTER-  
GRATED PRO-  
GRAM

**LIBRARY + PLAZA**





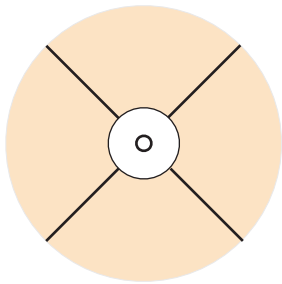


PROPOSAL

ESTABLISHES AN INNER-INFRASTRUCTURE

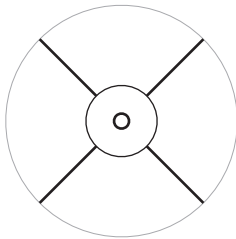
BECOMES CENTRE TO THE SITE

CONNECTS TO THE INFRASTRUCTURE OF THE CITY THROUGH PUBLIC PROGRAM (LIBRARY)



CITY  
INFRASTRUCTURE

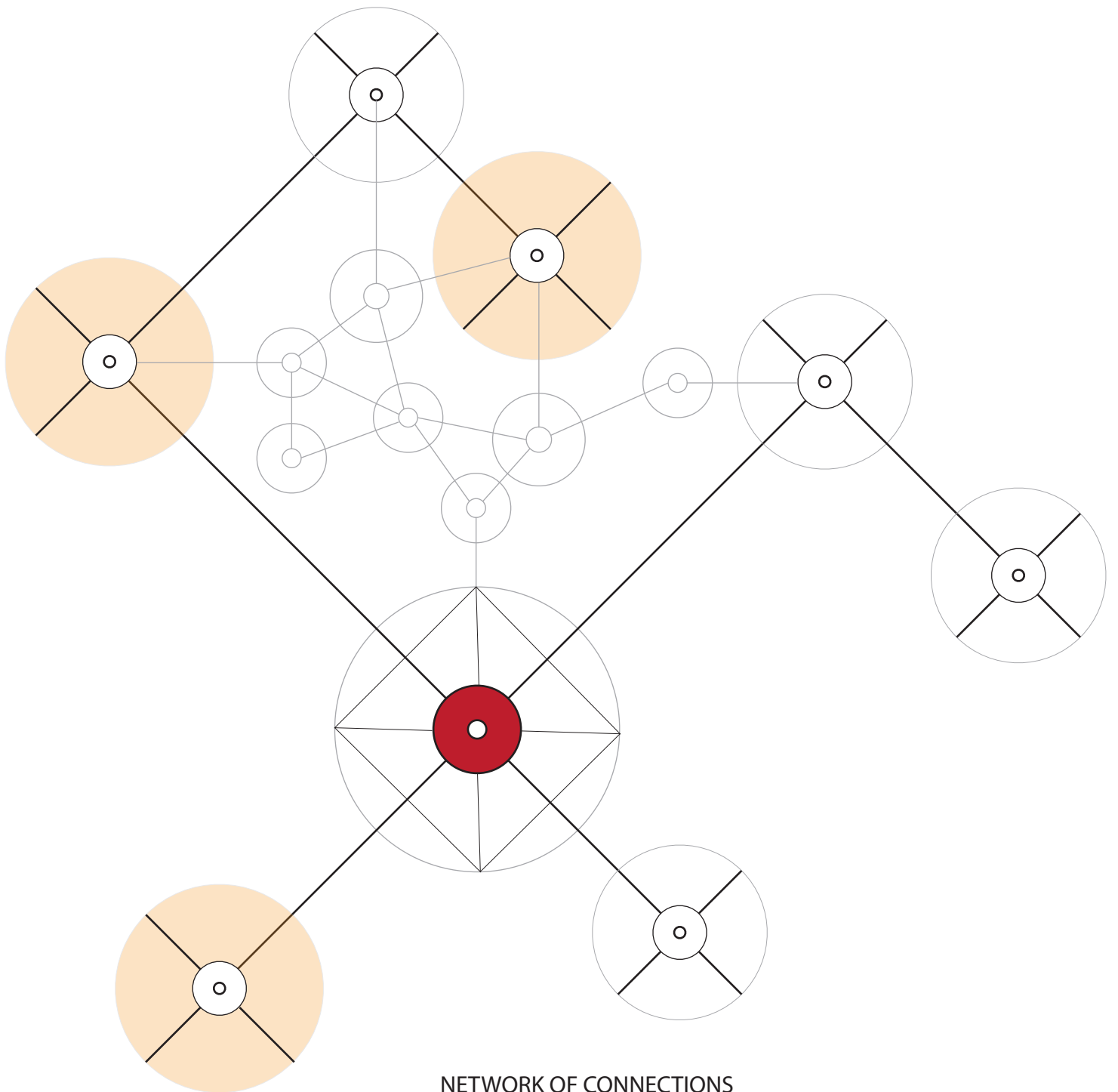
MAJOR PUBLIC BUILDINGS (ARMATURE)



SURROUNDING  
SHANTY TOWNS



SHOPS



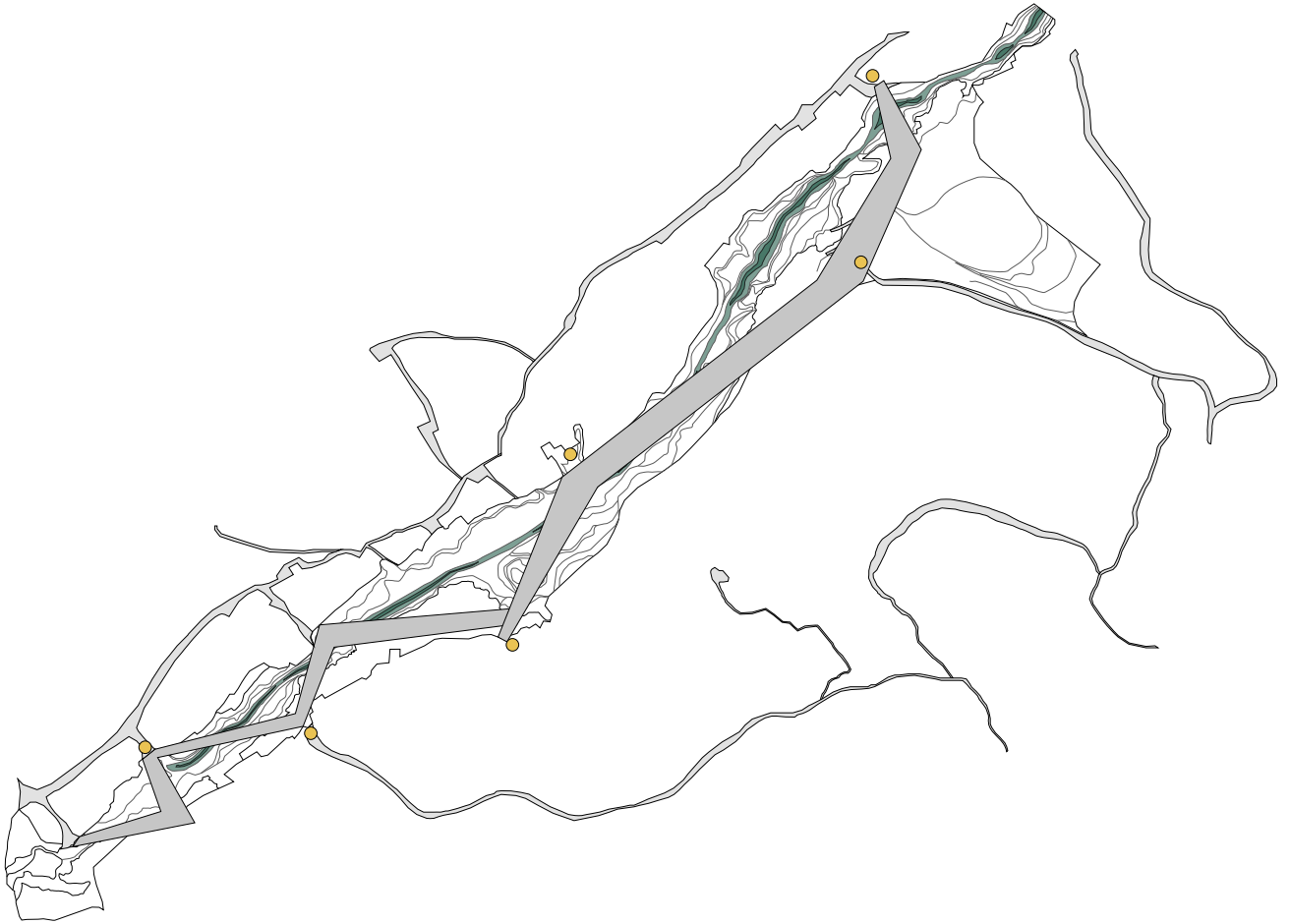
NETWORK OF CONNECTIONS





THE CREATION OF 4 WELLS AT THE HIGHEST POINTS OF THE SITE

RAIN WATER WOULD RUN DOWN MAJOR PATHWAYS BECOMING A WATER INFRASTRUCTURE



THE CREATION OF A MAJOR PATHWAY ALONG THE RAVINE





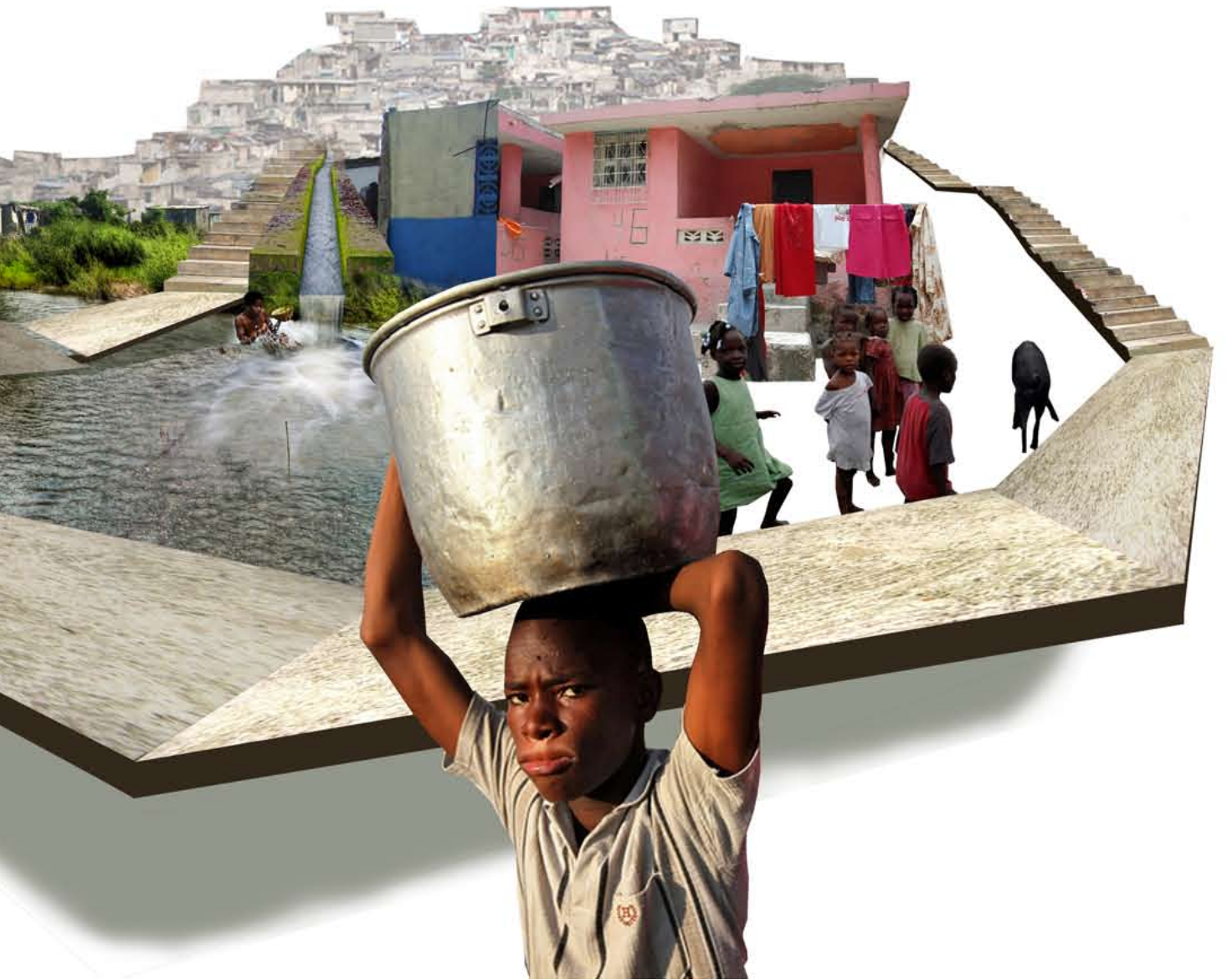
Implementation of bridges connecting the two regions of the community

The insertion of major pathways along the ravine and throughout the shanty town

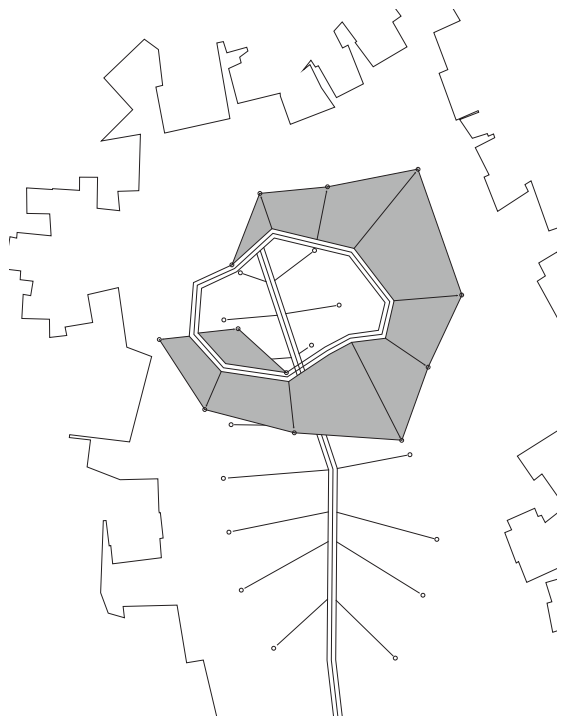
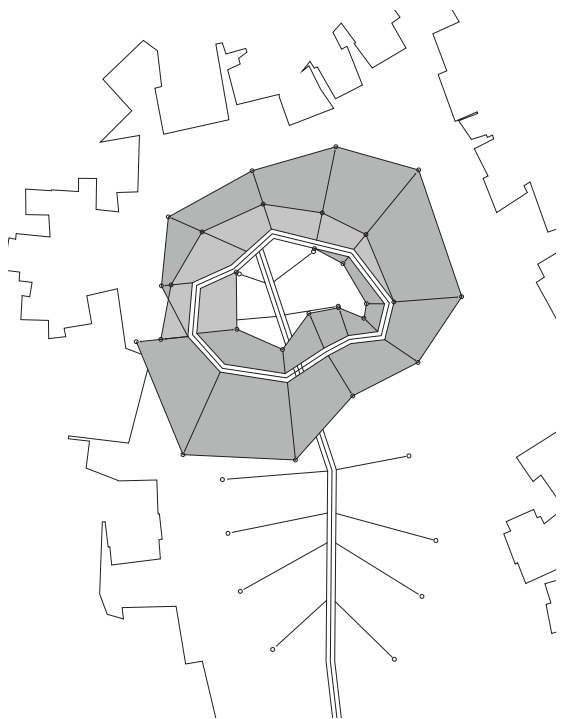
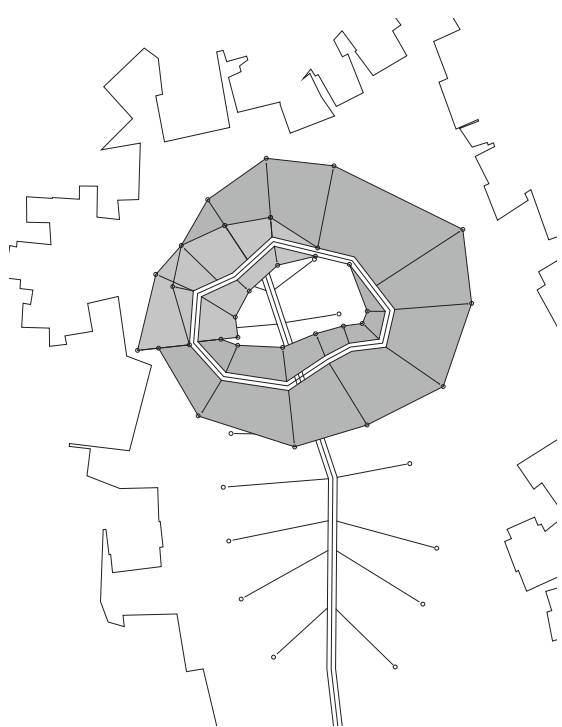
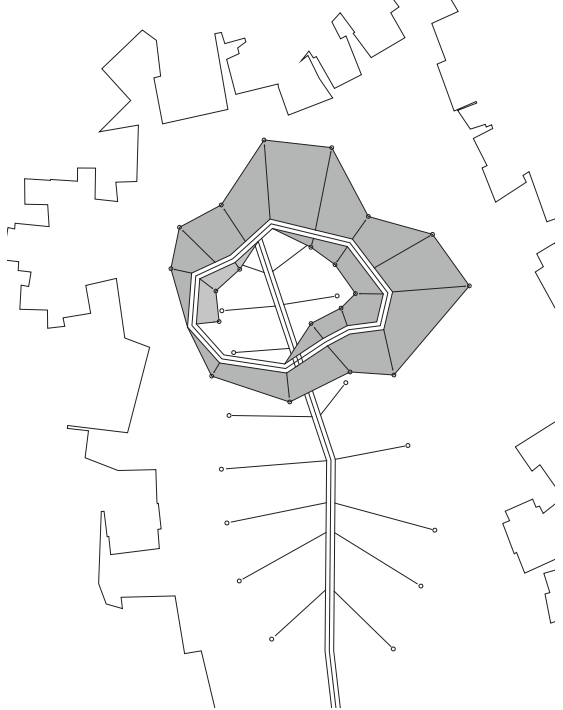
Scattered interventions along the ravine and pathways

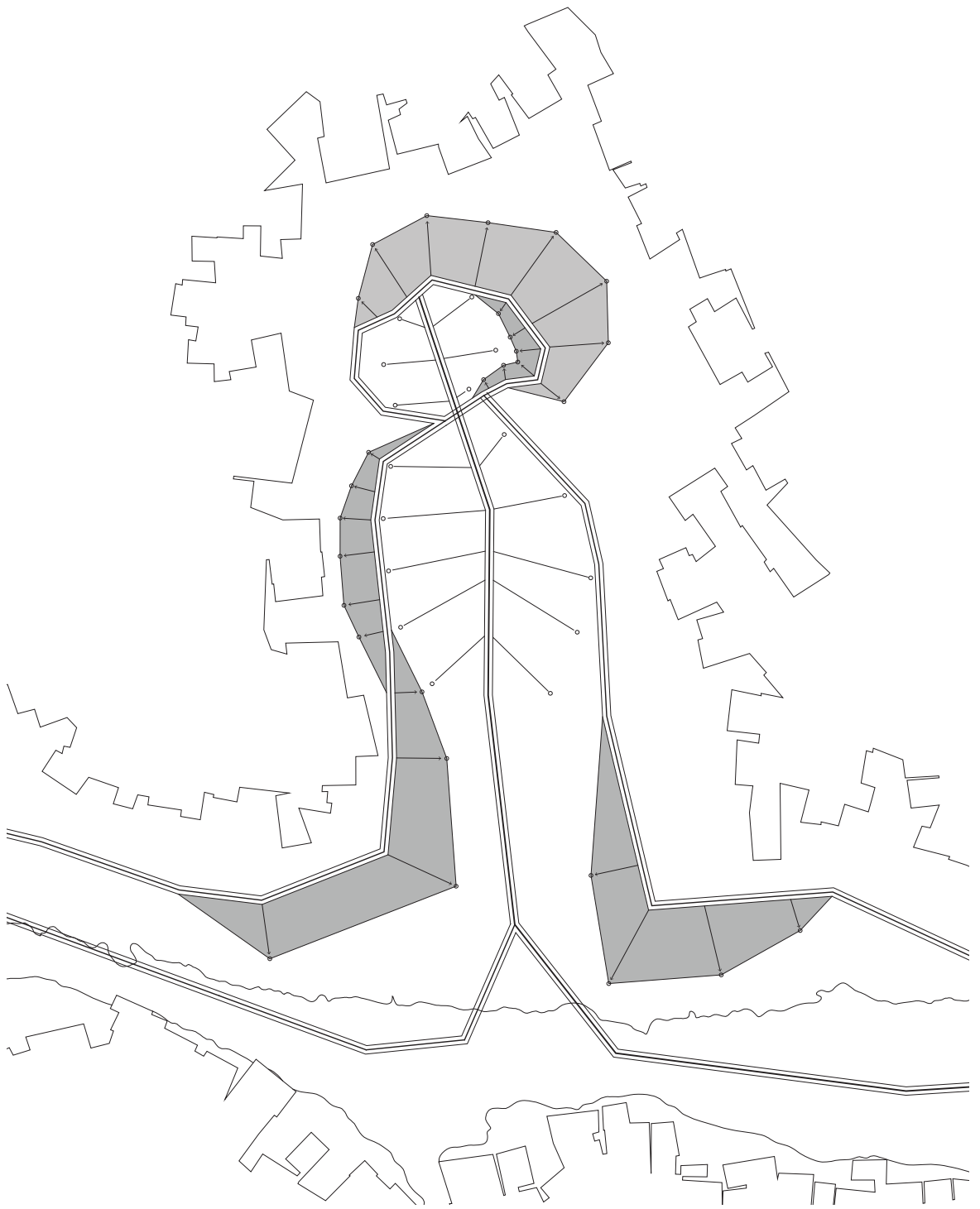
The use of rain water to provide adequate water to the community

Water collection areas along the ravine

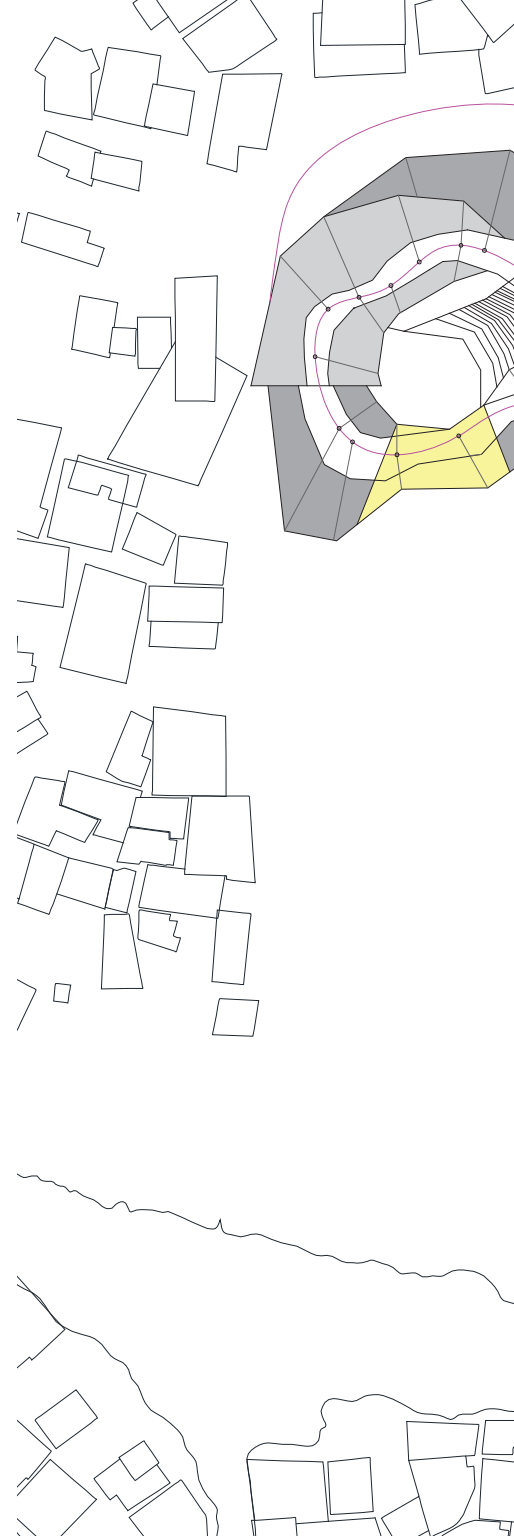
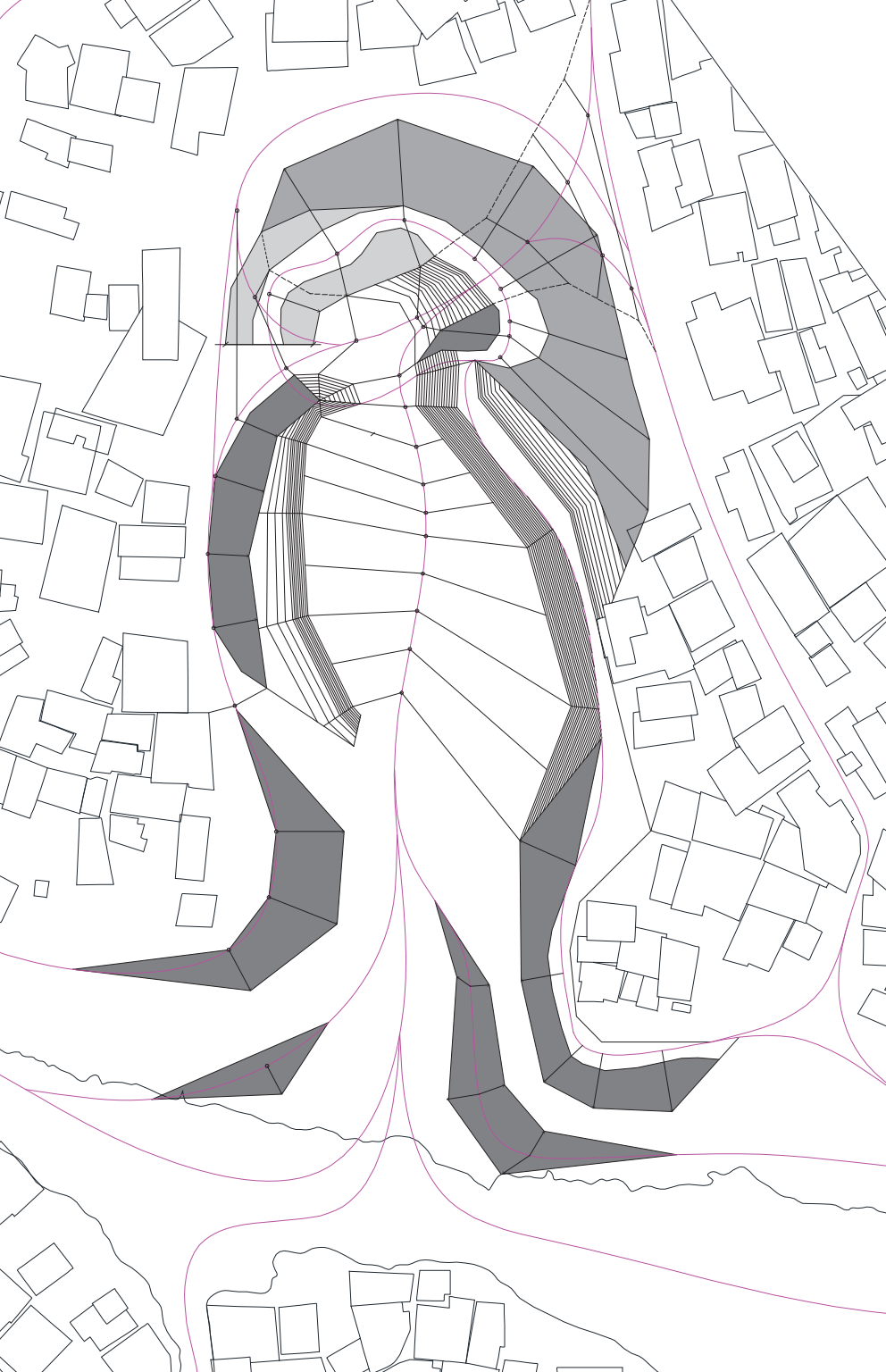






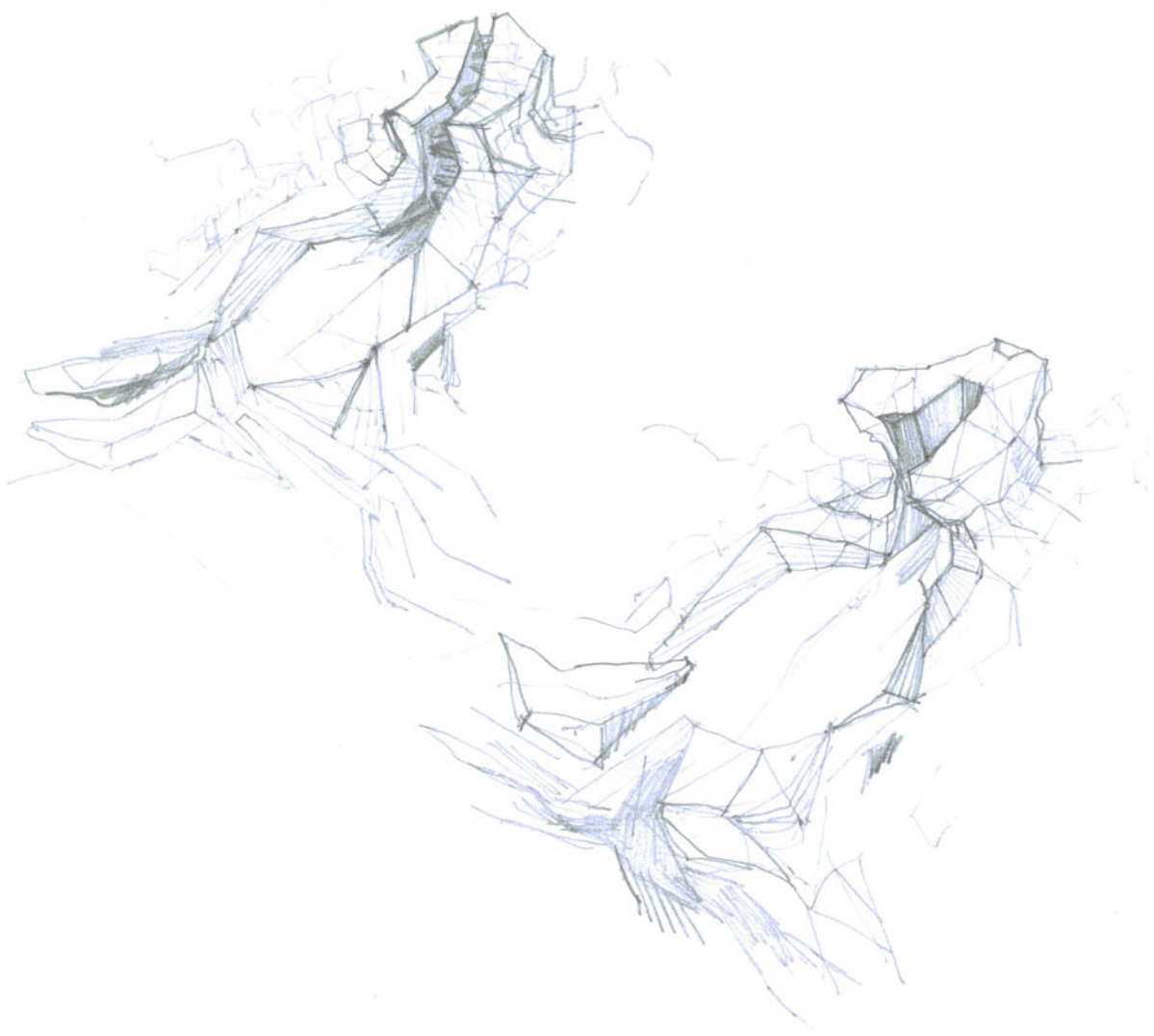


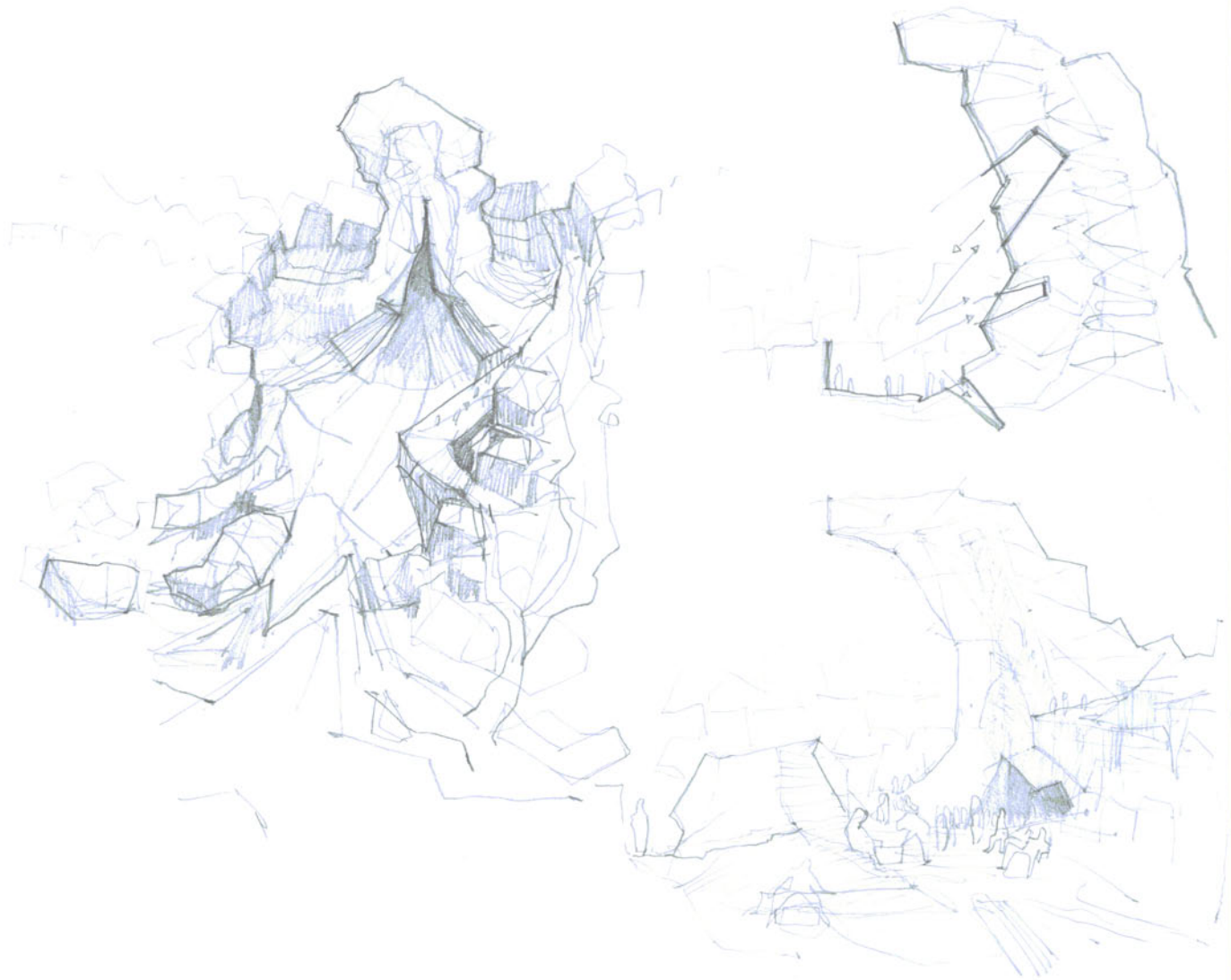




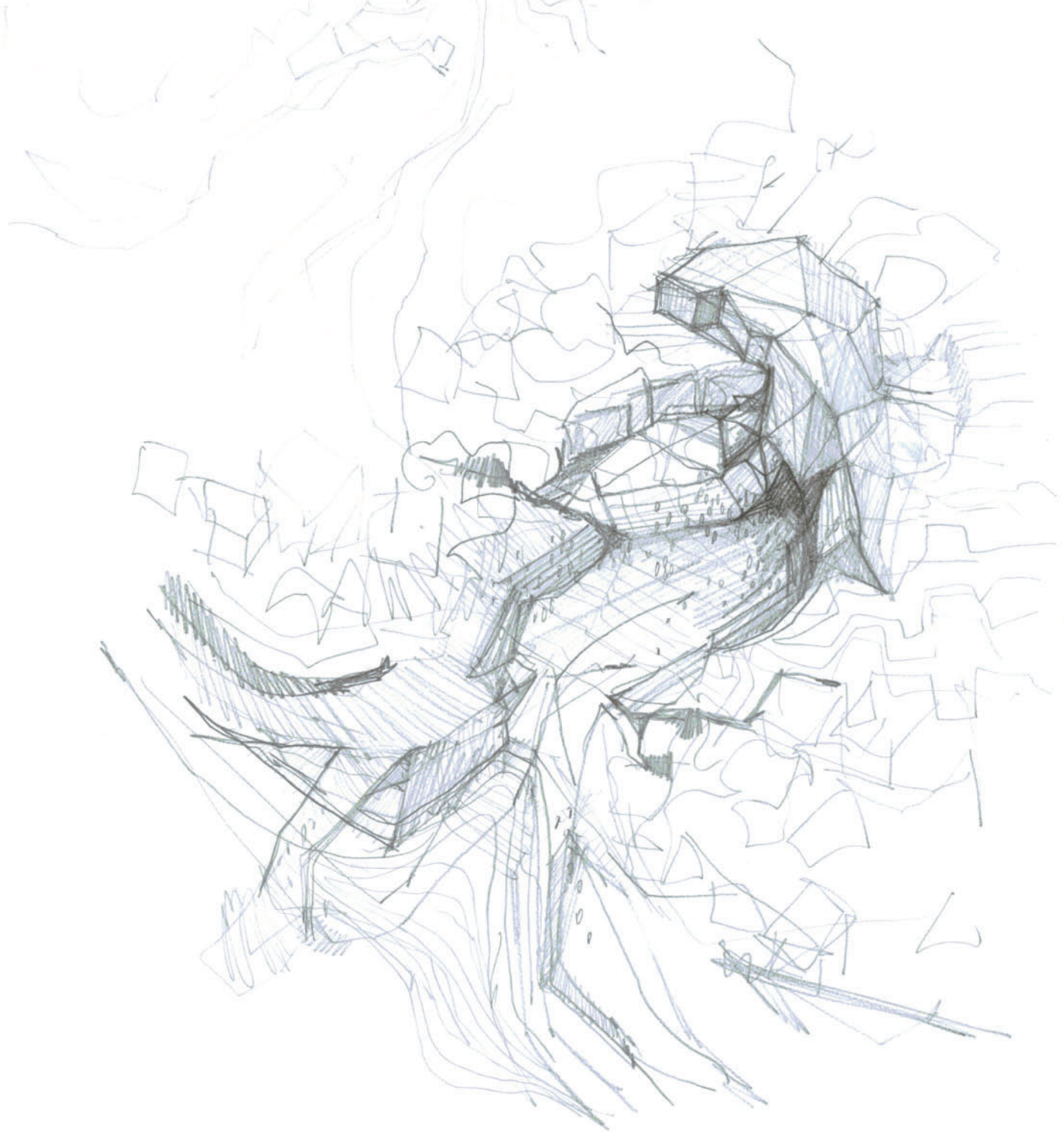


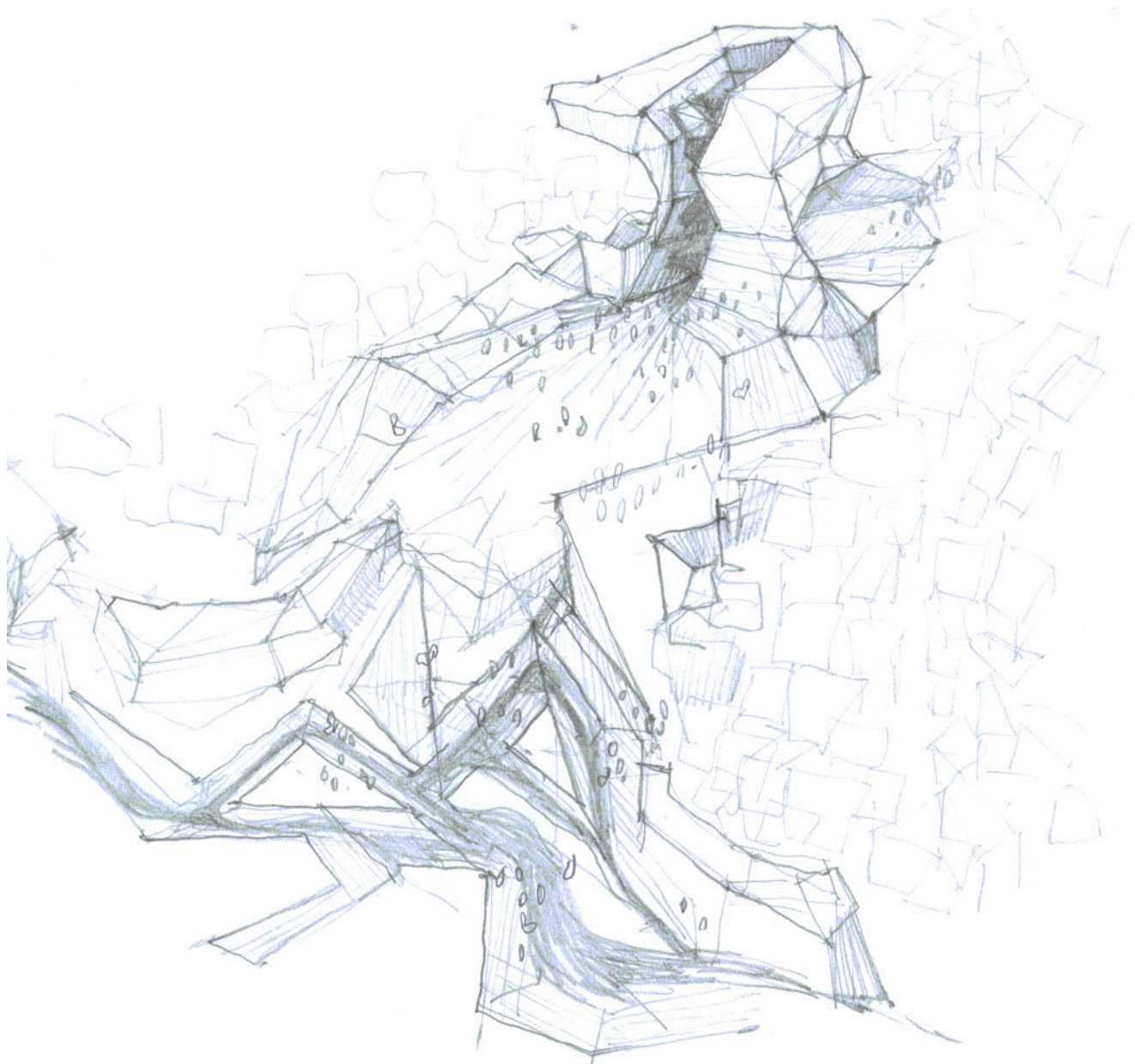




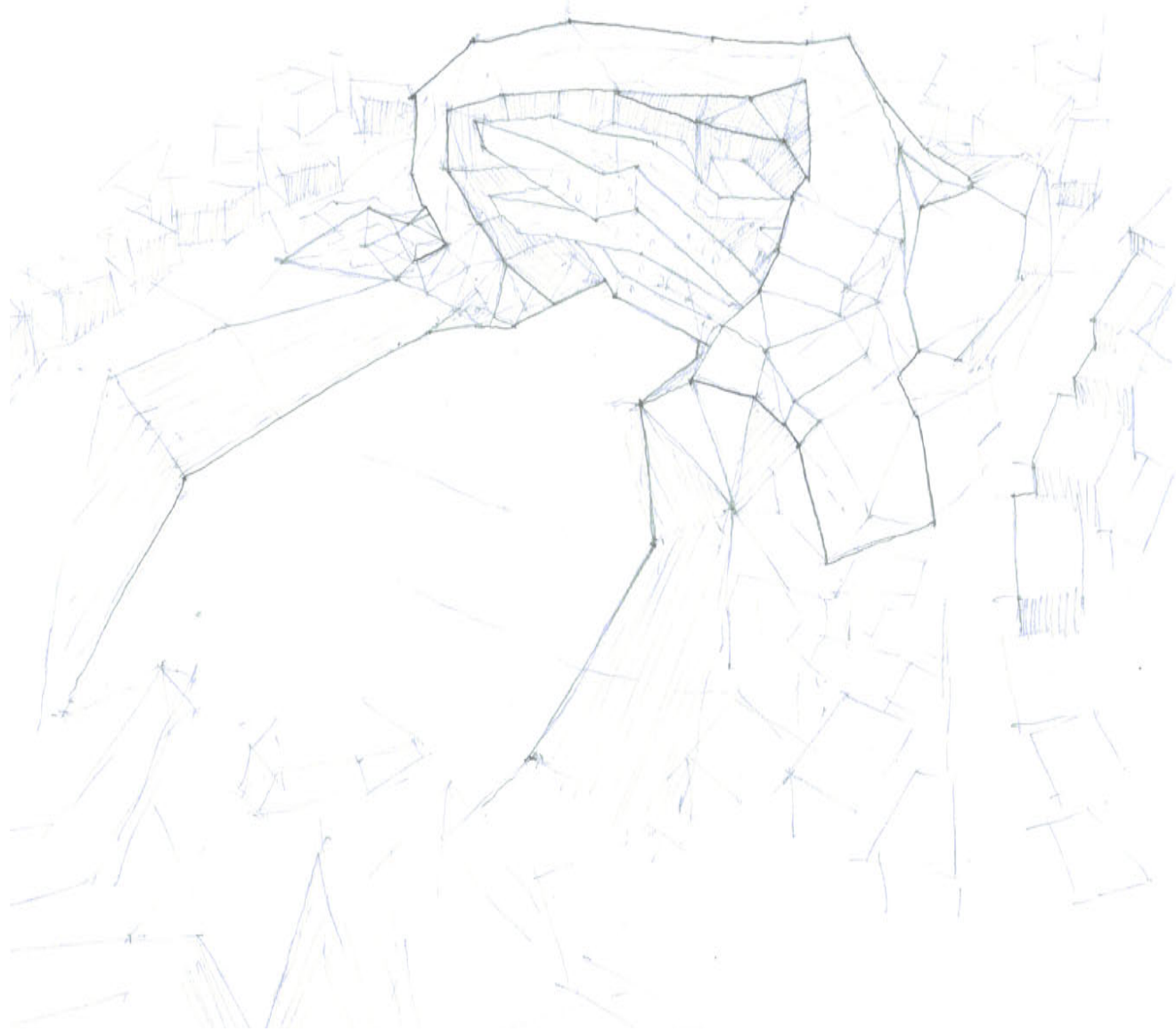


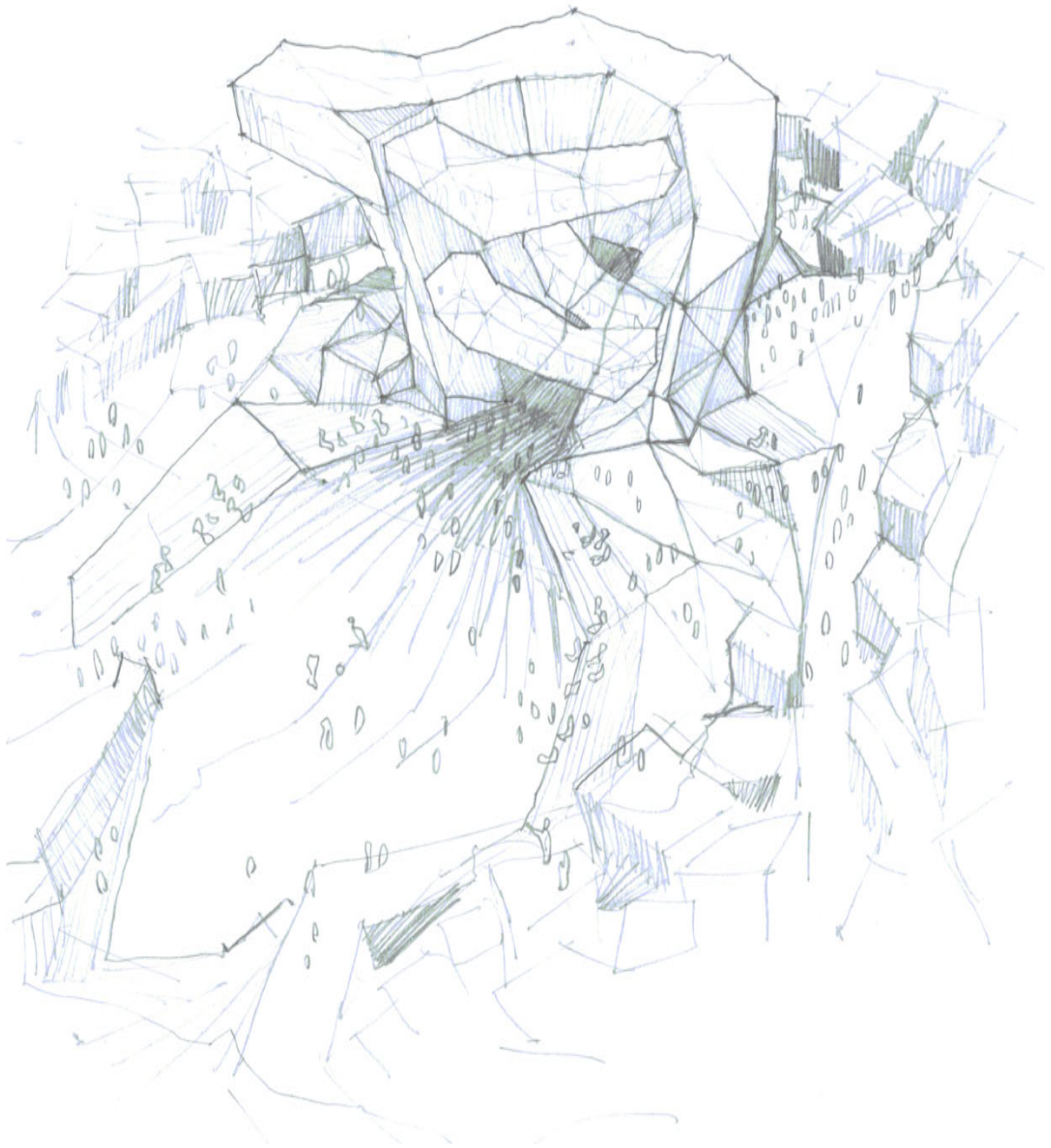




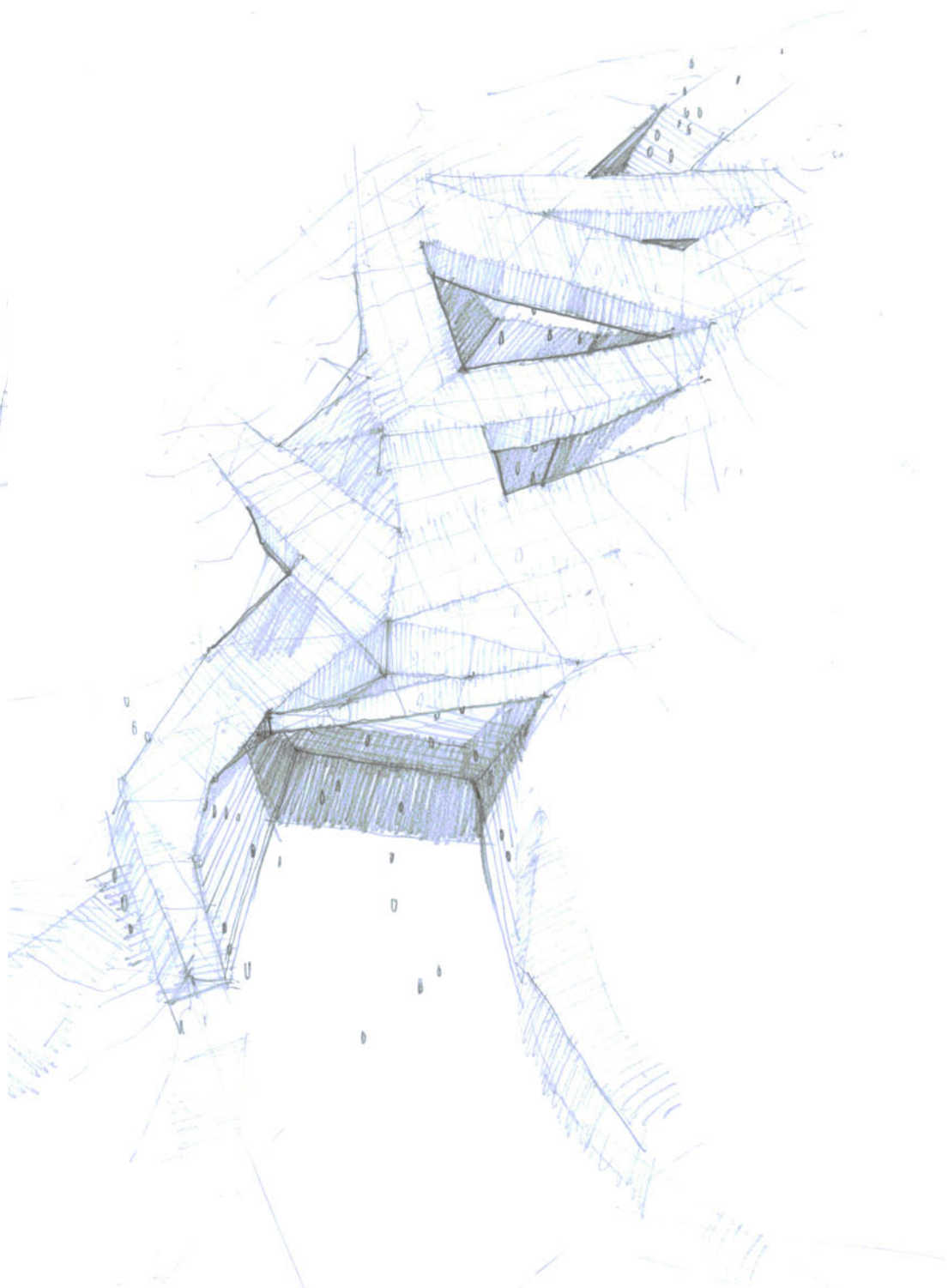


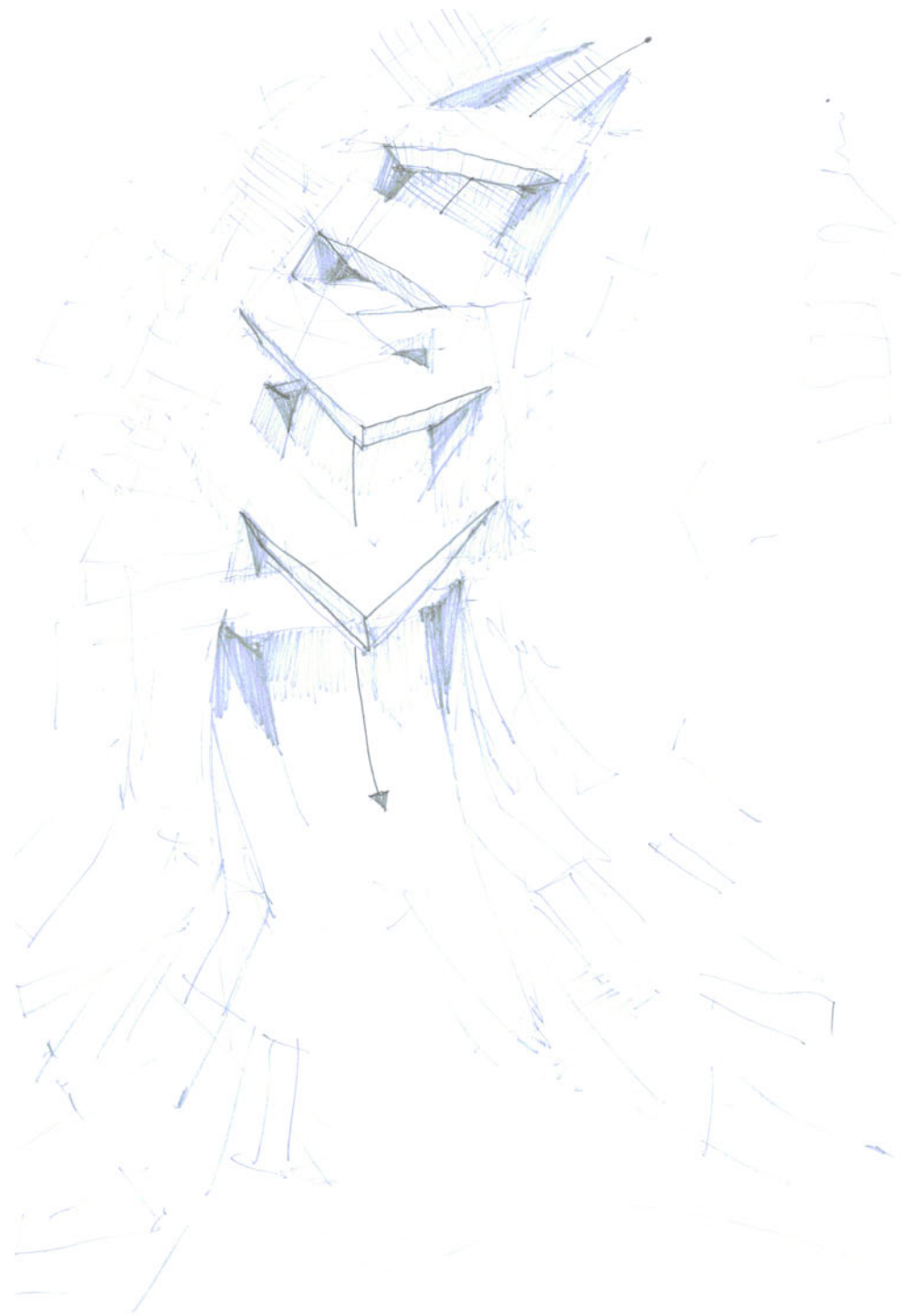






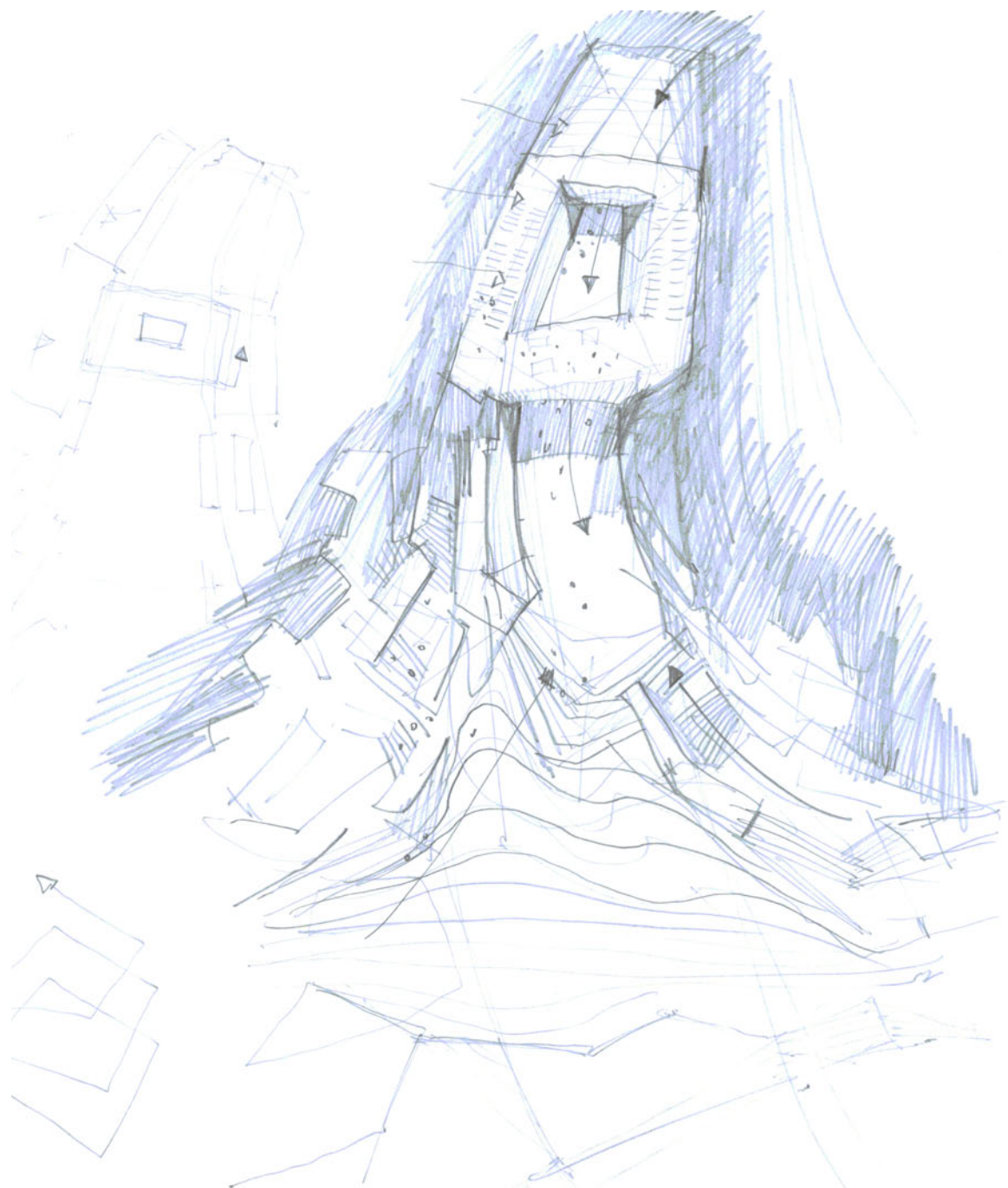


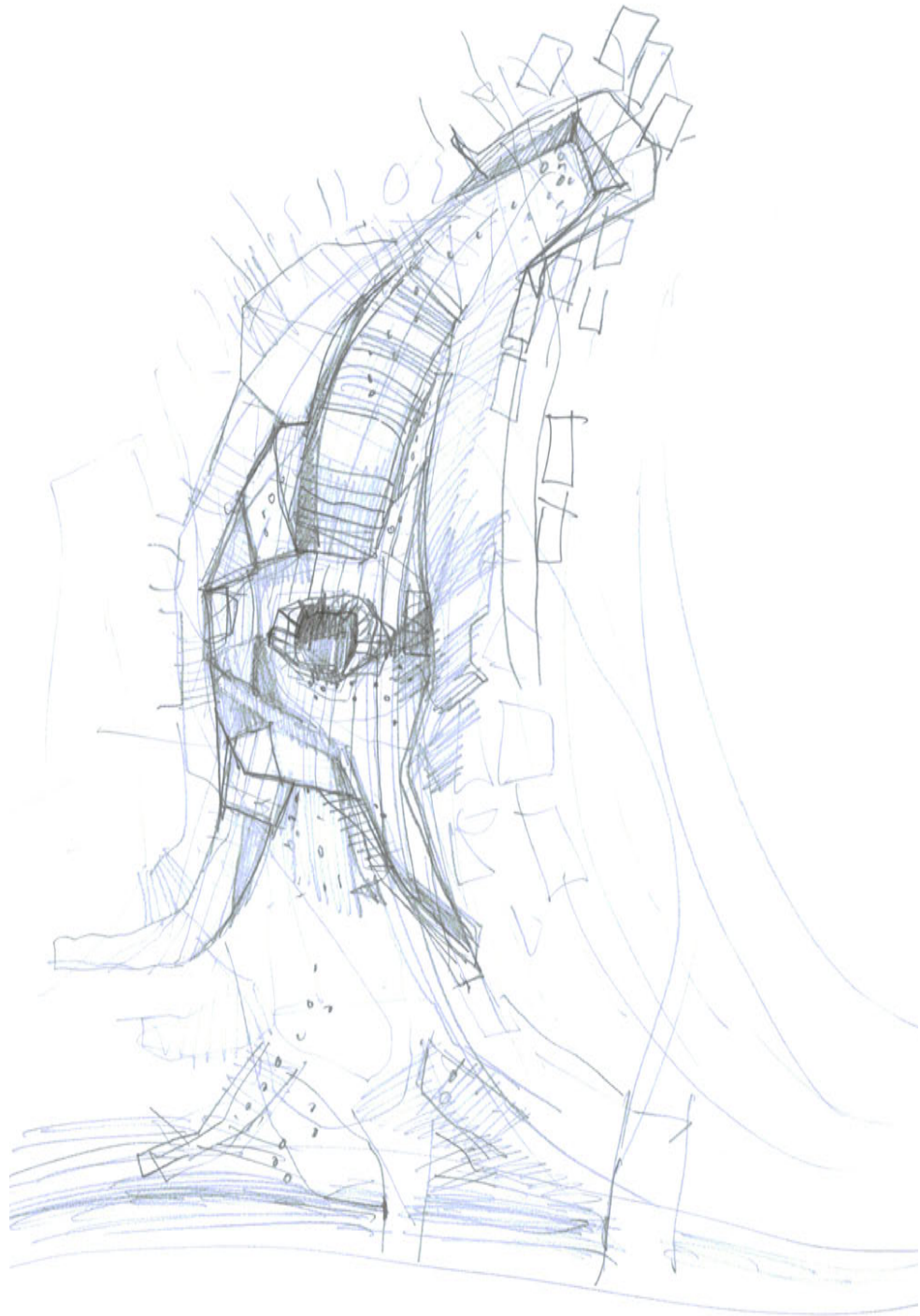




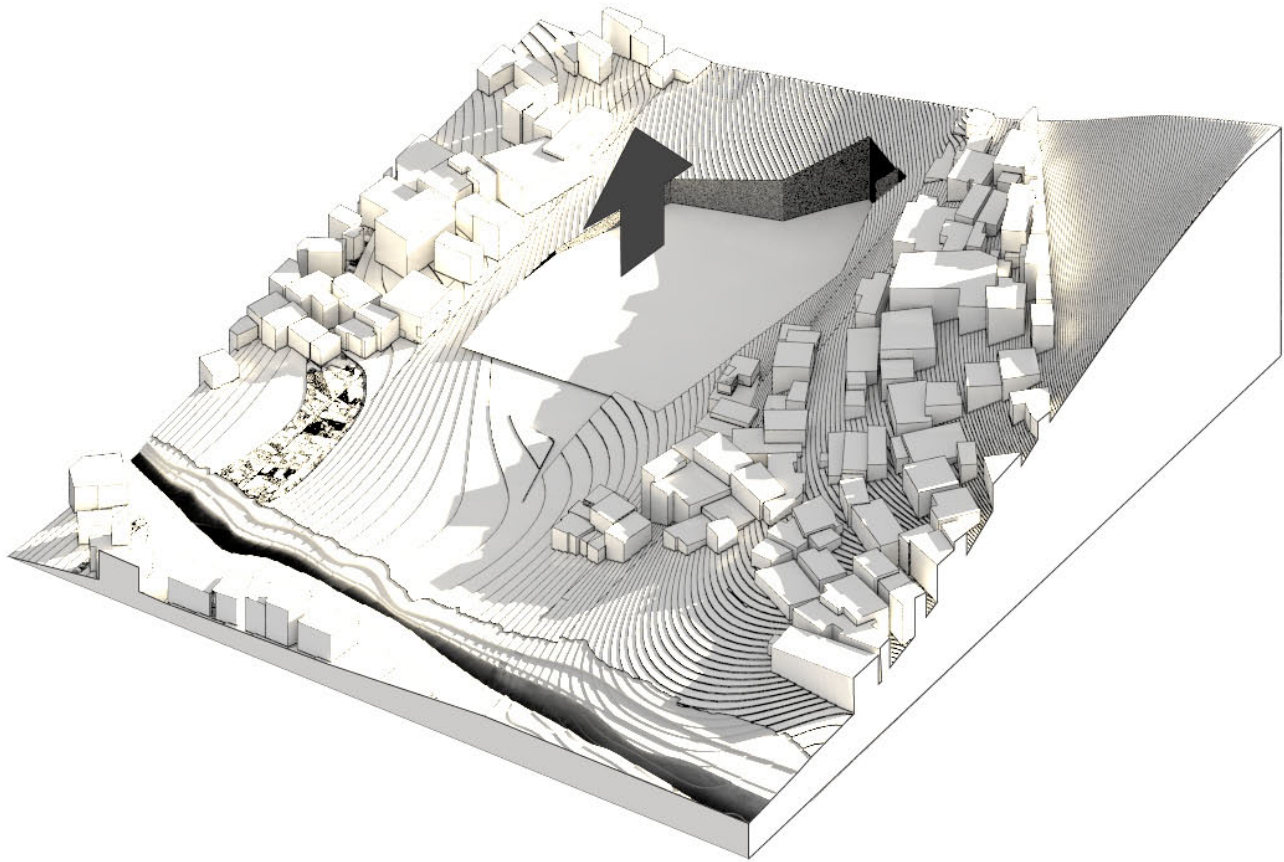
11/11/11



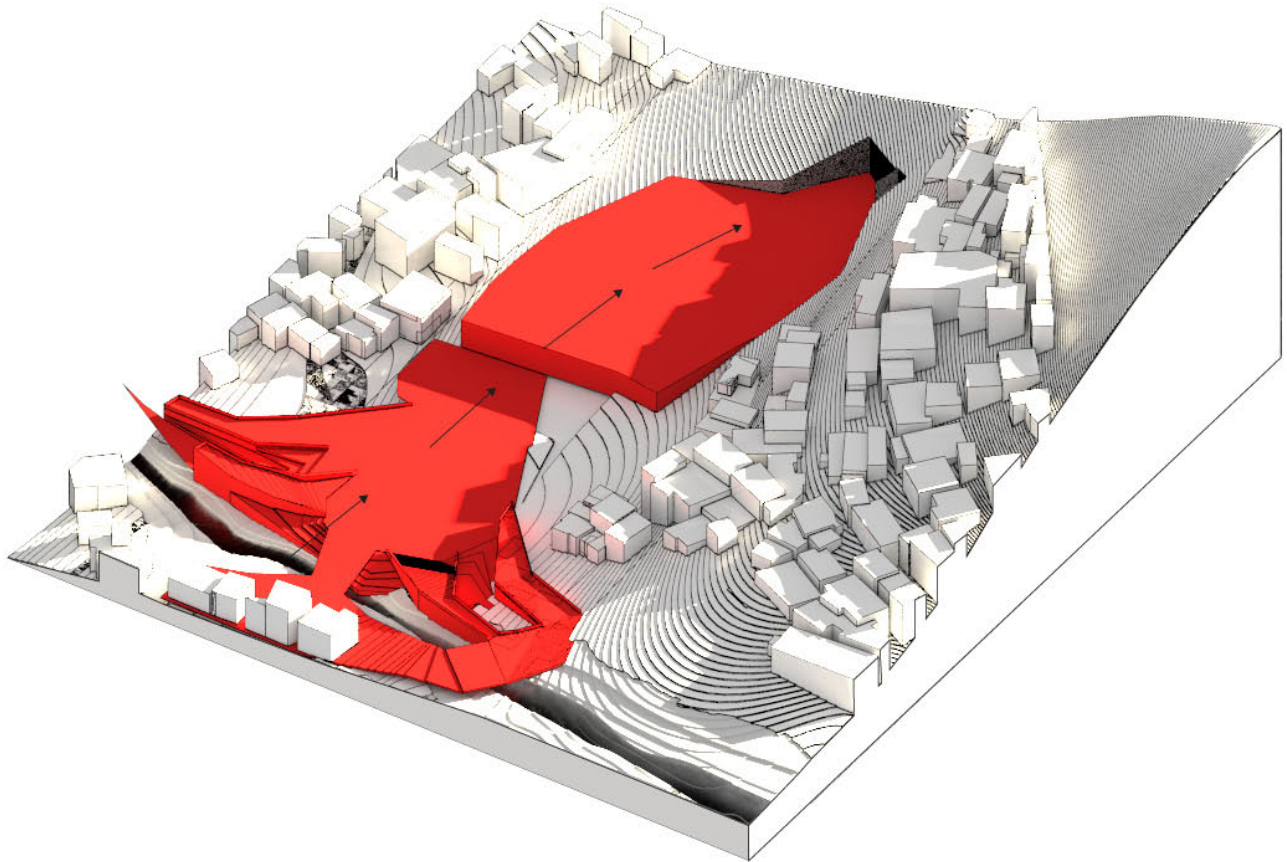




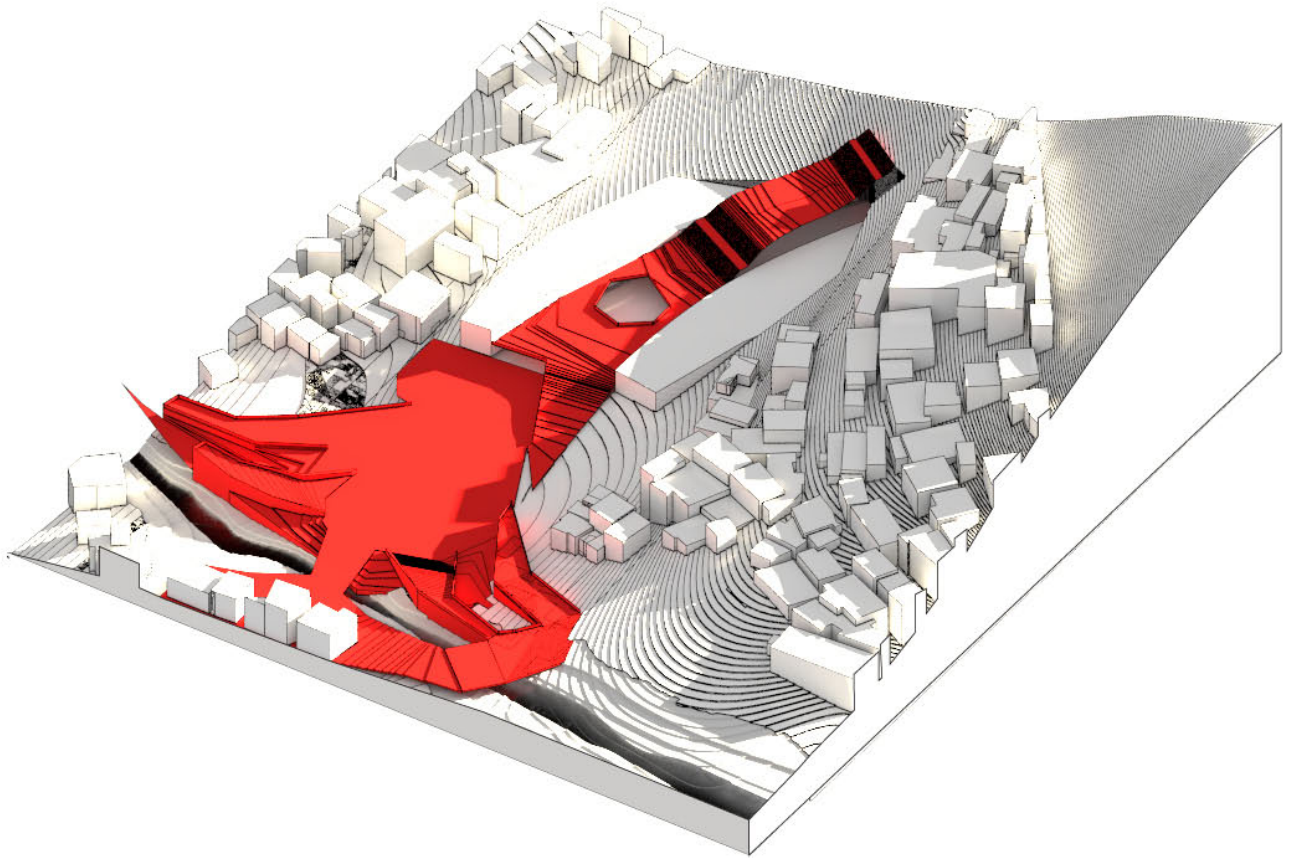




EXCAVATION OF SITE

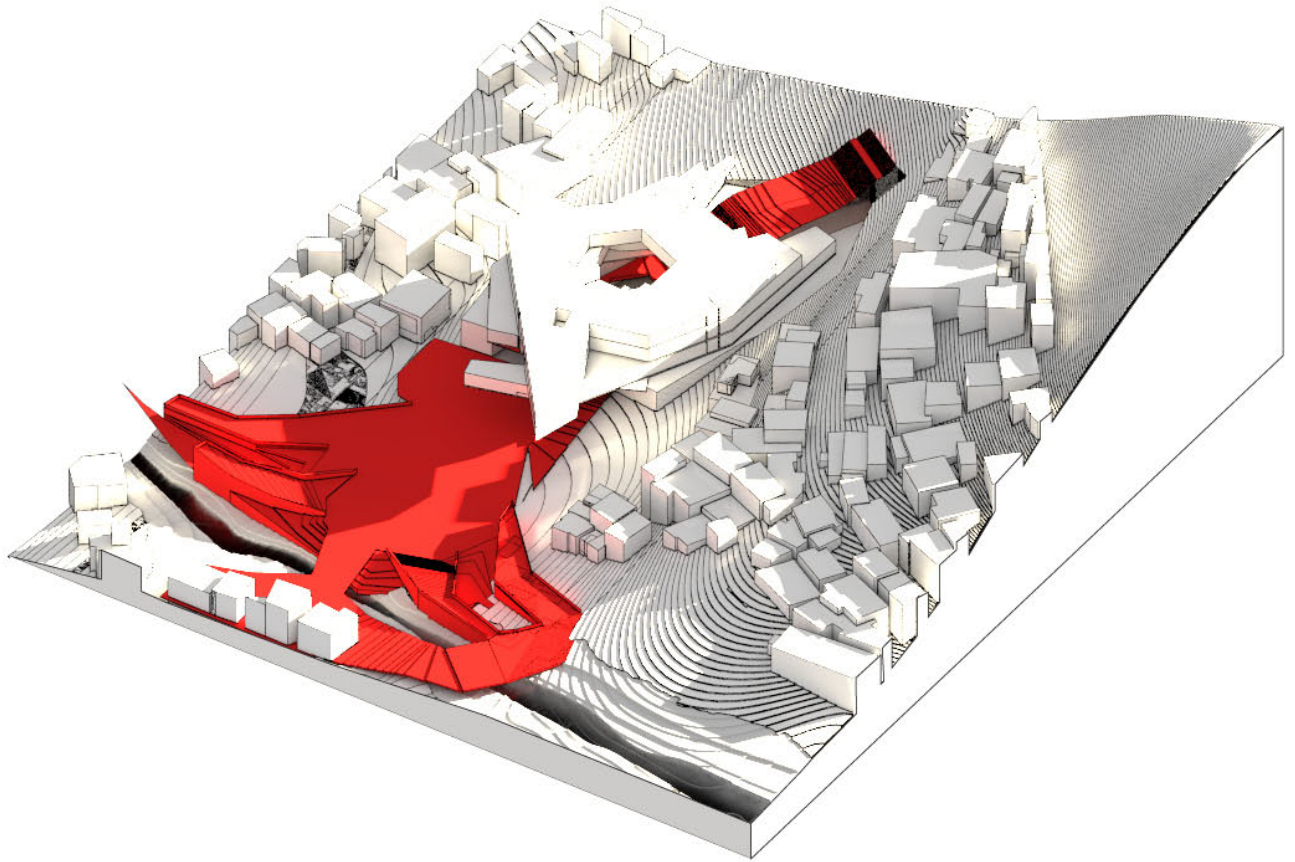


CREATION OF PUBLIC PLAZA / CONTINUATION OF PUBLIC SPACE WITHIN BUILDING

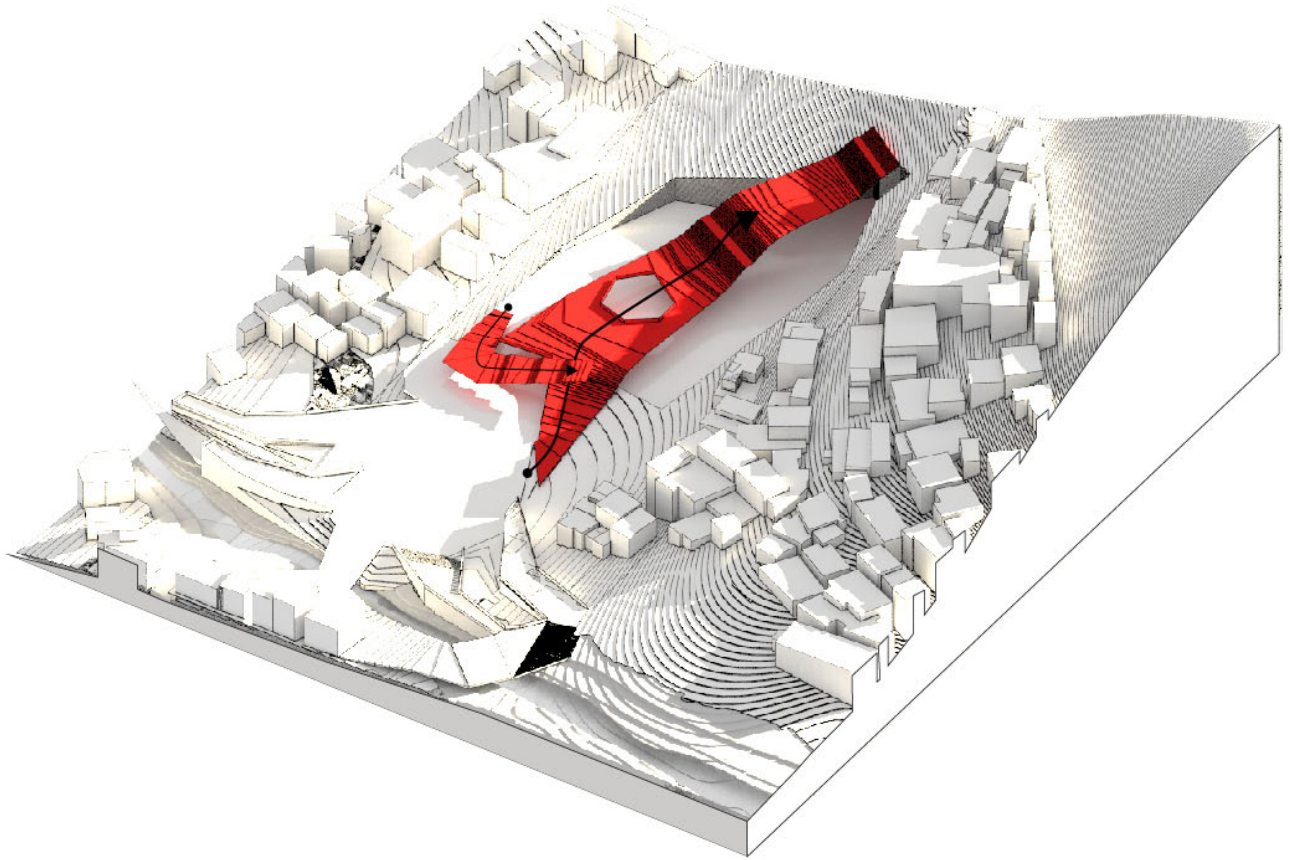


CREATION OF CUT-THROUGH PATH

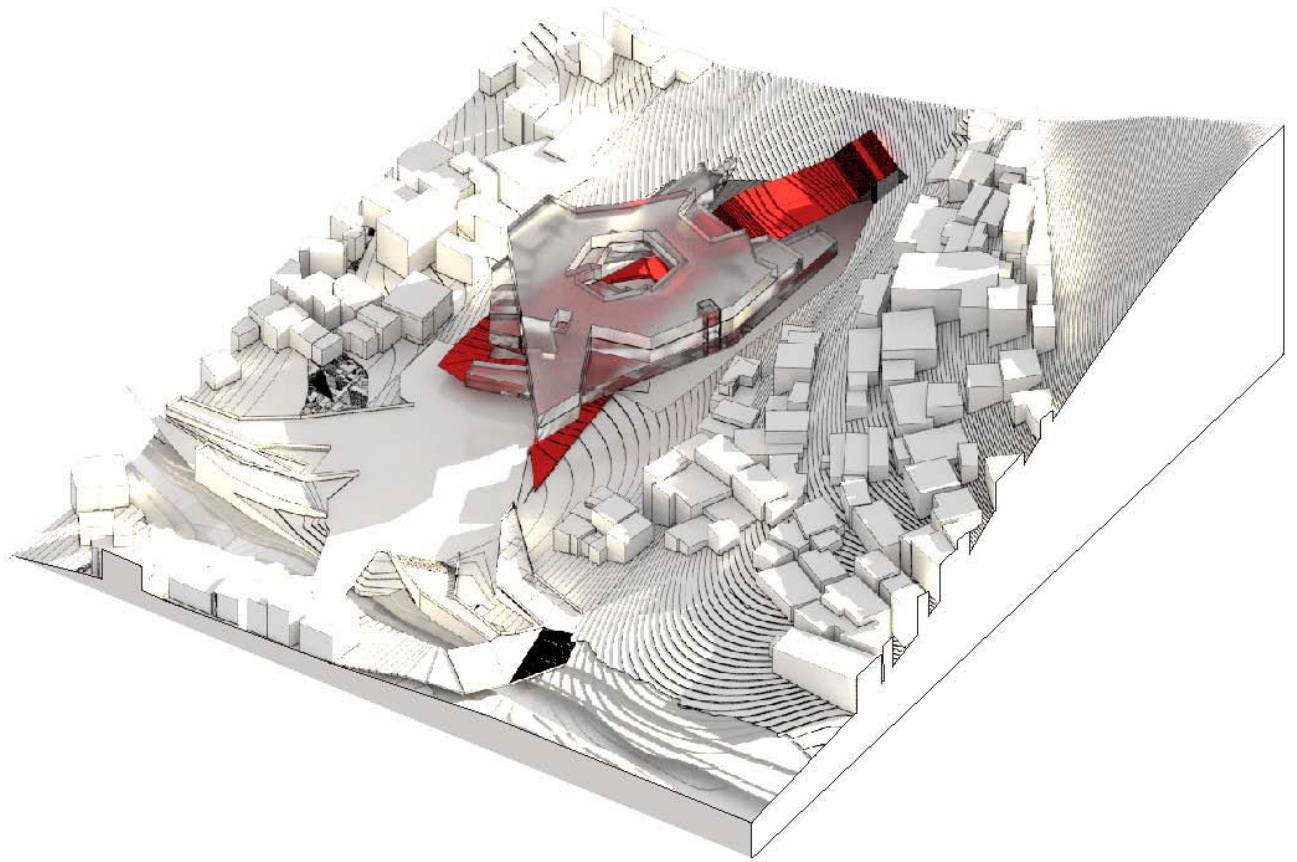




PATH ALWAYS REMAINING OPEN / DIRECT CONECTION TO PUBLIC PLAZA

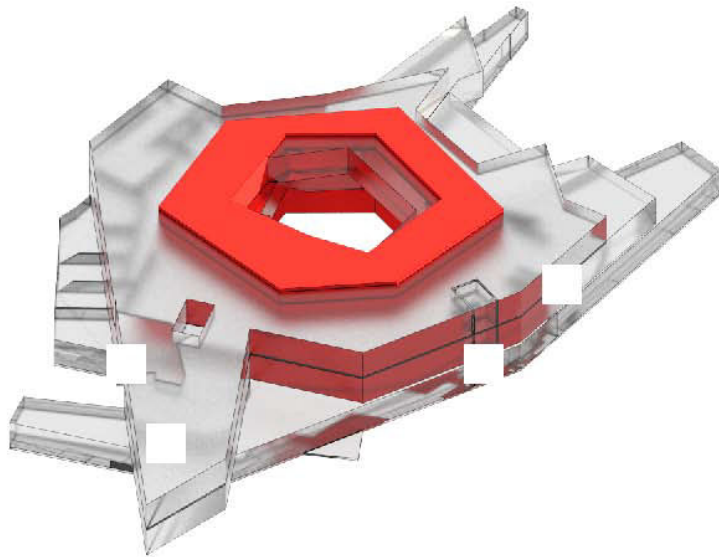


DIALOGUE BETWEEN TWO MAJOR PATHS

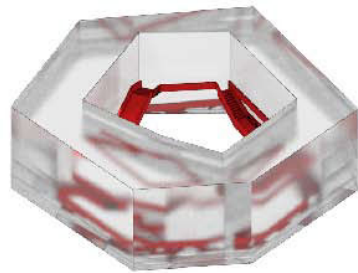


RELATION TO MAJOR PATHS WITH BUILDING

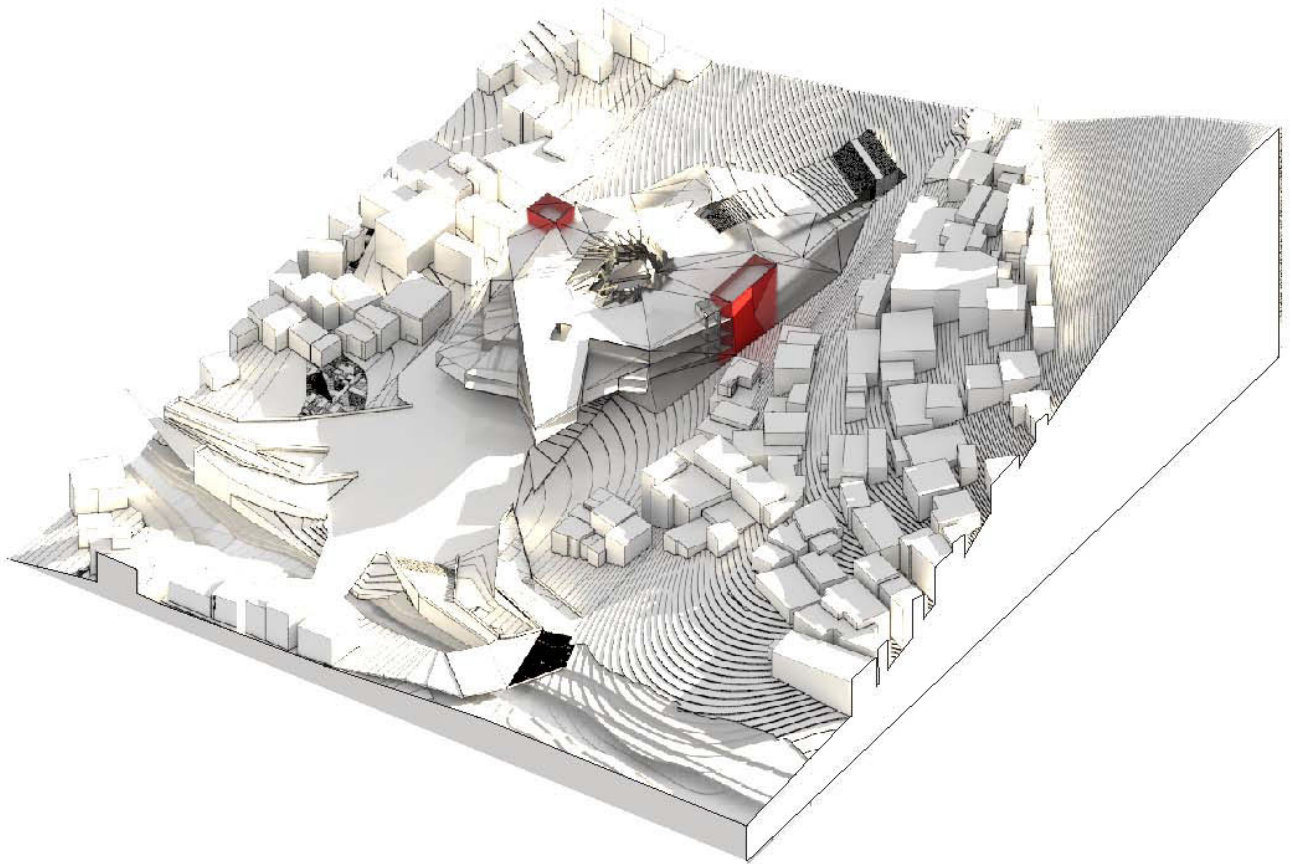




BOOKSTACKS SURROUNDING THE CENTRAL ATRIUM

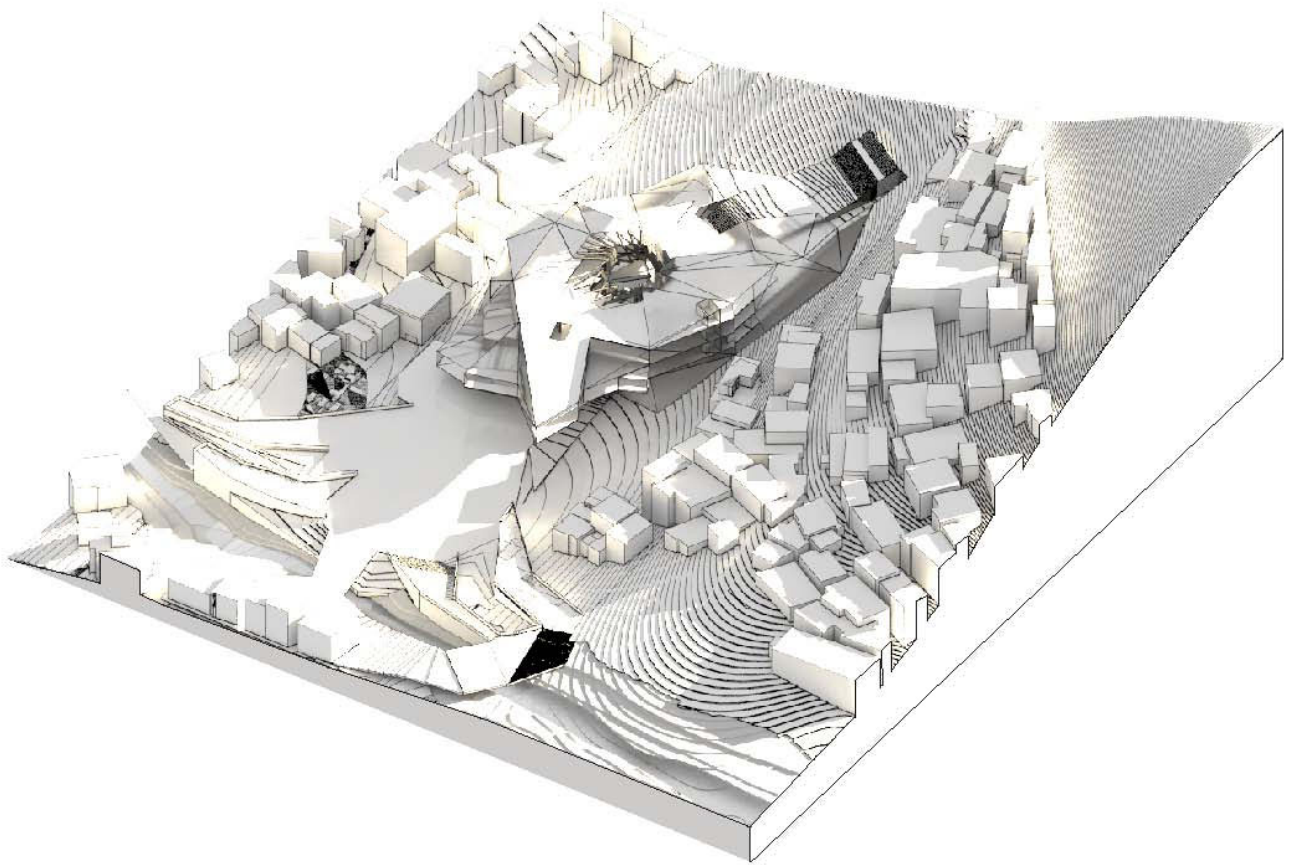


VERTICAL CIRCULATION CENTRALIZED WITHIN BOOKSTACKS



TWO CORES





OVERALL BUILDING ARRANGEMENT



Program

1. Plaza
2. Market
3. Ampitheatre
4. Lobby
5. Auditorium
6. Exhibition Hall
7. Book Storage / Storage
8. Mens restroom
9. Womens restroom
10. Staff offices / Lounge
11. Auditorium storage
12. Plaza runoff



Program

1. Reference / Circulation desk
2. Womens restroom
3. Mens restroom
4. Special collections / Archives
5. Computer cluster
6. Childrens stacks
7. Multipurpose room 1
8. Multipurpose room 2
9. Multipurpose room 3
10. Multipurpose room 4
11. Multipurpose room 5
12. Office

Collection

- a. Magazines & Newspapers
- b. Fiction
- c. Young adults
- d. Science
- e. technology





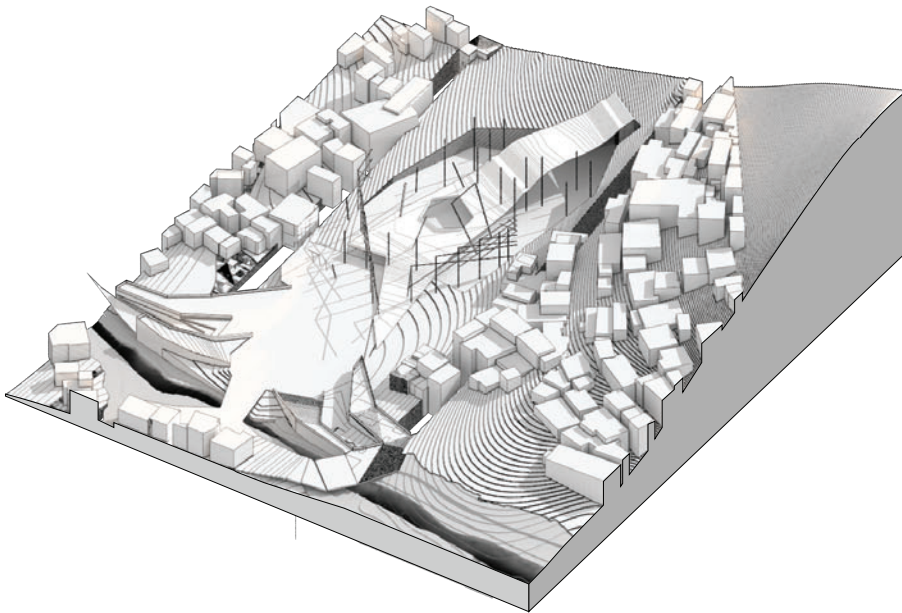
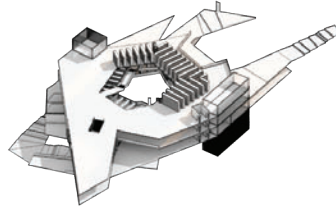
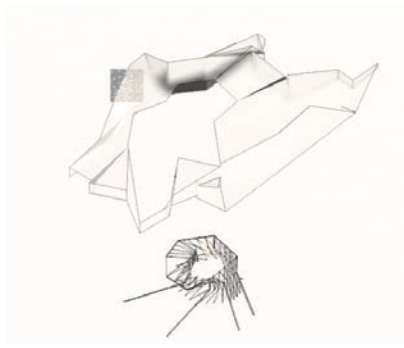


Program

1. Outdoor terrace / Multipurpose space
2. Reference / Circulation desk
3. Office
4. Womens restroom
5. Mens restroom
6. Reading area
7. Readin area 2
8. Storage
9. Entrance from Main reading room

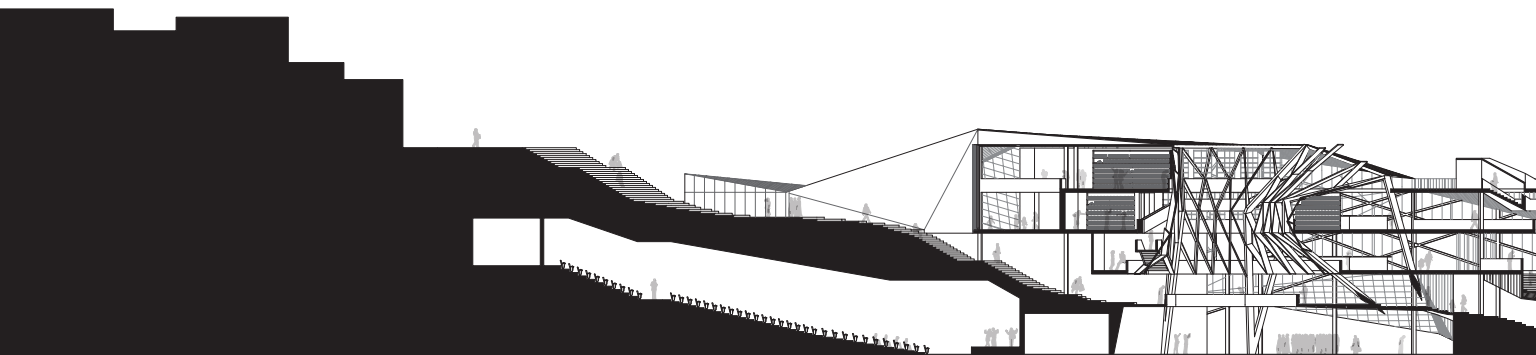
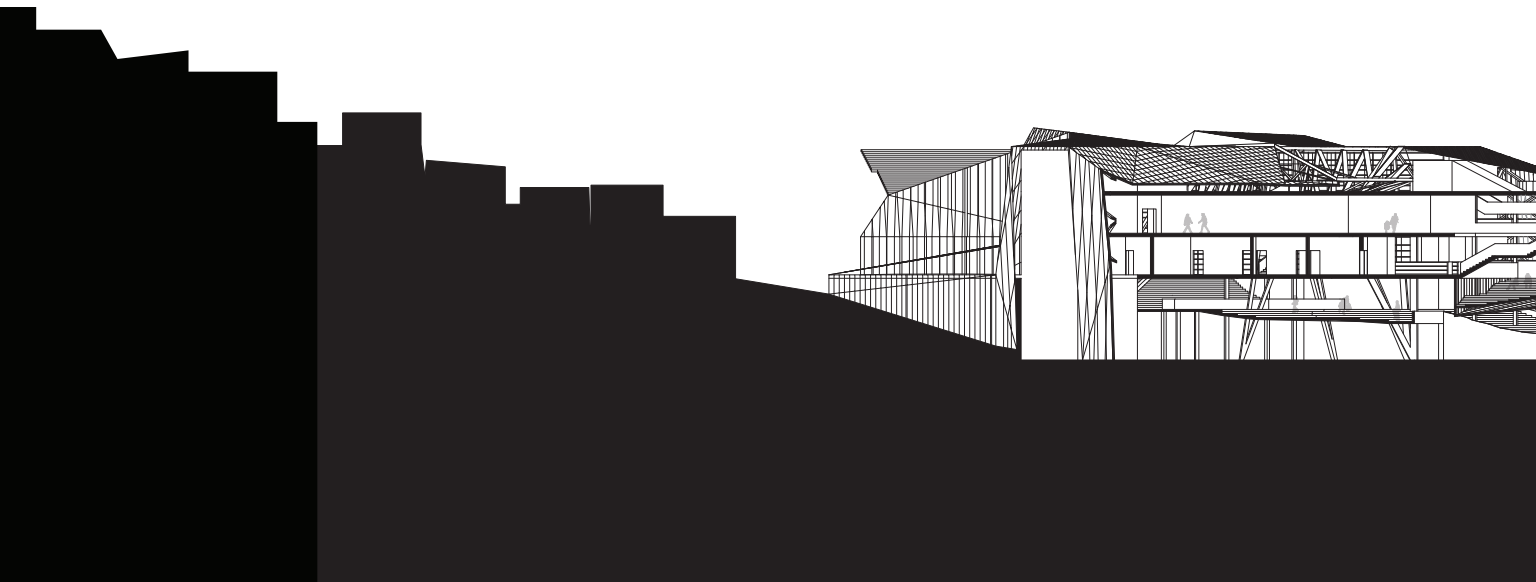
Collection

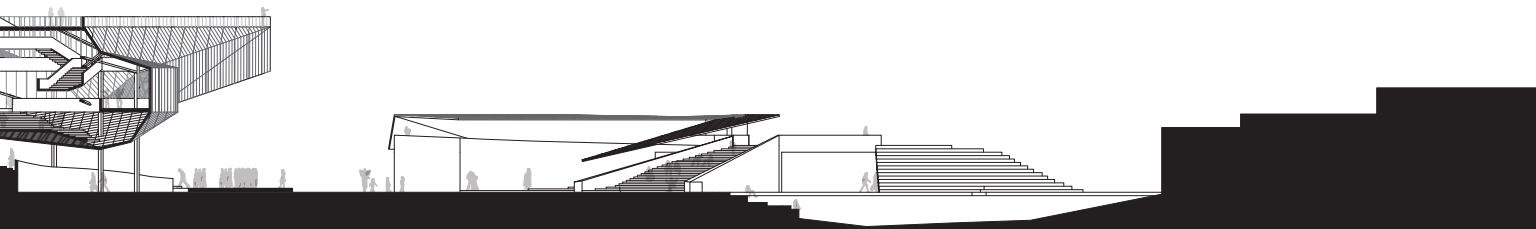
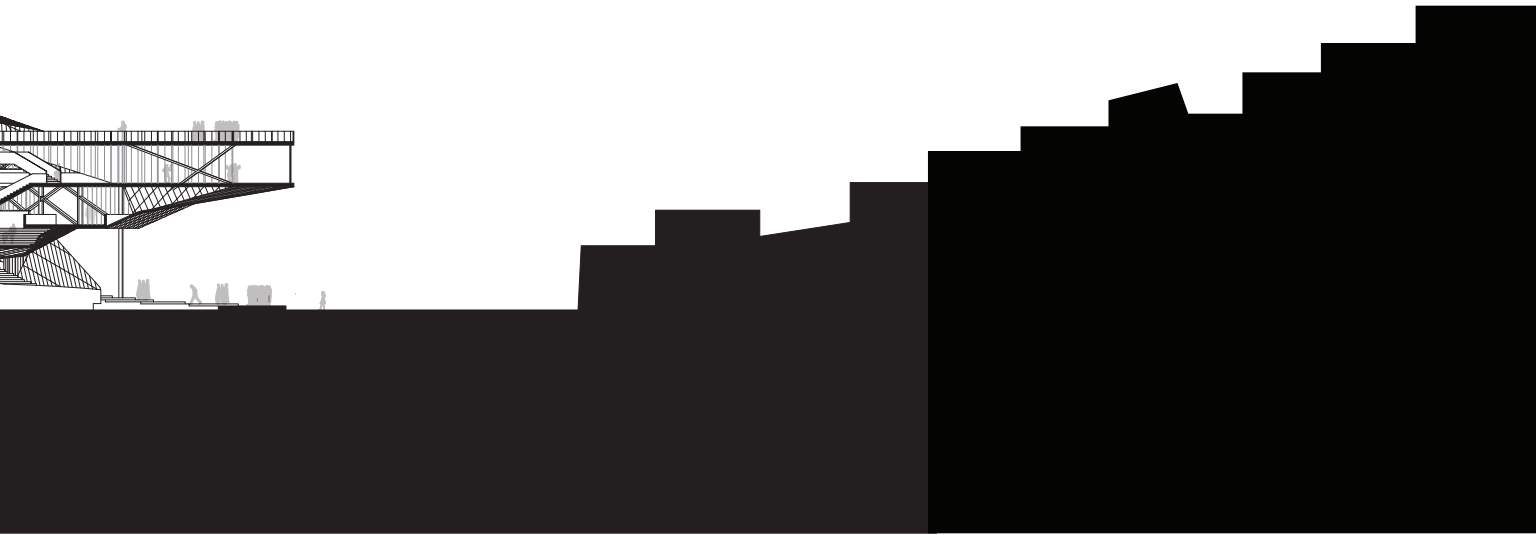
- a. Religion
- b. Art
- c. Music



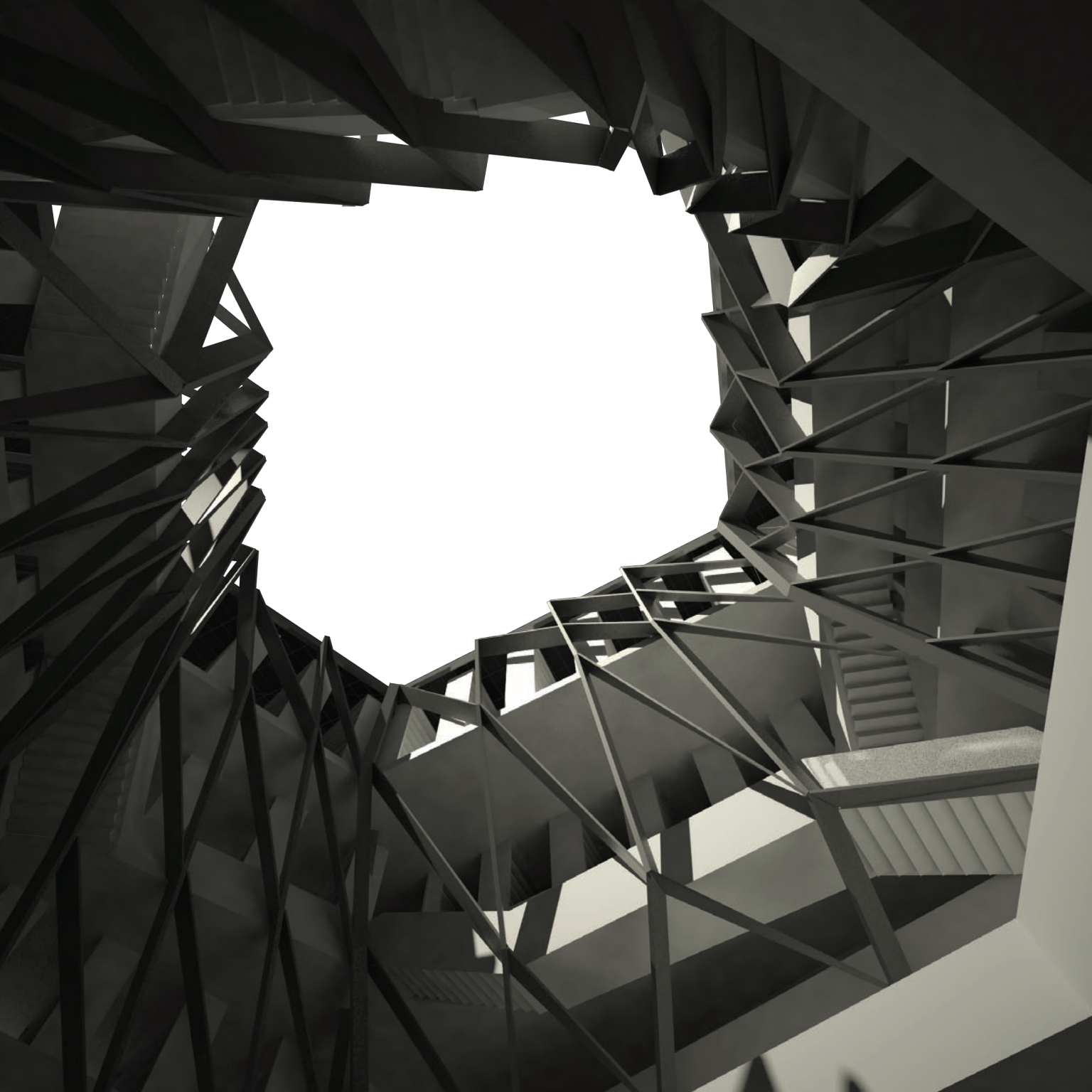


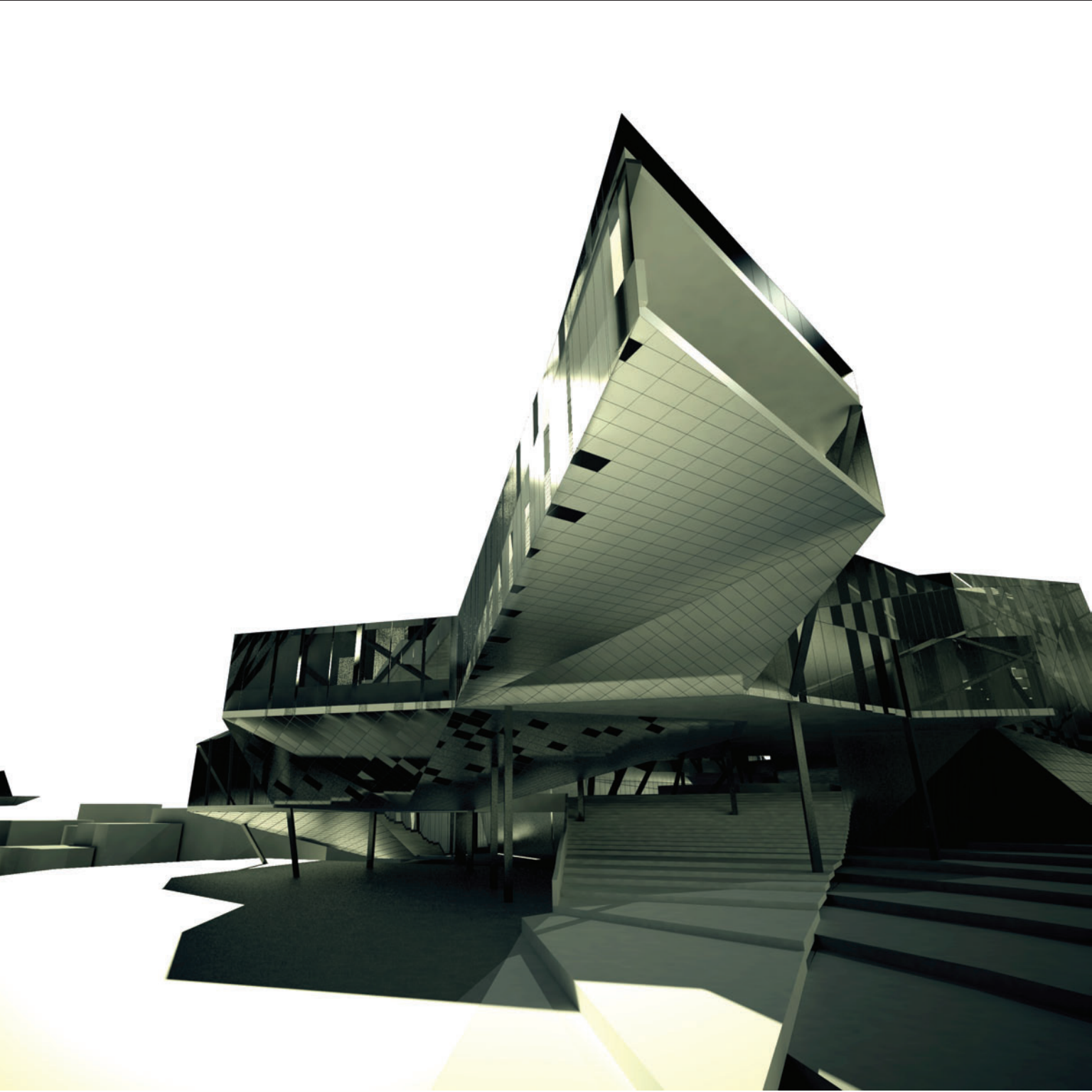










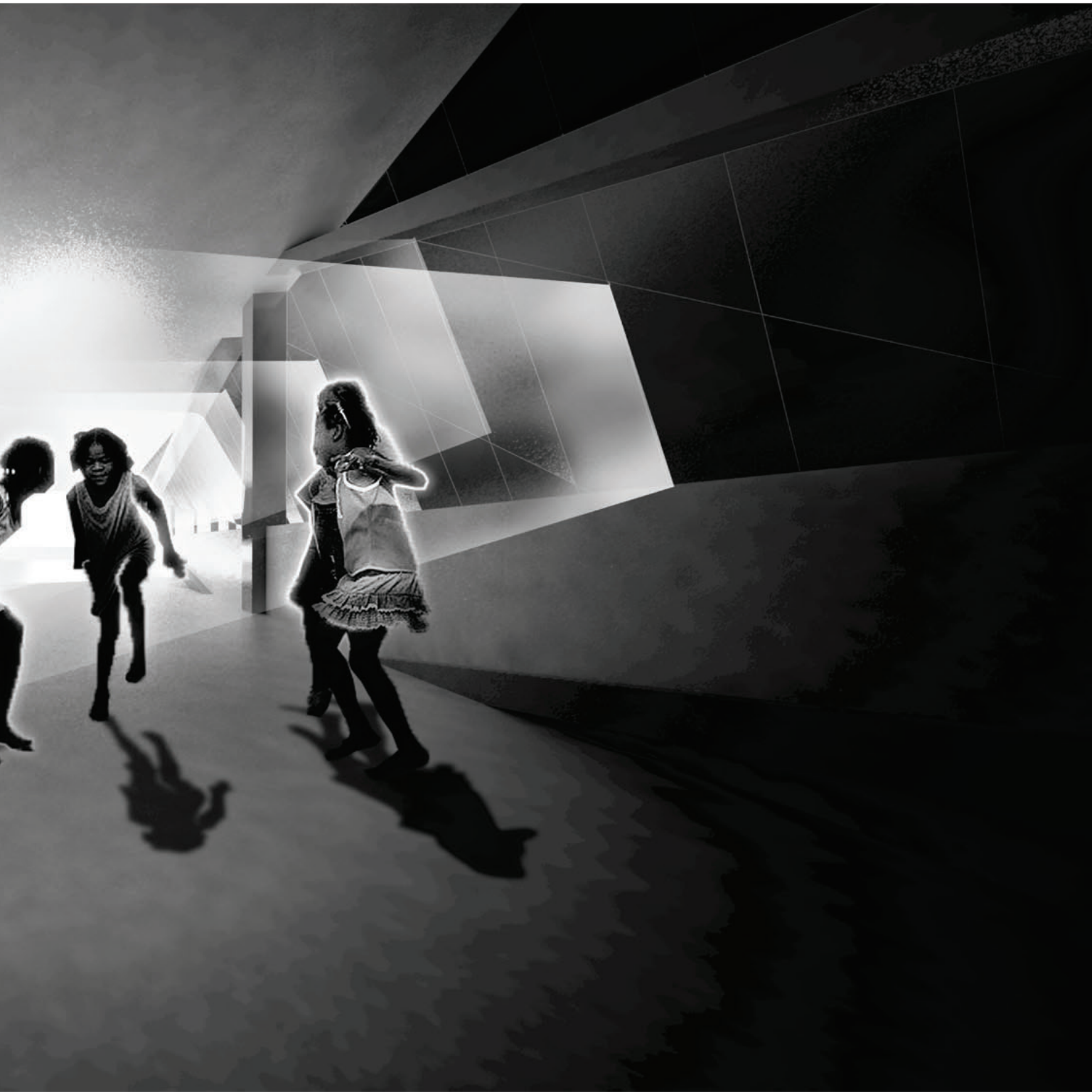




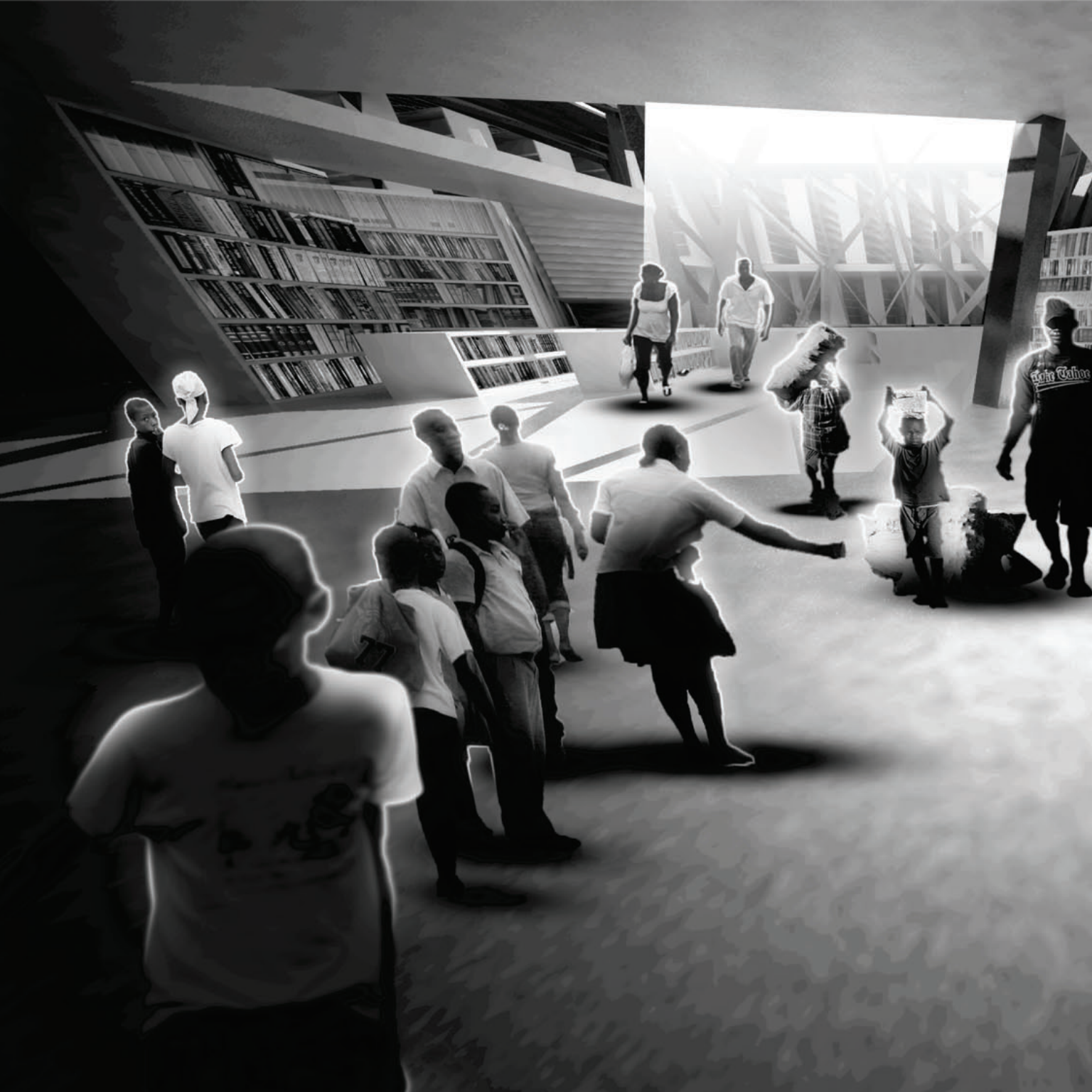










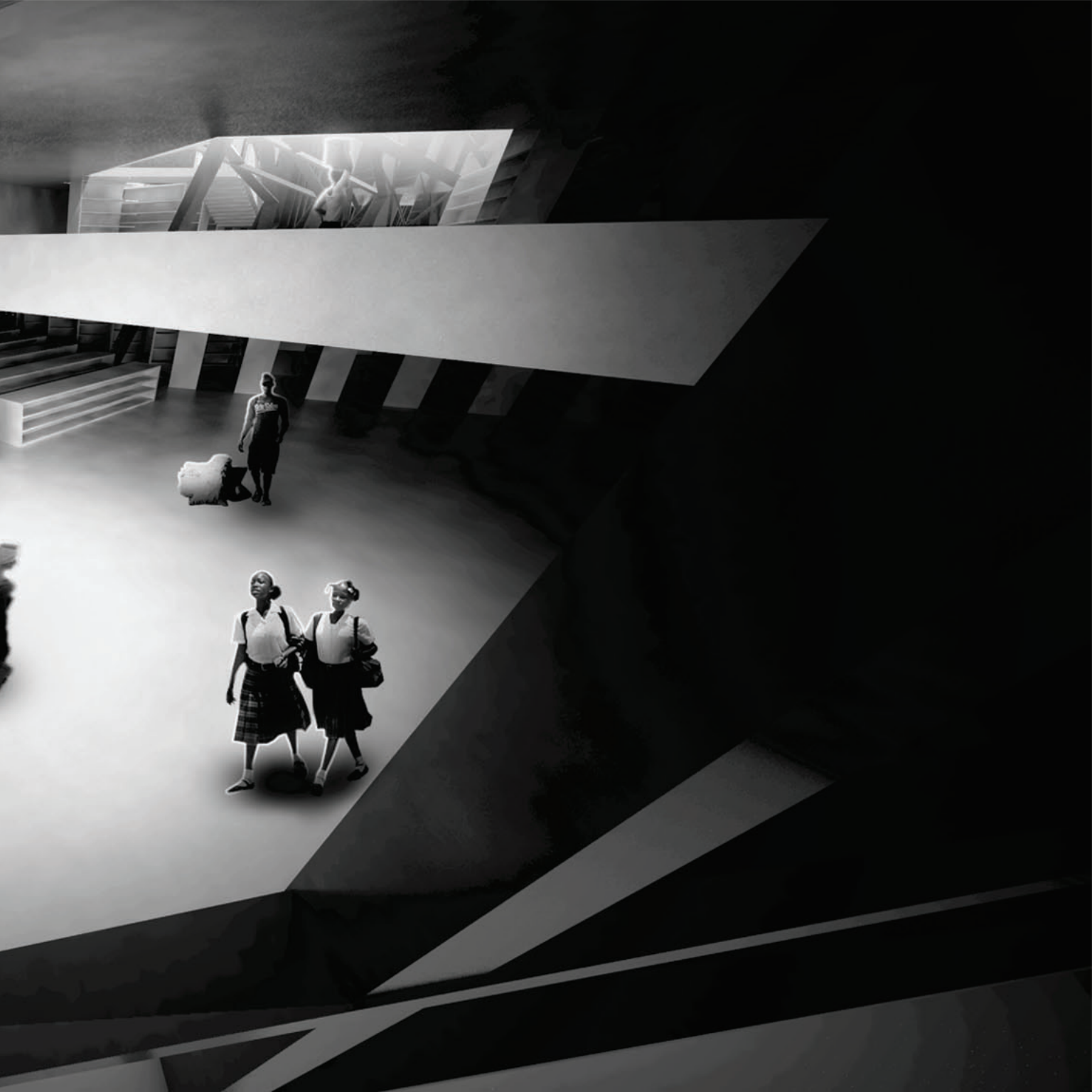


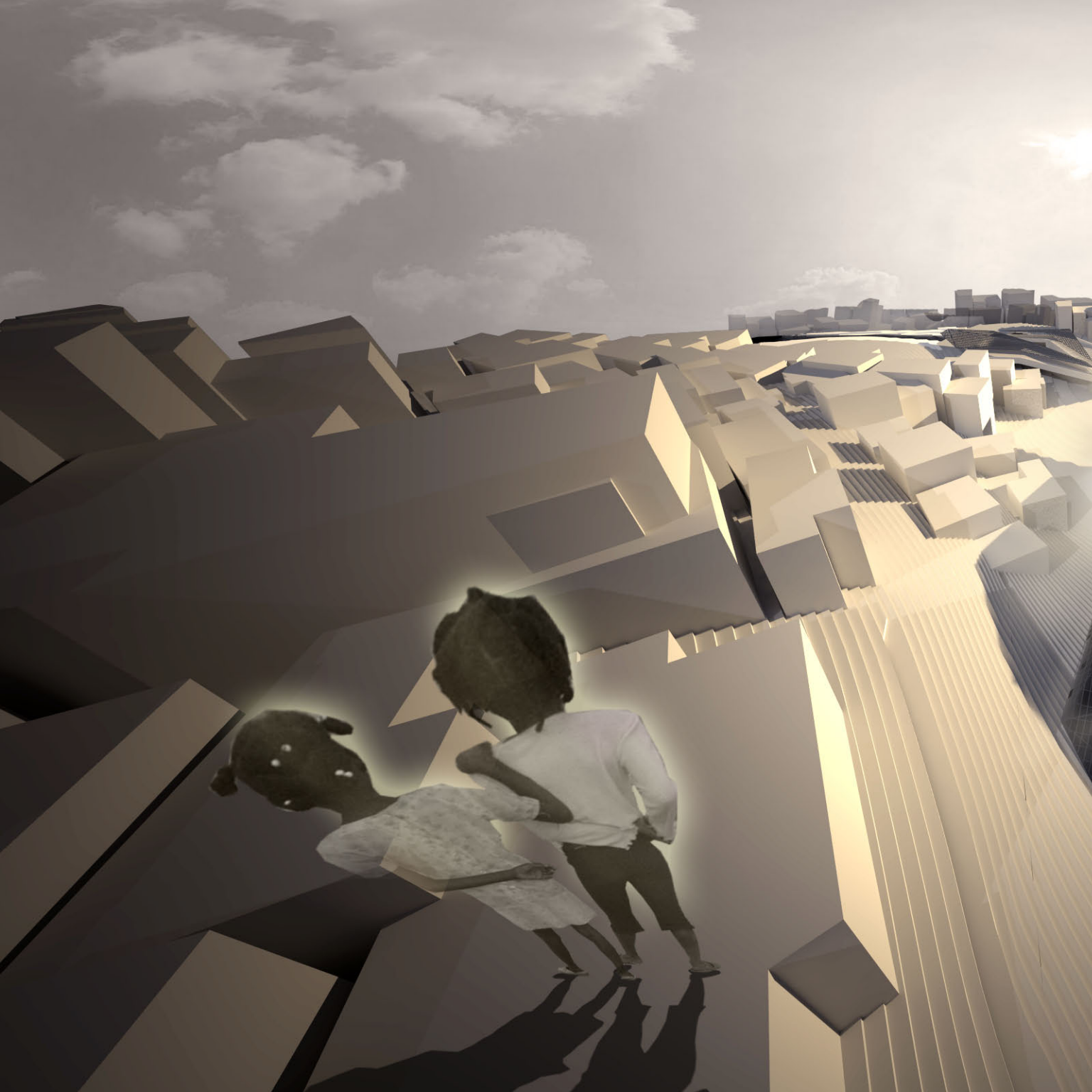


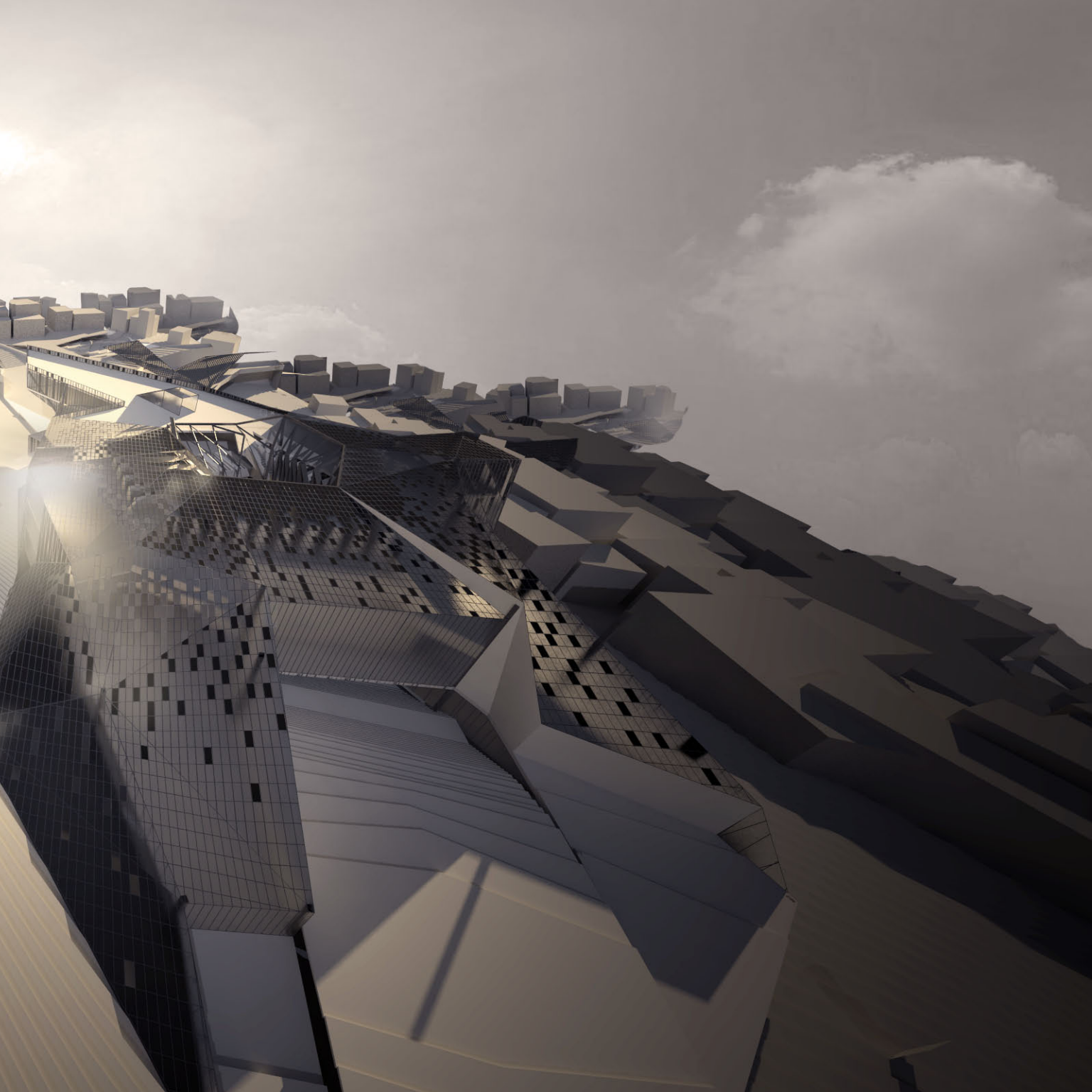


















**GLOSSARY**



1. INFORMAL GROWTH – The unplanned and unorganized buildup of a community
2. BIDON-VILLES– The slums or informal squatting settlements in the city of Port au Prince
3. ARCHITECTURAL INFRASTRUCTURE – The key Public pieces of armature in Port au Prince which act as major public gathering and social spaces
4. DECENTRALIZATION – The process of promoting urban sprawl and spreading the population from the “centre” of the city
5. IDENTITY - The collective aspect of the set of characteristics by which a thing is definitively recognizable or known
6. SERVING POPULATION – A group of Haitians, typically living in the shanty town, working to merely serve other parts of the population. They tend to work for the “elite” class.

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19. <http://www.jansochor.com/photo-blog.aspx?id=vodou-catholic-ritual-haiti>
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21. <http://www.slideshare.net/geogrocks/life-in-shanty-towns>
22. [http://www.maxestrella.com/artistas/dionisio/expo%2007/prensa\\_eng.htm](http://www.maxestrella.com/artistas/dionisio/expo%2007/prensa_eng.htm)
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33. <http://ustidesigner.over-blog.com/article-giancarlo-mazzanti-architecture-library->
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35. <http://favelissues.com/category/caracas/>
36. a+t, *Civilities* \*1: Conventions that regulate community life; addition of civic + facilities