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A Culture of Corruption: A Case Study of the National Culture Affecting the Socioeconomic Outcome of Haiti

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A Culture of Corruption: A Case Study of the National Culture
Affecting the Socioeconomic Outcome of Haiti

by

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A Dissertation Presented to the
Halmos College of Arts and Sciences of Nova Southeastern University
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This dissertation was submitted by Dwinell Jean-Louis, Sr. under the direction of the chair of the dissertation committee listed below. It was submitted to the Halmos College of Arts and Sciences and approved in partial fulfilment of the degree of Doctor of Philosophy in Conflict Analysis and Resolution at Nova Southeastern University.
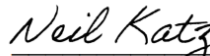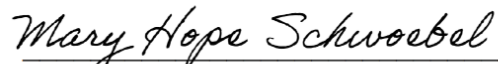
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Date of Final Approval

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Chair

Dedication

This dissertation is dedicated to my mom, Livita Jean-Louis Laguerre. As a single mother, I watched your commitment to our education and your dedication to ensure that all your children achieve their educational goals. Mom, your strength, and love has been the stimuli in keeping me in line and wanting to achieve more, as you have shown me that perseverance and tenacity is a sure way to accomplishing my goals in life. Though I may not explicitly say it at times, it is because of your drive to prove those who counted you out of the race wrong, that I have kept pursuing a higher educational goal. As you have always told me, my grandmother and grandfather were proud people of their community and people looked up to them. As such, in keeping with their charismatic values and respected individuals of their community, I have chosen to pursue this degree path in conflict analysis and resolution to emulate their path as people who were considered impartial jurors of their community.

Acknowledgments

It is with great gratitude and meekness that I extend my appreciation to Dr. Dustin Berna, my committee chair, for his unwavering patience and support throughout my dissertation journey. I would also like to express my appreciation to my dissertation committee, comprised of Dr. Neil Katz and Dr. Maryhope Schwoebel; your expertise has steered my research and paper in areas that I did not even consider. The insights provided were integral to my overall work throughout the dissertation process. My appreciation to my wife who made the necessary adjustments when needed, to allow me to take time off from the kids so I can complete certain phases of my schooling. I would like to, also thank those who facilitated the capturing of their lived experiences to make this dissertation possible. I hope these findings will help in enabling the necessary policy changes to improve the lives of the Haitian society.

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Abstract

This study explored the impact of organizational culture on Haiti from a socio-economic standpoint. The study used a case study approach in examining how Haiti's national organizational culture influences the organizational structure of the various entities that make up the overall system. Overall, this study explored the influence that culture has in the shaping of a collective phenomenon. The established institutions are themselves products of the dominant cultural value systems, and in examining this system of shared assumptions, values, and beliefs, this study aims to better highlight how the current organizational structure is fueling corruption. Even with the extensive history on the impact of culture within the Haitian society, little research had been conducted on the individual impact that culture has in facilitating corruption throughout the established systems. Through a series of qualitative interviews with a diverse group of Haitian nationals residing in Haiti, this study engaged in an inquiry of lived experiences and opinions of Haitians who engage in corruption, while taking into account their current social, economic, and cultural environments. Using the case study approach, this qualitative research examined the lived experiences of working citizens within their society and the effect of corruption throughout their everyday life. This topic warranted the perspectives of regular citizens because it was important to comprehend the context in which individuals make certain decisions that are viewed by their own society as corrupt. Focus was placed, not on the acts of corruption themselves, but on the mechanism enabling the acts.

Chapter 1: Introduction to the Study

Introduction

The purpose of this study was to explore the impact of the organizational culture of corruption on Haiti from a socio-economic perspective. The study uses a case-study approach in examining how Haiti's national organizational culture of corruption influences the organizational and institutional structures of various entities throughout Haiti. Overall, this study explores the influence that the culture of corruption has in shaping Haiti. This is done at the individual level by interviewing individuals who have worked in institutions throughout Haiti and experienced some form of quotidian corruption. Because the established institutions are themselves products of the dominant cultural value systems, in examining this system of shared assumptions, values, and beliefs, this study directed its attention at highlighting how the current organizational structure is fueling corruption. The exploitation of post-conflict settings is seen as the established effort to understand the dynamics surrounding conflict resolution efforts in Haiti; however, these efforts have fallen short in addressing the root cause of this culture of corruption. Using open-ended interviews of individuals who have experienced such a phenomenon, the study examined the emerged themes that would facilitate the understanding of how an individual's opinions and experiences in relationship to the implied social factors became a strategy for fulfilling unmet economic needs; which in turn led to activities of a culture of corruption. In the end, what emerged was a clash between organizational cultures versus organizational structure.

Background

The Prevalence of National Culture Influencing the Political Sphere

Cultural norms tend to miscalculate the institutions that facilitate the abuse and exploitation of the system. This is seen as a precarious widespread activity that affects every

aspect of Haitian society. Ultimately, it fuels the creation and preservation of unethical as well as criminal activities, thus sending a message to society that corruption is acceptable. This network of unethical and nefarious activity via government offices, civil-servant workers, and the nepotism that takes place in the private sectors, can increase tension between the haves and the have-nots. Moreover, it also highlights the grappling of the internal efforts in attempting to establish ethical norms and effective governance. The national organizational culture, which has helped shape the culture of corruption in Haiti's society, has set the agenda for shaping the organizational structure that allows for institutional corruption. As it can be seen, Haiti's national culture is a social phenomenon that touches every aspect of the Haitian society today. Because of this, it would help to analyze how the culture influences the already established institutional systems, as espoused through the process of an organizational structure, and understanding the root cause of corruption. The institutions themselves are now espousing the cultural influence vis-à-vis their organizational culture.

Defining Culture

When examining the social science literature of culture, there are some recurring themes attributable to many authors as to how culture is defined. The themes that are commonly employed have included the individual aspects, collective aspects, value, system, tradition, institution, belief, cultivation, history, inheritance, structure, identity, evolution, attitude, behavior, uniqueness, difference, and society. Although they have been used in many different settings by many scholars when considering different contexts, this study particularly explores the three definitions of culture presented by Augsburger (1992), Moore and Woodrow (2004), and lastly by Theodore Scharwtz (1992), as adopted by Avruch (1998; 2013).

In *Conflict Mediation Across Cultures* by Augsburger (1992), the author made an appealing case where he did not only address the definition of culture, but he also explained why culture matters in conflict and conflict resolution. He argued that cultures embody the authenticity and uniqueness of a community where each culture seeks to express the people's values, sensitivity, and spirituality. The continuity of their cultural history makes it possible to have the "connection between persons and groups to their own peculiar depths, their own unique wisdom, and their own particular configuration of human archetypes, religious symbols, and central values" (Augsburger, 1992, p. 7). By this definition, the individual is said to be dependent on and derives meaning from the collective culture where the codes of behavior and interaction are largely dependent on the meaning derived from the individual's connection to the group. To explain this dynamic, Augsburger argued that cultures "create a 'pool of habits' for a society. . . that induces the society's members into complementary and reciprocal habits. Although each culture also prohibits and seeks to limit the exercise of what it considers undesirable or unacceptable behavior" (Augsburger, 1992, p. 22).

With little deviation and with acquiesce for the definition given by Samovar and Porter (1972), Moore and Woodrow (2004) defined culture as "the cumulative result of experience, values, religion, beliefs, attitudes, meanings, knowledge, social organizations, procedures, material objects and possessions acquired or created by groups of people, in the course of generations through the effort and interactions of the individual and the group" (Moore and Woodrow 2004, para. 5). Lastly, culture as defined by Scharwtz (1992, as cited in Avruch, 2013) consists of "the derivatives of experience, more or less organized, learned or created by individuals of a population, including those images or encodements and their interpretations (meanings) transmitted from past generations, from contemporaries, or formed by individuals

themselves" (Avruch, 2013, p. 10). Although there are some variables or differences unique to the definitions, there are also some similarities that represent the notion of culture within the conflict resolution literature. With Augsburger (1992), the definition presented is more of a static and unchallengeable view of culture. This implies that there is no flexibility and that any attempt to revise cultural systems of values, beliefs, and practices will likely be confronted by persons in certain positions who claim to be the custodian of that unique culture. Augsburger's view of culture is what led to the categorization and generalization of people in different parts of the world as belonging either to a collectivistic, high-context culture or to an individualistic, low-context culture (Augsburger, 1992, App. 8; 83-87). On the other hand, both Moore and Woodrow (2004) and Theodore Scharwtz (1992) as cited in Avruch, (2013) have expressed a view of culture that places emphasis on both the collective experience and realities as well as the personal experiences, interpretations, and meanings of individuals' experience within the collectivity. Both views seem to have some level of validity, showing that culture is fluid and that some aspects are immutable while other aspects are changeable (i.e., revisable).

Accordingly, the contentious argument here is to explore the sharp categorization or distinction between the individualistic low-context culture that has been ascribed to a traditional society (Augsburger, 1992, pp. 8; 83-87; Moore and Woodrow, 2004). More specifically, there is the need to examine the culture of corruption in Haiti that is enabled when a low-context culture collides with a high-context culture. A collectivistic culture is used to describe a society that attributes high importance to both group identity and affiliation than to the individual. Thus, the action of the individual within that group as well as the behaviors and attitudes are based on their collective identity versus the individual identities or choices. On the other hand, it is said that "individualistic culture has a dimension of being evolutionary; while collectivistic culture is rigid

and tied to a history that could sometimes be opposed to the development of individualistic cultures" (Ugorji, 2012, p. 11). In the collectivist cultures, the term is likely to lean toward what is known as a "mono-culturalism" (Ugorji, 2012); thus, efforts are made to help with the preservation and continuity of cultural systems, values, and practices, thereby protecting them not only from external influence but also from "internal dissidence" (Ugorji, 2012, p. 57). Conflict occurs within the collectivist culture when one or more individuals attempt to change what is or has been accepted as the norm or status quo. Those who are devoted to maintaining that culture will likely see this as an attack to how things have always been done or an attempt to modify their way of life. In the case of Haiti, it is the haves who are in control and they try to maintain the situation the way it is or the way it has been handed to them to ensure their generational security. Those who are committed to maintaining the integrity of the system or to safeguard the purity of the culture will fight against any internal revision. On the other hand, low-context cultures focus on the individual issues and assume personal and private ownership; one-to-one encounter between the disputants as well as mediation are used in extreme cases (Augsburger, 1992, p. 8).

The Conventionalization of Cultural Influence in Haiti

The critical reflection is that failures in Haiti and the criticisms they generated are a result of a conflict between the interpretation and cultural artifacts that is espoused through actions that promote a culture of corruption. This occurs when a low-context culture engages with a high-context one, as noted in this statement, "The high-context culture is more prone to misunderstandings and conflicts when the culturally normative expectations of appropriate behavior are violated" (Augsburger, 1992, p. 94). There is a clash seen between the commonsense perspective and the cultural perspective, and this hinders the understanding that

the haves and the have-nots have about one another. The underlying issue goes beyond the common modus operandi that characterizes the structural norms of conflict intervention, hence resulting in the cultural norms and practices in collectivistic, high-context cultures of Haiti's organizational systems. It has been proven that low-context cultures are highly likely to violate "the culturally normative expectations of appropriate behavior" (Augsburger, 1992, p. 94). On the contrary, violation within the collectivistic culture or high-context cultures could result in the loss of saving-face, thereby making the conflict more intractable and protractible. Understanding "a person's capability for successful adaptation to new cultural settings" (Earley and Ang, 2003, as cited in LeBaron 2014, p. 587) could help in identifying the "cultural factors that shape the ways in which members of a society bargains for their interests and respond to disputes" (Moore and Woodrow, 2004, para. 14). The figure bellow highlights some of the areas of interest or issues which could be explored to garner cultural changes. By looking at the typical obstacles or barriers to facilitate change will help in finding ways to get the necessary change in behaviors.

Figure 1

Cultural Change
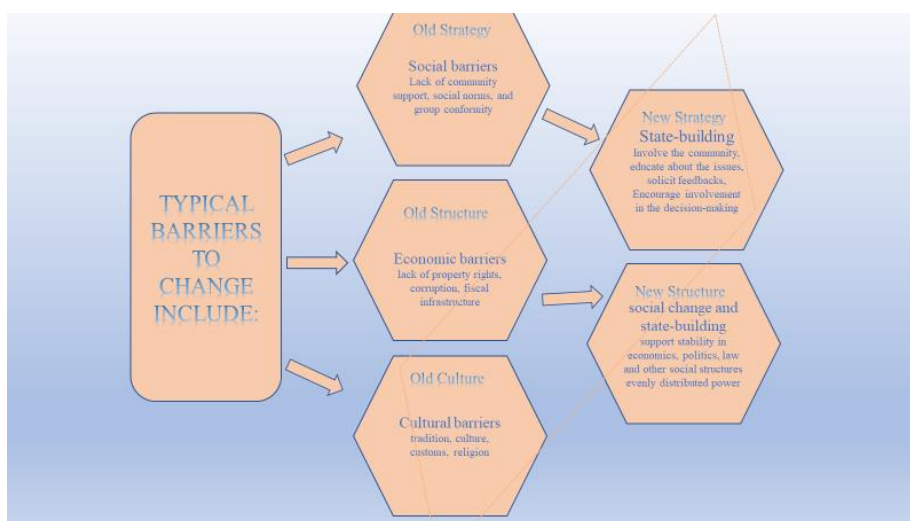
Some of the signs and symbols are in the structural form that induces the cultural faux pas because the structure exists and it compels its usage i.e. the indenture servant homes and the lack of employment forcing the exploitation of low wage labors. In Haiti, those who are practitioners of voodooism are considered low class. As such, they are looked at differently, and treated differently. The belief, though very important in the culture, is considered something for the uneducated or the low class. Lastly, the ethnocentrism of the haves versus the have nots generate this idea of belonging to group competing for food, safety as well as territory. As a society, this idea of us – versus them appears to be ingrained in the subconscious which has created this alienation of the other group as though they do not belong, or they are to blame from the other's suffrage. The idea of an incompatibility to the cultural trait within the organization is the main cause for a cultural barrier since it entails making changes that are contrary to the established cultural norms. In the case of Haiti, corruption is the cultural norm of the institutions and even when the individual knows what he/she is engaging in is unethical, it is somewhat hard to accept due to the face that "incompatibility is often with the fundamental purpose of the innovation." (Ellsworth, 2000 p. 170). With respect to social barriers, group solidarity tends to maintain the status quo, and the rejection of new commers because of who people are who cannot be trusted or who are disrupting the system all play into the cultural barriers. Moreover, there is this conformity to the established norms causing conflict between the different interest groups. Those who are engaging in corruption in Haiti or resisting the change know very well that their actions are detrimental to the integrity of the organization. It is true that changes are a threat to power, influence, and organizational structure, however, resistance to change is futile.

Problem Statement

Statement of the Problem and its Significance

The fundamental importance of understanding the role and impact of Haiti's national culture within the political sphere will help highlight the culturally established norms and the defense mechanisms that have ensured the continuation of corruption for generations. The goal of this study is to provide a way to assess the functionality of the country through the lens of an organizational culture by focusing on the strengths and weaknesses of its national culture, as this would "help reinforce or modify cultural assumptions that become necessary not only for survival but also effective functioning" (Schein, 2010, p. 277). Moreover, the study assesses how culture plays a major role in shaping a narrative of resistance to change through the recognition of some behaviors that are tangibly dysfunctional. However, because "the cultural mores serve other positive functions that are difficult to give up or replace" (Schein, 2010, p. 301), understanding this phenomenon is extremely vital because it is only when the fallacies of these cultural norms are exposed, that affective measure can be taken to help influence the desired outcome.

The Rationale

For decades, Haiti has faced many issues dealing with political instability, violence, social and economic strife, as well as cultural disdain from its international neighbors. The cultural perspective of Haiti's political difficulties is encapsulated in the saying, "beyond mountains there are mountains," which implies that after the current problem, there lie more problems. When describing Haiti, many have referred to its hallmark of being "the poorest nation in the Western hemisphere" (Bell, 2001). Nevertheless, the country has suffered from Western influence of imperialism, and this has created a culture of dependency that makes Haiti's

suffering a man-made issue; which is coupled by a complex system of progress or resistance to cultural influences. Needless to say, what is lacking and has not been significantly researched is the role of the national culture. Therefore, the study's goal is to address the cultural evolution of the organizational structure. This is to explain "its involvement within the adaptation to the overall system within its operational environment and the impact of the subsequent cultural diversity on the core culture" (Schein, 2010, p. 276). With politics, one cannot delineate the cooperative action and activities that interact with one another to maintain control over the resources of the collective society. These interactive controlled systems help explain the internal working of the economic and political ambition of the nation's culture through its organizational structure.

The European intervention in Haiti started the shift from an out-of-date system to a capitalist one in Haiti. Consequently, the manufacturing of commodity dominated the system, while social relations and industry transformed into a commodity. One thing for sure is that Colonies were designed to deliver goods to the emerging capitalist of Western countries with valuable metals, gold, and silver as well as raw resources. This, along with agricultural products were used to enable the development of capitalist industries. Haiti is understood to be underdeveloped today because of to the fact that the productive structures that were put in place were not of their own making but were obligatory and controlled by outside entities (American Perspectives 3, no. 2 (1976): 5-29.). Meticulous account of Haiti's history within the global sphere, to include the political and social contexts, has influenced its relations with proxy nations and the imperial powers. Nevertheless, there has been articulations drawn on a sociological theory that delivers critical analyses of themes that are central to the role of colonial and

neoliberal manipulation within the context of contemporary migration patterns. (1804-2013.

Routledge, 2015)

Pervasiveness of the Problem and the Ways of Addressing It

When comparing Haiti to its neighbor the Dominican Republic, which occupies the

eastern third of the Island, the vast difference between the terrain features of the two countries

can be seen from simple satellite images, and the deeper cultural difference that validates each

country's identity is also clearly felt. The fallacy that has been promulgated is this comparison of

two state with unmatched and unequal traits, beginning from their cultural make up and their

historical naissance, as a nation-state, to their languages. Making the comparison only serves as a

red herring that is a distraction from the true nature of the two countries' disparity. In this

dissertation, I aim to examine the cultural changes that take place due to the physical and cultural

interactions with the environment because of internal migration and population growth. With

time, people are often compelled to adjust their relationships with their current cultural values. In

this way, the nation's culture within the greater complex system may accommodate (change) to

increase the access and/or control to resources. This is not to say that there will be uncontrollable

changes; inevitably, change in one variable that tends to create the possibility of more change,

but this happens with limits because of the feedback loops. With this point in mind, this study

explores the local voices through the lens of the host-nation, as these local voices represent the

cultural relationship with the organizational structure of the adopted system. Furthermore, the

study addresses the configuration of the country's functional society to assess the various

institutions that make up the overall system; which is in relation to size and categories. This

refers to the way in which the various bodies comprise the institution, namely in how the country

is structured and how the bodies coordinate to determine how they interact with one another.

Lastly, the study addresses the efficiency of the overall system through the lens of the cultural influence. This is important to highlight because the country as an organization is largely seen as "a symbolic entity with many institutions functioning according to implicit models in the minds of their members, with their model being culturally defined" (Hofstede, 2001, p. 375).

Culture and Structure Within the Organization

The relationship between organizational structure and culture should be explored, as both determine the behavior of organization members, even though both do this in different ways. Organizational culture is an intrinsic factor of organizational behavior that directs the way people behave from within and through assumptions, values, norms, and attitudes. On the other hand, organizational structure is an extrinsic factor that influences people's behavior from the outside, and it influences behavior through formal limitations that are set in various ways, such as the division of labor, authority distribution, or the grouping of units. Overall, an individual's espoused behavior in an organization is the result of the impact of the organization's culture and its structure combined. Therefore, studying the mutual impact of organizational culture and structure is important for an all-inclusive understanding of how the members of a particular organization behave. Overall, organizational culture can be defined as:

> A system of assumptions, values, norms, and attitudes, manifested through symbols which the members of an organization have developed and adopted through mutual experience and which help them determine the meaning of the world around them and the way they behave in it. (Janićijević, 2011: 72)

Organizational culture determines the way in which the organization's members perceive and interpret the surrounding world and how they behave in it. Hence, if a strong culture exists in an organization, all the members of the organization will then make decisions and take actions in

a similar and foreseeable fashion. The significance of organizational culture emerges from the fact that by imposing a set of assumptions and values, it creates a frame of reference for the perceptions, interpretations, and actions of the organization's members (Schein, 2004).

Based on the understanding of both organizational culture and structure, a causality of their relationship and mutual influence can be postulated as a reasonable presumption. It can, also be assumed that the compatibility of organizational culture and structure would have a positive impact on an organization's performance. Accordingly, this paper's goal is to explain the mechanism of mutual influence between organizational culture and structure. Moreover, the study also operationalizes the relation between the two through the theories that are based on the compatibility of types of organizational cultures and the models of organizational structures.

Organizational/Institutional culture generates its impact on organizational structure both through its design and through its implementation. Furthermore, organizational culture realizes its impact on shaping organizational structure through forming the interpretative schemes of the top management, which selects the organizational structure model (James, James, Ashe, 1990). The culture creates a frame of reference in which the organization management's considerations and its reasoning circulate in the process of decision making concerning the organizational structure model. The word *organization* originates from the Greek word *organon*, which means "tool." From a managerial perspective, organizational structure is a kind of tool in the hands of management, who uses it to accomplish the organization's goals.

There are numerous classifications of organizational culture types; the two most suitable organizational culture classifications for analyzing the impact of organizational culture on organizational structure are given by (Handy, 1979) and (Trompenaars, 1994). Handy's classification differentiates between power culture, task culture, role culture, and people culture.

On the other hand, Trompenaars' classification identifies family culture, an "Eiffel tower" culture, a "guided missile" culture, and incubator culture. These two classifications appear to use the same criteria to differentiate organizational culture types, and the described types are similar.

Power culture (or family culture) assumes that power should be concentrated at the top of the organization. Role culture, or "Eiffel Tower" culture, is the culture of a bureaucratic style of organization, which suggests that a high level of formalization and standardization is required. In a task culture or "guided missile" culture, the organization is represented by the metaphor of a tool for solving problems and completing tasks. In a people or incubator culture, both individualism and individual growth represent the highest values. For this model, the main goal of the members of the organization is the realization of their individual goals, since this is of more importance than the realization of the organization's goals. Within the context of the culture of corruption in Haiti, it is assumed that members of the organization view their role as a milieu in which they can realize their personal goals. This context can be largely adapted to the individual needs of the organization's members since everything is perceived by its members through the prism of the personal growth of the organization members.

Organizational structure has been described as "a mechanism through which effort is integrated through the coordination and control of activities" (Child, 1977; Weber, 1946; Burns & Stalker, 1961; Mintzberg, 1979). The management of organizational culture is seen as "a mechanism that directs behavior through shared values, norms, and goals" (Pfeffer, 1981; Louis 1985; Schein, 1985; Weick, 1987; Denison, 1990; Chatman & Jehn, 1994). However, the effects of each should be analyzed separately and later synthesized for understanding the functional roles of both structural as well as cultural forces within the workplace. It also appears that whenever organizational structure is mentioned or addressed, culture also comes into play; this

implies that one cannot delineate the overall impact (i.e., cause and effect) of culture within the structure of an organization.

Accordingly, this study is based on the belief that it is necessary to have a model that clarifies the relationship between organizational culture and organizational structure to direct employee effort toward strategic goals. In developing such a model to synthesize these two forces, the study takes the perspective that organizations are essentially information-processing entities that develop different mechanisms in attempts to reduce uncertainty and equivocality in achieving effectiveness (Daft & Lengel, 1986; Galbraith, 1973; Knight & McDaniel, 1979). It is understood that effectiveness is obtained when employees enact behaviors that are consistent with the vision or the value of the firm. Moreover, that "uncertainty exists when there is a gap between the amount of information possessed and that which is required to perform a task" (Galbraith, 1977); this uncertainty, in turn, leads to "ambiguity, confusion, or poor understanding about a situation of which there may exist multiple and conflicting interpretations" (Weick, 1979). With that in mind, there are three fundamental mechanisms for reducing variability and instability of social systems as cited by Katz and Kahn (1966): (a) environmental pressures or task requirements in relation to needs, (b) shared values and expectations, and (c) rule enforcement. In other words, organizational structure as an information processing and behavioral control mechanism sets out to carry out these functions. Organizational culture, on the contrary, is often defined in terms of "shared meanings, patterns of beliefs, rituals, symbols, and myths that has evolved over time, serving to reduce human variability and control and shape employee behavior in organizations" (Peters & Waterman, 1982; Wilkins & Ouchi, 1983; Lorsch, 1986; Weick, 1987; Denison, 1990). The development of organizational culture is a natural process that occurs regardless of the intent of executive leadership, although management

(Schein, 1985) may influence it. Yet, while organizations may develop a relatively homogeneous culture (Peters & Waterman, 1982), there may be unique and divergent sub-cultures that also evolve for separate departments or sub-groups within the organization (Gregory, 1983).

Culture emerges at many levels to solve problems that are posed by life situations, and these situations generate learned behaviors of coping with experiences (Gregory, 1983; Krefting & Frost, 1985). A coping mechanism that is used by employees to deal with problems of external adaptation and internal integration is the component that is being used to fuel this culture of corruption. Similarly, Sims and Lorenzi (1992) defined organizational culture as a type of consensual schema that helps individual employees to cognitively process and evaluate information in similar ways. Consequently, even if employees are widely dispersed among multiple settings, these consensual schemata provide organizational members with a common set of heuristics that influences decision-making and task performance (i.e., the various institutions that are perceived to be indulging in corrupted acts). Thus, in this same frame of reference, it can be said, that culture serves as a mechanism to reduce vices that are considered normal, and culture does this by providing shared interpretations that guides employee behavior in organizations. This reasoning explains why the same behavior is observed and perpetuated throughout many organizations within Haiti for the status quo to be maintained.

Interview questions that guided the study:

1. What is corruption to you in Haiti?

2. Do you see tradition playing a big role in corruption?

3. Do the cultural norms and customs play a role in the tendency of corruption or socio-economic problems? Why/why not (How)…?

4. Does the current social structure encourage certain behaviors or tolerates it and impedes the possibilities for change? How…?

5. When we talk about "system" here, what comes to mind and what role does it play within the broader scope of social change?

6. What social influence that leads to the conformity of certain vices or bad habits i.e., informal rules that leads to certain social comportments?

7. What role do the various institutions play within the overall Haitian system; thus, maintaining the system as a whole?

8. How do we bring about change to this culture of nepotism, favoritism, or other mechanism that compels egoism or self-enrichment?

9. How do we explain this environment of mutual understanding leading to a continued act of corruption?

10. What are the cultural/social/and economic aspects that facilitate individual to take risk that are considered social deviancy?

11. How are complaints addressed when someone calls out a wrongdoing?

12. Is there anything in your opinion that you believe is conducive to this culture of corruption that I did not considered, or you believe is overlooked.

This study focuses primarily on a question that stands out most for me: How can conflict emanating from organizational cultural artifacts be resolved? Moreover, what preemptive action that could mitigate the disastrous effects of the clash of culture that Achebe (1959) narrates in his work "Things Fall Apart"? The cultural artifacts and underlying beliefs have played major roles in causing a barrier to progress when addressing the notion of corruption. Though, at times, it may be misdiagnosed, focus should not be placed on the people, but rather the communicated

content to provide a picture of society. In the process of addressing content analysis to help measure changes in culture, one can see that it has an indirect way of determining how social assemblages are perceived; hence, helping to address the barriers to progress or help change the corrupt behavior.

Culture Here is Focused on Organizational Culture

For this research, the usage of the term organizational culture is being used to define as well as address the conduct of an organization. We know that culture consists of shared values and beliefs that is established by those in charge. This organizational culture is later communicated and reinforced, leading to the perception that would ultimately shape society's perception, behaviors, and conceptualization of certain issues. Within the organizational culture, we find that there are certain expectations, philosophies, lived experiences, as well as values that would guide one's behavior. All of this is expressed via the projected self-image and interactions with others from within and the outside world. This organizational culture is what then sets the tone for future expectations and with a strong culture, those who are part of the organization already know what kind of behavior that is required or expected of them. As a result, in keeping with the established values, they will conform or abide by the norms.

Symbols are considered critical aspect of a culture; though they may not necessarily be physical, they to hold certain meaning for members of an organization. This meaning to the symbol highlights the values that the organization deem to be of importance. In the context of the corruption in Haiti, the expectations, and the drifting from ethical values are keeping in line with the precedence throughout society. Beside from having to learn the basics that are required to do one's job after having acquired the position, leaning the ins and outs about the organizational culture within an organization will be part of the assimilation process to model the behavior and

engage in the shared values. There will, of course, be some faux pas because culture must be experienced for it to be truly understood. However, organizational culture creates this sense of belonging, purpose and meaning that facilitates the integration of its members. Subsequently, this also fosters commitment to the organization by its members and serves as the guiding force just like in the greater society. So, the culture that is espoused does not only dictate the kind of comportment or action that is to take place, but also illuminates the reasoning behind an action.

The consistency in the engagement in corruption in Haiti has been maintain by the saying that "this is the way things are done around here." If we were to address Edgar Schein's three levels of cultural assumptions and make the analogy to the ongoing corruption in Haiti, one would describe the following. There are certain artifacts (which are tangible) or overt and verbally identifiable from language to formal education, the espoused values that expressed through rules of behaviors and of course the shared basic assumptions that are deeply ingrained in the unconscious. This is where the application of structural violence theory comes into play since a ritual as a behavior is viewed as a regular organizational culture activity that conveys more of a meaning than real purpose. As such, understanding the culture within an organization, the insight gain from understanding the so-called values as well as assumptions help with understanding what motivates and drive the behavior of members within the organization.

Significance

This study was undertaken with the intended purpose of providing a profound understanding on how corruption fuel this conflicting environment through the lenses of everyday citizens' lived experiences. As a result, this research revealed areas of opportunity to help enhance the social structures, break this cycle of facilitators of deviancies, institutional role within a system, and the cultural norms that would positively impact those who would be directly

and indirectly impacted by these findings for the better. The examination of the interviewed individuals lived experiences as it relates to sentiments, thought, evoked and espoused emotions as well as the impact of the combination connected to the lived experience bringing about the conflict at hand. This will help fill in the gaps within the literature and support the need for supplementary exploration of effective strategies for conflict management for an organizational culture restructuring. This could be accomplished through the delineation or targeted areas of focus to help understand the impact of each examined theme as they provide a foundation for exploring the connection between them. The insight into the individual's experiences provided or even set the stage for subsequent research opportunities as they highlighted the various conflict management approaches, which can be used to enhance fight against corruption that perpetuates the resulting conflicts of social and political instability, in all its form.

Summary

Having explored the conflict experienced by the interviewees via their cultural and social experiences, provided a fervent insight into the aspired impact of a society lamenting the result of such action, vis-à-vis corruption in all its forms. Within the frame of reference where the various themes that stood out the researcher was able to focus on the different dimensions as well as implications of the conflicting issues from the perspective of those who are unfortunate enough to live the experience. The study was exploratory in nature, while focusing on the lived experience of social interactions, aligning with a qualitative research, all the while using the transcendental approach methodology. The researcher was able to focus on the common meaning of lived experiences, which would facilitate the conflicting issues that the individual would have experienced during his/her daily life. This was central to the study. The research questions, of course, provided the basis for those interviewed to share the different aspect of their lived

experiences throughout the socialization process and conceptualization of encounters associated with the conflicts, the causes of the conflict, as well as impact of the overall corruption processes that the individual would have experience. It is obvious and well felt how the impact of the conflict, in this case the corruption, can bleed over to many areas of societal interaction that has a direct and indirect influence on the institutional significance. A review of the literature associated with interviewees' experiences, the various identified themes and subthemes would eventually support the connection and existence of the gap that needed to be focused on; which is the socio-economic issues that are at the root cause of the corruption. The correlation between the literature and areas such as institutions, traditions, social influence and so on and so forth, reinforce the key facets of areas needed be addressed to bring about positive changes.

Definitions

Corruption: Corruption is a form of dishonesty or criminal offense undertaken by a person or organization entrusted with a position of authority, to acquire illicit benefit or abuse power for one's private gain. Corruption may include many activities including bribery and embezzlement, though it may also involve practices that are legal in many countries. "Report" (PDF). Siteresources.worldbank.org. Archived from the original (PDF) on 5 May 2015. Retrieved 25 September 2012.

Role of tradition: A tradition is a belief or behavior (folk custom) passed down within a group or society with symbolic meaning or special significance with origins in the past. Thomas A. Green (1997). Folklore: an encyclopedia of beliefs, customs, tales, music, and art. ABC-CLIO. p. 800. ISBN 978-0-87436-986-1.

Cultural norms: Social norms are regarded as collective representations of acceptable group conduct as well as individual perceptions of group conduct. Lapinski, M. K.; Rimal, R. N.

(2005). "An explication of social norms". Communication Theory. 15 (2): 127–147. doi:10.1093/ct/15.2.127.

Social Structure: social structure is the patterned social arrangements in society that are both emergent from and determinant of the actions of individuals. Olanike, Deji (2011). Gender and Rural Development By. p. 71. ISBN 9783643901033.

System: A system is a group of interacting or interrelated entities that form a unified whole. A system, surrounded and influenced by its environment, is described by its boundaries, structure and purpose, and expressed in its functioning. Definition of system". Merriam-Webster. Springfield, MA, USA. Retrieved 2019-01-16.

Social influence: Social influence comprises the ways in which individuals change their behavior to meet the demands of a social environment. It takes many forms and can be seen in conformity. Social influence results from a specific action, command, or request, but people also alter their attitudes and behaviors in response to what they perceive others might do or think. Kelman, H. (1958). "Compliance, identification, and internalization: Three processes of attitude change" (PDF). Journal of Conflict Resolution. 2 (1): 51–60. doi:10.1177/002200275800200106.

Institutions and their Role: The term "institution" commonly applies to both informal institutions such as customs, or behavior patterns important to a society, and to formal institutions created by entities such as the government and public services. Primary or meta-institutions are institutions such as the family that are broad enough to encompass other institutions. Institutions, according to Samuel P. Huntington, are "stable, valued, recurring patterns of behavior. Huntington, Samuel P. (1968) Political Order in Changing Societies Yale University Press ISBN 978-0-300-11620-5.

Nepotism and change: Nepotism is a form of favoritism, which is granted to relatives in various fields, including business, politics, entertainment, sports, religion, and other activities.

Laissez Faire in Corruption: The phrase laissez-faire is part of a larger French phrase and literally translates to "let [it/them] do", but in this context the phrase usually means to "let it be" and in expression "laid back. Laissez-faire", Business Dictionary.

Facilitator of Deviancy: In sociology, deviance describes an action or behavior that violates social norms, including a formally enacted rule (e.g., crime). Macionis, John; Gerber, Linda (2010). Sociology (7th Canadian ed.). Toronto: Pearson. ISBN 978-0-13-511927-3.

Tolerate: To allow (something that one dislikes or disagrees with) to exist or occur without interference.

Complaint: In legal terminology, a complaint is any formal legal document that sets out the facts and legal reasons that the filing party. Complaints, in general usage, are expressions of displeasure. Do not complain and cry and pray, but open your eyes and see, for the light is all about.

Bibliographical Themes

Infrastructure: the basic physical and organizational structures and facilities (e.g., buildings, roads, and power supplies) needed for the operation of a society or enterprise.

Dominican Republic: The *Dominican Republic* is the second-largest nation in the Antilles by area (after Cuba), it shares the island of Hispaniola with Haiti to the west.

Haiti: Haiti is a Caribbean country that shares the island of Hispaniola with the Dominican Republic to its east.

Economy: An economy is an area of the production, distribution, and trade, as well as consumption of goods and services by different agents. In general, it is defined 'as a social

domain that emphasize the practices, discourses, and material expressions associated with the production, use, and management of resources'.

Government: A government is the system or group of people governing an organized community, generally a state. In the case of its broad associative definition, government normally consists of legislature, executive, and judiciary.

Diplomacy: Diplomacy is the practice of influencing the decisions and conduct of foreign governments or organizations through dialogue, negotiation, and other nonviolent means.

Colonialism: Colonialism is a practice or policy of control by one people or power over other people or areas, often by establishing colonies and generally with the aim of economic dominance.

Military: The military is the group or groups of people that are given power to defend something (mostly a country). They are armed, so they are called the armed forces. The military protects its country by defending it from the armed forces of enemies if there is a war. ... The word "military" comes from Latin miles, warrior.

Environment: the surroundings or conditions in which a person, animal, or plant lives or operates. Survival in an often-hostile environment. The natural world, as a whole or in a particular geographical area, especially as affected by human activity.

Non-Governmental Organization: Organizations, which are independent of government involvement, are known as non-governmental organizations or non-government organizations, with NGO as an acronym. NGOs, sometimes called civil societies, are organized on community, national and international levels to serve a social or political goal such as humanitarian causes or the environment.

Culture: Culture is an umbrella term, which encompasses the social behavior and norms found in human societies, as well as the knowledge, beliefs, arts, laws, customs, capabilities, and habits of the individuals in these groups. The customs, arts, social institutions, and achievements of a particular nation, people, or other social group. The arts and other manifestations of human intellectual achievement regarded collectively.

Translated Sayings

Translation of some of the cultural saying and meanings: this is what drives the actions from a cultural influence:

Je we, bouch pe (what the eyes sees, the mouth does not speak of)

you scratch my back I scratch yours….

Two sides of the same coin…

With the pig's fat, that is the grease that will cook the pig… meaning it is like compound interest.

Mouth to mouth…. The oral tradition

Sot ki bay (only the unwise relinquishes) – "enbesil ki pa pran" It is the imbecile who does not take.

Woulman… doing a little something, something to earn money.

Banm, lese pase (give me and I let it pass / turn a blind eye

Deplimen poul la… men pa kitel rele… Pluck the chicken, but do not let it scream (you can engage in corruption, but the let the people find out)

Papa bon ke… he who tolerates corruption or just turn a blind eye.

Degaje pa peche… A little cheating is not a sin.

Vole leta pa vole…this is our tax money…so it is not really stealing.

Siw pa bay .. ou pap jwen… If you do not put out, you are not going receive.

Chapter 2: Literature Review

The purpose of this study is to explore the cultural impact on the different variables that make up the system of the organizational structure within the socioeconomic turmoil of Haiti. The study seeks to answer research questions such as: What is the benefit of understanding the organizational cultural effect on the organizational structure within the system? And how does understanding Haiti's national cultural impact on the framework of an Organizational Culture, affecting its Organizational Structure? The end goal is to analyze the impact of the organizational culture facilitating the organizational structure driving the cultural trends.

The lack of cultural understanding brings to light a conflicting ambivalence of the Haitian society that is marked by lived experiences. Understanding the cultural implication is a way to navigate through the social "processes" or "how people perceive, act, think, know, learn and remember within the settings of their mutual, practical involvement in the lived-in world" (INGOLD, 2000a, p.171). In the early days of colonialism, France often contested Spain's power in the Caribbean, especially Hispaniola, which is now Haiti and the Dominican Republic. As Haiti was becoming a prosperous territory that cultivated tobacco, sugar, coffee, cocoa, cotton, and indigo, French migration increased to reinforce the dominance of France on that part of the island. This aspect of growth brought about a demarcation to the land where Spanish dominance over the entire island ended with the Treaty of Ryswick in 1697, whereby Spain conceded a western third of the island to France (Madiou, 1987). With the continued repression of slavery to increase profit, Haiti was nickname "the pearl of the Antilles" as it was the most affluent French colony during that epoch.

According to the census of 1791, the slave population was estimated at five hundred thousand, while the white colonists at the time were at 40,000 with the Affranchise or *gens de*

couleur at 28,000 (Zephir 2004, p.28). Within this frame of reference, there were the *grands blancs* (translated as "big Whites") who were colonial officials, the *couches moyennes* (the "middle-class planters") who were the overseers, and the *petits blancs* ("small Whites"), who were mere shopkeepers and merchants. There were also two other categories, namely the Affranchise who were mulattoes; these are the offspring of French fathers and black slave mothers. They too own slaves and were able to study in France; they even considered themselves to be French persons of color. In addition to these groups, there were also freed blacks who had purchased their freedom or had acquired it by other means. Lastly, there was the slave class that was divided into two main groups, the *negres bossals* who were born on the African continent and were uncivilized by the French, as well as the *negres creoles* who were born in Haiti and were considered to be civilized by the French (Madiou, 1987). This historical aspect is critical in understanding the cultural influence of the Haitian social culture, given that all these Haitian categories, which were imposed by the French and were based on a system of color and class, have shaped how Haitian citizens continually adopt these constructions of identity and self-perception. Such constructions are influential in shaping the Haitian social classification, which happened during the most prevalent period in Haiti's history, the Haitian Revolution.

After a successful slave revolt in 1804, Haiti became the first black independent state in the world, but "with its divided social class along color lines and ownership, the new nation was strife with problems" (Zephir, 2004, p.42). The country became divided between the mulattoes and the black population, and it was only reunited in 1820. The French had imposed reparation for their loss of the plantations; this was coupled with economic embargoes by the U.S. and with many European countries in refusing to recognize Haiti and to trade with the country (Madiou, 1987). This move set the tone for repressive measures in the form of economic isolation that

would further cause chaos in Haiti's socio-economic system. As a result, at a time of post-colonialism, the new black and mulatto group assumed the colonial positions of power and subsequently utilized military force to exert control over the population to protect their land. However, it was the espoused value of Noirisme ideology that forged a space for black middle-class leaders over the dominated mulatto elite sphere. This divide served as a precursor to the consolidation of the Duvaliers' dynastic dictatorship, where the father and later his son remained in power from 1957 to 1986 (Laguerre, 1998).

What is left behind by colonialism or what was thought to be the norm by the inhabitants was that the use of violence and elitism as the most effective means to obtain what one wants. This was seen, in the beginning, with Spanish dominance over the island of Quisqueya from 1492 to 1697 when Columbus and others used brute force to exploit and eventually almost eliminate the native Taino-Arawak Indians of the island. Following the near extinction of the native groups, the Spaniards brought in African slaves to work, beginning in the early 1500s. From early on, education was viewed as a tool to maintain dominance over the black population, and the implementation of the Black Code of 1685-outlawed education for blacks. From 1697 to 1803, prior to the 1804 independence, the French controlled the western portion of the island with its population composing of three major groups: (a) the higher- and lower-class white colonists, otherwise known as the grand blancs and petits blancs; (b) the free blacks or mulattoes, who are people of mixed black and white ancestry and are black freedmen; and (c) and the slaves. More social, economic, and legal liberties were given to those with lighter complexions as well as with cultural ties to France—as in those who spoke French. With the advantages of skin complexion and access to a dominant French culture, the mulattoes grew in economic status

even to the point where some became wealthier than the poorer white colonists were, and some either acquired or owned slaves of their own.

This separation and disparity in social class or ranking would continue even after independence. According to Salmi (1998), this "stubborn social and economic divides were, and continue to be, maintained through cultural, religious, and linguistic systems of exclusion." The emergence of the Noirisme ideology was initiated as a Haitian ethnological movement in the 1930s as an effort to counter mulatto elitism. This movement would emphasize appreciation for African culture by rejecting European values. Consequently, this Afrocentric mentality was taken further and was developed into a political theory that encouraged a small number of rising black leaders to take power away from the mulatto elite. This attitude motivated the majority black to engage in their own political wellbeing and as David (1974) noted, "Noiriste leaders insisted that a representative government or democracy was just a facade that allowed elite mulattoes to exploit the majority." As a case in point, the early black leaders even tried to make the case that Haiti would perform far better under a strong black leadership. Such a mentality has lingered throughout the years, and it can be seen, to date, that the slow pace of change under various democratically elected governments has diminished the patience of some Haitians and caused them to support the return to an authoritarian regime. As Lacey (2008) observed, "Most notoriously nostalgic of them all is the Duvalier regime."

Modern day Haiti only became in existence on 1 January 1804. The Haitian Revolution made its mark on history as an anti-slave/anti-colonist insurrection that was led by ex-slaves against the French in Saint-Domingue (current day Haiti). The army of napoleon Bonaparte, led by General Donald Saint Vincent de Rochambeau was defeated at the "Battle of Vertiere". This was notable because Jean-Baptiste Donatien de Rochambeau, the father, was a French Lieutenant

General in command of approximately 7,000 French troops sent to join the Continental Army during the American Revolutionary War. Then President Theodore Roosevelt unveiled a statue of General Rochambeau in 1902 at Lafayette Square in Washington, D.C. The struggle begun on 22 August 1791 and ended in 1804 with the former slaves claiming independence (Hochschild, 2005). This was noteworthy because it was the only slave uprising that led to the creation of a nation-state that is to be ruled by former slaves and free from slavery (Knight, 2000). This defining moment within the Americas or the Atlantic would set the stage for many other events.

Haitian history is an experience not well known or not told enough. For the first time, slaves brought to the new world successfully led a revolt against the most powerful army at the time, with the slogan "cut heads, burn houses". By 1789, the colony of Saint-Domingue was producing 60% of the world's coffee and 40% of the world's sugar. It was considered the most prosperous colony of all the colonies in the Caribbean. To sustain the level of sugar production, slavery was maintained under harsh conditions throughout the French colony of Saint-Domingue. Coupled with diseases such as malaria bough from Africa and yellow fever, the mortality rate amongst the slaves were so enormous that at least fifty percent of the slaves who made it to the colony would die within a year of arriving. This was reinforced by the fact that the males were dying so fast that polyandry was pushed on the slaves since they, of course, did not have any legal rights. Nevertheless, one important aspect of this high mortality rate was the fact that it compelled the slave masters to continue to import new slaves; which in turn reinforce the slaves' African culture and set them apart from those slaves who were born on the island. This is where the Maroons would come into relevancy. The runaway slaves (Maroons) would live in the hills and periodically conducted violent raids on the coffee and sugar plantations. One of the first effective Maroon leader was Francois Mackandal who succeeded in organizing the black

resistance movement. As a Haitian voodoo priest, he focused on espousing the African religion traditions; but he would eventually be captured and burned at the stake in 1758. Mackandal created poisons from herbs found on the island and distributed it to slaves who would add it to the meals and drinks of the slave owners. (Bryan, 1984) He was seen as a charismatic leader that united the different Maroons bands leading to this creation of a greater network. The August 1791 religious ceremony at Bois Caiman, Headed by Dutty Boukman who was known to be a Muslim cleric, captured from Senegambia (nowadays Senegal and Gambia), and brought to Jamaica (Tickner and Blaney, 2013), alongside Cecil Fatiman who was the daughter of an African slave and a white Frenchman from Corsica, was sold as a slave at Saint-Domingue (Dayan, 1998), as a voodoo priestess, (Edmonds and Gonzalez, 2010), served as the catalyst for the beginning of the Haitian Revolution. Boukman was killed a few months following the uprising and his head was publicly displayed to dispel the invincibility that he had cultivated amongst the slaves (Girard, 2010).

Within the Caribbean, we do not much about the history because the international community wanted to show Haiti through the lenses of poverty for showing the road to freedom. Today, when we talk about Haiti it is always about poverty, although it was the most prosperous prior to the revolution. Haiti was producing so much for France that they nicked named the land, the "Pearl of the Antilles". So how does one reconcile the fact that this very same land has become the so-called reflection of poverty? Haiti suffered a blockage that no other nation has suffered or endure and became a victim of the colonial syndicates i.e., Denmark, France, Spain, England, Holland, Sweden, and the United States (U.S.), as they did not want to see a Negro independent nation. Many countries refused to acknowledge Haiti as an independent country, more specifically the U.S. (in its own backyard); for fear that, it would encourage an American

slave revolt. U.S. political leaders as well as many slave-owners reacted with some ambivalence, which led them to provide aid to help put down the revolt. This foreign policy fueled by domestic concerns would delay U.S. recognition of Haiti's sovereignty until 1862. The Vatican waited until 1860 to recognize Haitian independence (Diamond, 2005).

Haiti was and is shunned because it is an incarnation of Africanism in the Caribbean. When transported to the new world, the goal was to de-Africanized the slaves. Haiti has reaffirmed its Africanism within voodoo. Through African cults, they reject or throw away Catholicism. Because eighty five percent of the population were slaves, they ended developing their own lingua franca i.e., Haitian Creole, which is only spoken by Haitians, whereas the Dominican Republic maintained the Spanish language. However, the comparison can go beyond the immediate where Cuba and Jamaica had some issues. By far, Haiti was the richest and now the poorest and this could only be explained from the fact that it had the fiercest war of independence, it was most resistant to outsiders and so it was the least wanted to be successful. "La soup de L'independence" (independence soup) was something slaves were not privy to, in the sense that it was a meal strictly reserved for the French colonial masters, while the slaves would be fetched the leftovers. It is also important because it was a resorted source of nutrition for many of the Haitians, especially during the time of the revolution and after. The Europeans and their allies, to include the U.S. under President Jefferson, restricted trade as well as sanctioned embargos on the new country to show disquiet of the slave rebellion. As a result of the blockade of the colonial syndicates, it prompted Marie Claire Heureuse Felicite (wife of jean-Jacques Dessalines) during the famine period to encourage cooking such mean to help them to resist and not lose any weight (Diamond, 2005). Thus, began this tradition of eating Soup Joumou on the 1st of January every year.

The Lingering Disparity of Class

Early on in its inception, the French established as system of social stratification where a societal ranking to categorize the inhabitants in a hierarchy. With consideration for pigment, the lighter the black person was, the higher the social status, as it relates to being considered French and the darker the color, the more African a person was considered (Heinl, 1996). With that divide, some groups had greater status, power and even wealth, which was the main symbol of social stratification. This aspect of society would then become a trait, going beyond a simple reflection of individual differences, which has persisted over generations. This belief was also fueled by the fact that most of the slaves came from the Kingdom of Kongo (now modern-day Congo), Yoruba (modern Nigeria) and Fon (modern Benin). Since many plantations had a concentration of slaves from a particular region of the African continent, maintaining their cultural integrity as well as regional language was easy. At the same time, the slaves who were offspring of the island separated themselves from the new slaves since they considered themselves creoles and because they occupied more prestigious roles on the plantations. (Dubois, 2004) Even immediately after the revolution, this divide could be seen with Emperor Jean-Jacques Dessalines (who was dark-skin) crowning himself Emperor in the north, while the General Alexandre Petion (who was a Mulato) would take control of the south as president. Although an independent government was created in Haiti, its societal make-up was deeply affected by the established patterns under the French ruling, even after centuries. With the mixed-race children having been sent to France to be educated and some having allowed to serve in the French military, those mulattoes would return to Saint-Domingue as the elites of the people of color. Some had acquired land and wealth and even identified more with the French colonists. As such, the mulattoes would dominate the political and economic spheres of Haiti and

the country would be forced to pay 150 million gold francs (21-Billion dollars in today's money) as a form of reparation to French ex-slaveholders in return for recognition and to end the political/economic isolation (A Country Study, 2000). Haiti did not finish paying this debt until 1947, which left the country impoverished and causing this long-term instability.

The many years of war took a great toll on Haiti's established infrastructure in devastating its agriculture (Greene, 1988-98). To rebuilt, there were two categories of laborers who would be bounded to a plantation with shorter workdays and the abolishment of the whip to avoid the appearance of slavery and the soldiers who would play a vital role in protecting the freedom. With overseers ensuring production is maintained, they resorted to thick vines, instead of the whip, to persuade laborers to keep working (Leyburn, 1961). Although it was viewed a sending Haitians back into slavery, Dessalines' effort to rebuild the country by raising production levels was a success. Now, some would argue that social inequality plays a vital role in the smooth operation of a society. However, the Davis-Moore thesis would make the claim that social stratification has its beneficial consequences, arguing, "The most difficult jobs in any society are the most necessary and require the highest rewards and compensation to sufficiently motivate individuals to fill them" (Heinl, 1996). However, in the case of the slaves, the free slaves, the mulatos, and the less fortunate whites, this system was imposed on them instead of letting society make its own adjustments. On the other hand, social conflict theorists would disagree that social stratification is functional for society. Karl Max and Max Weber would argue that social stratification benefits some at the expense of others. The theory is based on the idea that society has two classes of people. There is the bourgeoisie who are the owners of the means of production, such as slaves and plantations in this case and the proletariat who are the workers such as the slaves who are exploited (Heinl, 1996).

Considering the many years of oppression by the slave masters, the blacks were left with a hatred for all whites leading to an extreme violent revolt from the beginning. Masters were dragged, French children heads were placed on spikes to carry as a flag in front of rebel columns (Perry, 2005). Toussaint Louverture even outline his plans for defeating the French in a letter to Jean-Jacques Dessalines where he stated, "Do not forget, while waiting for the rainy reason which will rid us of our foes, that we have no other resource than destruction and fire. Bear in mind that the soil bathed with our sweat must not furnish our enemies with the smallest sustenance. Tear up the roads with shot; throw corpses and horses into all the foundations, burn and annihilate everything in order that those who have come to reduce us to slavery may have before their eyes the image of the hell which they deserve" (Perry, 2005). Vicomte de Rochambeau, the son of the famous Rochambeau who fought in the American Revolution, would also fight a campaign of brutality. He waged a near-genocidal campaign against the Haitians by killing everyone who was black (Perry, 2005). Rochambeau would import around fifteen thousand attack dogs from Jamaica who had been trained to savage blacks and mulattoes (Perry, 2005). Dessalines would match the vicious cruelty when Rochambeau hanged 500 blacks, by killing 500 whites and sticking their heads on spikes all over the city of Le Cap, burn prisoners alive; chop them up with axes, to show what was coming. This reciprocation would help rally people from both sides where the realization was that this was a race war where no mercy was to be given. This would continue until the Battle of Vertières on 18 November 1803 (Perry, 2005); which was the last battle to defeat the French troops, leading to the first ever nation of ex-slaves to gain independence through a slave revolt. (Jackson and Bacon, 2010) Francois Capois, nicknamed Capois-La-Mort was Haitian revolutionary officer whose bravery at the Battle of Vertieres prompted the French commander of Napoleon's army to call a brief cease-

fire to congratulate Capois-La-Mort for his bravery by continuing to march toward the hell of gunfire in the heat of battle (Jackson and Bacon, 2010).

Toutsaint Louverture and Capois La Mort came from the ranks of the "Affranchi", a French term denoting a freedman or emancipated slave. Shortly after the revolution, Toussaint's vision was that the ultimate guarantor of freedom was prosperity through agriculture. As such, he would not allow subsistence farming, which would end up braking up the estates into small units of production, as they would only be producing just sufficient for their needs. This alone was sufficient to mark the change from the old to the new despotism (Vastey, 2014). Western nations boycotted Haiti and even placed embargos on the new nation. Consequently, the new nation had no trade relations, no diplomatic or official recognition from the most relevant powers at the time. Therefore, Haiti could not access markets for its products and was focusing more on subsistence farming. Some of the main factors that has caused a decline in Haiti's economic success were as followed: The first is that the warfare of the Haitian Revolution decimated the infrastructure of the established economy. Second, the lack of diplomatic engagement and trade relations with other nations who refuse to recognize Haiti as a sovereign country was also detrimental. Third, there was a lack of domestic as well as foreign investment since they were being shunned by the great powers. Fourth, the shift from subsistence farming, away from the plantation style of agriculture was encouraged to dispel the idea of slave-like farming or indenture servant farming. Lastly, the coercive payment for reparation to France only further entrenched the naissance country into debt (Diamond, (2005). Therefore, the sum of its parts only reinforced the fact that Haiti was unable to preserve or rebuild the wealth that it espoused during its time as Saint-Domingue, thereby making it one of the poorest in the world today.

The Cost of War

Although the Haitian Revolution brought about independence, it also ended up destroying the country's infrastructure as well as most of its plantations. In addition, the exchange of diplomatic recognition from France in the form of repayment, which was reduced by half in 1830, was still detrimental to the overall country's economy (Diamond, 2005). So, from 1825 until 1947, Haiti was bounded to pay money it did not have. As such, eighty percent of the country's national budget was being spent on loan repayments, living the country destitute and trapped in a spiral of debt that is lingering to-date. It is by no coincidence that the first U.S. occupation in 1914, which lasted twenty years, was pressed on. The U.S. feared that Haiti would default on its massive debts and occupation would ensure U.S. interests. For 29 years, Haiti would be occupied and was punished for having conquered the whites. Haiti defeated the master and so now, there is always this animosity towards Haiti. The Haitian defeated a motorized army with only rudimentary arms. Because of the enormous slave populace, Haiti's population was seven times higher than that of its neighbor during colonial time and remains slightly higher until today, although Haiti's land area is only slightly more than half of the Dominican Republic. This population density, coupled with the loss of fertile land because of deforestation, also contributes to the country's poverty (Diamond, 2005). In 1965, when the Dominican Republic was embroiled in a civil war, the Haitians were the ones working the field because Trujillo, at the time, encouraged economic development; while Duvalier (father and son) encouraged the migration of Haitians as cheap sugar cane cutters to the Dominican Republic (Diamond, 2005). It has continued until today in a different form where Haitian farmers are competing with U.S. imports when they subsidize their farm industry and dump the surplus crops in the form of food aid. This practice has hampered Haiti's development. The very idea of imports entails an

incurred cost and the fact that as a condition for investment from the Europeans, slavery would have to be reinstituted, shows the gravity of this catch twenty-two when Haiti was the richest colony in the world.

The Audacity of the Haitian

Why do we not know much about the story? Well, Guadeloupe and Martinique were isolated from Haiti so its success could not be spread or be replicated in the Caribbean. Attempts of revolutions in the U.S. and in Brazil in the "Kilombo de Palmares with Zumbi were inspired by Haiti. In Antigua, there is a village called Liberty (attempt to revolt but was never concretized). Cuban leader, Antonio Maceo, spent some time in Haiti looking to use the same tactics of the Haitian revolution (Foner, 1977). The Malecon coast of Cuba holds a monument of Antonio Maseo, but most would know Jose Martin as the founding father of the Cuban revolution. Maseo spent some time in Haiti and was trained there. Haiti helped Symon Bolivar with support from Alexandre Petion (the republic south portion of Haiti) but not the northern kingdom of Henry Christoph. If the Louisiana Purchase was made possible, it was a consequence of the Battle of Vertierre. Napoleon Bonaparte was afraid there would be a spill over in Louisiana and would end up losing it. The result of the purchase of the Louisiana Territory to the United States in April 1803 reinforced the fact that Napoleon of France accepted defeat in the Western Hemisphere (Girard, 2011). Thomas Jefferson was somewhat unease about the French presence close to the U.S. mainland after the secret treaty signed with the Spaniard in 1800 and so would take advantage of this challenge to approach the French and offer to purchase New Orleans. However, the France offered to sell the entire territory of Louisiana instead, which ended up doubling the size of the U.S. at the time. Haiti was now the first independent nation in Latin America, the first post-colonial black led nation in the world as well as becoming the only

nation to have led a successful slave revolt claiming its independence. Considered one of the greatest bargains, the Louisiana Purchase allowed the U.S. the opportunity to not only double its size, while at the same time eliminate the threat of European presence within the territory (McGill, 2005). However, the consequence to this slave revolt in Haiti was the expansion of slavery in the U.S. because of this newly acquired land.

Haitian help was crucial in the liberation of Latin American countries i.e., The Greater Colombia, but Haiti's help would also expend beyond the shores of the Americas. For example, as Greece was waging a revolution against the Ottoman Empire, it reached out to Haiti's president, Jean Pierre Boyer for its "open-arms policy to all territories fighting for self-determination" (The Journal of Negro History, 1947). Since Haiti did not have the funding, it would send "a cargo of 25 tons of coffee, which was one of the most important commodities of the time. This was to be sold on behalf of the Greek revolutionaries for the procurement of supplies; thus, making Haiti the first country in the world to recognized Greece as an independent country, and the first one outside Europe" (Research in African Literatures, 2004). In 1947 Haiti voted in favor of the United Nations' partition of Palestine that helped, with the 181 resolution for the creation of Israel; which created the State of Israel and prior to 1980, Haiti had had an embassy in Jerusalem, the disputed capital city of Israel (Berrien, 2017). With three votes short, Israeli delegates focused on Haiti, Liberia and the Philippines and Haiti was the last country to come to vote on that historic day. Haiti was on the road to free all oppressed populations. Haiti was the most democratic at its time and anyone who arrived there were automatically a free man and founded refuge there. The Battle of Dadoit; which helped Emperor Menelik II to put an end to colonialism in the African continent, i.e., 1 March 1896 Act de decree de L'independence" (Martin, 1985), was inspired 93 years after the Saint-Domingue revolution.

The Ethiopians were advised by a Haitian dignitary Benito Sinoux and was later recognized by

Emperor Menelik II. Benito Sylvain was also a Haitian delegate who helped in organizing the

Pan-American Conference in 1900 (Bervin, 1969). It is not by mistake the Ecuador flag, the

Venezuelan, Colombian have similar code of arms and even some of the same colors with that of

Haiti. As the second chief of state of Haiti from Grenada, Henry Christoph was focusing on

building many palaces to include the notable "the Citadel Henry" which is the biggest fort in the

Americas and all build by black architects. Just to name a few, Congo, Ethiopia, Greece, Guinee,

and Cuba, were all helped by Haiti. Haitians broke down the barriers of France in Guinee, On 30

June 1960 Haiti played a key role in the Congolese declaring their independence from Belgium.

Haiti began its diplomatic exchange with the goal of freedom for those who are oppressed and

anyone who was fleeing slavery or colonization, as soon as he/she would step foot on the land

would automatically be a free person, with the backing of the state. The African cults are not

pro-elitist. These are the very same cults that allowed the Maroons to resist, and the African cult

is survived all over the Caribbean such as in Jamaica, Cuba, Dominican Republic, amongst

others. These were all pockets of resistance throughout the Caribbean and the story is not well

known or told. The Nigerian novelist, Chinua Achebe, says it best "Until the lions have their

own historians, the history of the hunt will always glorify the hunter."

Infrastructure

The need for a cultural reinvention to address the factors that influence Haiti's

infrastructural problem is of importance. This notion highlights the impact of cultural habits as it

relates to infrastructure, namely how Haitian built the impact on the environment but not the

structure. The political instability has further plunged Haiti into being susceptible to greater

environmental devastation due to a lack of adequately built infrastructures, which in turn has

perpetuated this dependency of humanitarian support (Bellegarde-Smith, 2011). The impact that natural and man-made disasters have on the infrastructure may provide information for a predictive analysis on the lack of resources to areas that are vulnerable to widespread infections due to the lack of infrastructure. Man-made disasters relate to the country's infrastructure development, and the information of the affected communities will provide a concrete breakdown of the socio-economic disparity based on the infrastructure (Middleton, 2010). The components of colonization are directly correlated to environmental degradation, which provides a distinctive perspective of the current challenges that the country face; this point also highlights the problem of infrastructural degradation, as degradation is part of the cultural norms or vices (Munro, 2015). The intervention of Europeans in Haiti has ensured a system that is designed to export valuable resources such as raw materials and agricultural products with no regard for the integrity or the development of the country, and this lack of regard constitutes an imposed control from the outside with lasting consequences even to today (Dupuy, 1976).

The process of proxy colonial imposition long after Haiti acquired its independence was well amalgamated in the culture. For many years, either through direct or indirect imposition, the imperialist powers have chosen which rulers are to rule Haiti (Clapham, 1985), and their choice is motivated by their intention to facilitate their enrichments (Noelle-Mills, 1992). The impact that the natural and manmade disaster has on the infrastructure may provide information for predictive analysis on the lack of resources to areas vulnerable to widespread infections due to the lack of infrastructure. Manmade disasters as it relates to the country's infrastructure development and information of the affected communities will provide a concrete breakdown of the socioeconomic disparity based on the infrastructure.

The structural violence theory originated in the emergence of the concept of violence, which is attributed to the struggles of the different movements. Within the theory of peace developed by Galtung (2008), violence is considered as an invisible machine of social inequalities that produces exclusion and marginalization in function of the type, social class, race, and other areas of oppression (Galtung, 1990). Within the framework of national culture, as implemented through organizational culture, structural violence is not seen as a natural occurrence, it is a built experience. This violence is a form of constraint of the individual potential vis-à-vis political and economic structures, and it is facilitated through this cultural phenomenon; specifically, the consequences are the unequal access to resources and the deprivation of a political voice/power, education, health, and justice. "The acceptance of a cultural violence contributes to a permanent process within the complexity of the organizational structure, and because this violence is rooted in the structures of the organization, it only reinforces strengthening the social impact of the role of culture" (Massias, 2011, p. 63). The impact of culture on the notion of violence is not an accident; rather, it is a consequence of both the direct and indirect cultural implications on the organizational structure that reflect an unequal distribution of power. It is possible for one to make the claim that culture is not to blame here; however, given the historically prima fascia that is often based on economically driven policies, there appears to be processes and forces that conspire to constrain individual agency.

Culture

The growing importance of culture in political science and how in the past, culture has been overlooked. Culture is an important part of political science, especially in third world countries to help decipher how a particular culture is different from the dominant Western countries. The cultural perspective driving the politic of a country versus that of a (developing

countries), third world countries, helps to look at how much the governments allow their people to be free. The cultural perspective that drives the politics of Haiti address mainly how the government use such a tool to manipulate and control a free people. Much of the literature emphasizes Haiti's unique culture and how its society has changed over the years, but the literature only covers this in a broad sense Brown & Brown-Murray 2010). Some of the studies have investigated the corruption of Haiti's government, but not the root cause for the corruption (Fatton, 2007). Some researchers have examined the Haitian culture from the perspective of an ethnographer, but they fall short of exploring what are the cultural implications of organizational culture and whether this culture has fueled the corruption by influencing the organizational structure. There is also investigation on the culture of authoritarianism and the country's underdevelopment, as well as how these factors obstruct Haiti's struggle for democracy, but research has not yet delved into much detail. The focus here is on the growing importance of culture in political science, particularly how culture has been overlooked and is not regarded as a true science, or how culture is such an important part of political science, especially in third-world countries.

Coser's (1957) theory of social change suggests that conflict is essential for social progress since it "prevents the ossification of the social system by exerting pressure for innovation and creativity." The same analogy could be made here when dealing with culture. Conflict between social groups because of incompatible values and interests sometimes plays out in the form of fighting over power. This entails fighting over the wealth, goods, land, and social status that is facilitated by the established social norms, habits, rules, and institutions through the usage of organizational structure. Consequently, this conflict hinders the better and more efficient means of accomplishing a society's desired goals. This is the motivation that has led to

the development of industry and technology since producers did not want to deal with striking

workers who wanted wage increases. As suggested by Karl Marx, conflict is required for social

change to occur (p. 200). With culture, there are usually actors or groups who oppose any

alterations that might lead to change, since changes are likely to adversely affect their position,

status, or the benefits they enjoy; in other words, these positions in power would likely be

threatened, and therefore the natural inclination is to attempt to suppress any potential cultural

change before it has much impact on the social norms or institutions. This theory is useful for

explaining how the cultural changes made on a larger scale must be based on building the ideas

of relative deprivation theory, which suggests that dissatisfaction leads to conflict and that this

conflict causes cultural and institutional changes.

Economy

The process of proxy colonial imposition long after Haiti acquired its independence was

well amalgamated in the culture for many years through direct imposition, but also indirect ones

where the imperialist powers picked and choose which rulers are to rule Haiti to facilitate their

enrichments. The economic crisis in Haiti appears to be one of transnational scope that is

compounded by globalization. There is also, at play, the effect of the percentage of unemployed

Haitians which are deemed to be factors contributing to Haiti's poverty as it is a multi-layered

causation leading to an economic crisis. The economic crisis in Haiti appears to be one of

transnational scope that is compounded by globalization. The crisis is also the effect of a high

percentage of unemployed Haitians contributing to Haiti's poverty, making it a multi-layered

causation of an economic crisis (Bare, & Barren, 1991). The fundamental difference in poverty

and development is addressed to elaborate on the border problem that has emanated from an

economic transaction. From a conservative standpoint, the focus has been to facilitate ways for

improving agrarian reforms. In particular, the study explores the economic status of the diasporas

living in the U.S. and the way they are assimilated into the job market in relation to their aptitude

to speak English, their education, their income status, and poverty level. Much focus is placed on

the reason as to why a country is a third-world country, and the study explores this by showing

the effects of colonization that has led to this situation (Goodwin, 2011). The study also

highlights the basic economics of impoverished countries to provide insight into the reasons why

a certain country is poor. The argument here is that the Haitian refugee crisis in the early 1990s

is a result of an economic hardship and is not seen as a political catastrophe. An examination of

the economy of Haiti before and after the earthquake shows an existing problem, with further

investigation showing how problem has only been exacerbated by the catastrophe. Strategies on

how to improve Haiti's economic crisis has also been laid out in a more technical term (Crane,

2010). This is of great importance in learning about the third world and the economics that

distinguishes it from that of other countries. The idea of a third world has been simplified (Guo,

2007), and this is certainly the case when developed nations are describing developed ones by

providing an outsider's bird's eyes view for us to see the international perspective or

consequences of our actions. The fundamental difference in poverty and development is

addressed in comparing DH and HA to elaborate on the border problem emanating from an

economic transaction. The focus has been, from a conservative standpoint, to facilitate ways for

improving agrarian reforms in HA. The economic status of the diasporas living in the United

States and the way they are assimilated into the job market as it relates to their aptitude to speak

English, education, income status and poverty level is explored. Many focuses are placed on the

reason as to why a country is a third world country by showing the effects of colonization which

has made it that way. Focus is placed on the basic economics of impoverished countries to help

understand why certain country is poor. The argument here is that the Haitian refugee crisis in the early 1990's is a result of an economic hardship and not seen as a political catastrophe.

Government

The turbulent past of Haiti's political unrest, military dictatorships, and U.S. interference have helped to maintain the country's status quo of political instability (Shamsie, & Andrew, 2006). This has been part of the reason for the migration of Haitian refugees seeking political asylum throughout the world. A comparison of third-world country politics versus that of developed countries highlights the fact that the efforts of third-world governments are perceived to be not enough, and this in turn has created a ripe environment for political revolts (COHA, 2010). Yet, in first-world countries, those who disagree with their governments do not create revolutions, and this validates not only the idea of the effectiveness of the government in the eyes of its people but also the strengths of its institutions. The use of foreign assistance to Haiti for many decades because of its transition from a dictatorship government to a more democratic one underscores the influence of federal aids and what is expected in return for such support (Buss, 2008). There is an explicit focus on the role of UN peacekeeping operation throughout Haiti's history and the role of other multinational support for facilitating democracy in the country. Highlighting the history of Haiti to address its politics as well as its justice and security system shows the importance of how it became a failed state as discussed: From human rights violation to its effect on the population, all efforts have been detrimental, as the country is seen looking for ways to recover from this culture of dictatorship rule and from the consequences of such political strategy in Haiti. Within the realm of diplomacy and international relationship, the Haitian government has both accepted and occasionally resisted the foreign policies of other countries towards its citizens (Brown & Brown-Murray, 2010), which are viewed as harsh and at

times even discriminatory. Addressing the root cause of Haiti's authoritarian rule and its lack of resources is a task that is left from the effect of colonialism in fighting against slavery to include domestic and international economies. The culture of an authoritarian ruling along with an underdeveloped infrastructure is considered as factors that obstruct Haiti's struggle for democracy. The area of focus has been the deliberate isolation of Haiti and it not being provided the necessary help it needs until some devastation takes place (Fatton, 2007). The societal change within Haiti over the years is addressed, but corruption is the area that is mainly highlighted. The ethnographic perspective of the Haitian culture provides detailed views of the country's political challenges.

Environment

Energy use is correlated to the environmental deterioration in Haiti. The proposal for the use of economically advantageous forms of energy to alleviate the destruction of biomass in the country has been part of the rectification agenda. This depletion or reliance on the over-use of biomass for energy has been part of the accepted culture that has hindered environmental and economic development (Hosie & Bernstein, 1992). The challenges of environmental degradation emanating from deforestation—which in turn has fueled the declination of biodiversity and coupled with the lack of adequate waste management—has only exacerbated both Haiti's risk for natural disasters and the culture that is negatively affecting this issue. The natural resources of the country are very extensive in the West Indies, and the vast deposits of its natural resources have not been fully exploited (Woodring et al, 1924). This area could be seen as a way not only to generate funds but also to provide many individuals with stable employment, given the condition that the infrastructure is set up to help facilitate this exploitation.

Argentine economist Raúl Prebisch (1950) first proposed dependency theory in the late 1950s, which later gained prominence in the late 1960s and 1970s. This concept helps with understanding the economy of the underdeveloped or countries that are underperforming by highlighting the punitive constraints that are imposed by the current global political and economic sphere. The central claim of the dependency theory is that underdevelopment is a result of the peripheral position of those affected nation-states. The cheap labor and raw materials offered by underdeveloped countries in the global market are sold to countries with advanced economies, and these economies have the means to facilitate the raw materials into finished products that could be turned around and sold back to peripheral countries at a higher price. This in turn would result in a cycle of depleting the capital that peripheral countries could otherwise use to upgrade their own productive capacity; it also perpetuates this idea of economic division between the rich core and the poor periphery. Moreover, dependency theory also feed from the neo-Marxist theories in addressing the issues that emanate from the postcolonial state. However, it differs in the sense that the perspective it addresses is less of an authoritarian characteristic that could be overtly pointed out, and it focuses on a covert class dynamic within the international capitalist system. In other words, international exchanges are controlled by the imperial centers with a domestic ruling class being subordinate to the requirements of the international capitalists and by repressive means; consequently, this compels a challenge to the so-called narrative of success on how certain countries are viewed as developing (Leys, 1974). Dependency theory took roots from the publications of Hans Singer and Paul Prebisch (Singer Prebisch Thesis) in 1949, and in their work they contended that the terms of trade between the underdeveloped countries compared to the developed countries had deteriorated over time as the wealth of the core nations expended, which led to the wealth of the periphery nations shrinking.

Gilpin opined that this system would lead to a hierarchy of structural dominance between the industrialized and the dependent periphery nations within the world of capitalist economy (Gilpin 1987, p. 284).

Dependency Theory seeks to contribute to an understanding of the underdeveloped to facilitate an analysis of its causes and to a lesser extent the means toward overcoming it. The theory supports the idea that the international inequalities which exist amongst nations are socially structured, and that this promotes the hierarchy of a global system where powerful "core states" exploit and dominate the lesser powerful ones (i.e., the "periphery states"), even after decolonization. In this way, to ignore the core or periphery states of hierarchy would not be rational, seeing that this concept has been the approach that determines the winners of global competition. The dependent nation relies on the core nations, since it lacks autonomy for economic development; from that stance, its development initiatives are determined by the external manipulation of socio-economic formation (Ake, 1985). Dependency theory is closely related to system theory, as they both emphasize the role of external relationships when referring to forces that are controlled from outside the national economy. The depletion of raw materials and the cheap labor, which are in exchange for expensive manufactured goods from industrialized nations, are viewed as the main contributing factor to poor economic growth.

Additionally, it is seen that postcolonial status cannot solely be to blame for the explanation of global inequality because there are countries that have never been directly colonized but are still being considered a part of the periphery (Randall 2004, p. 42). Part of the main problem with dependency theory is that it seeks to make sense of global inequalities from the perspective of the core/periphery without taking into consideration the history and internal development of individual countries. However, since dependency is subjective and at times

ambiguous, we can say that the asymmetric relationship is the area of focus that needs to be

explored. As noted, there are some countries which were not colonized by the U.S., such as those

mainly in Latin America, but the type of relationship that was fostered by Spain and Portugal

towards these Latin American countries promote this continuation of colonization through the

control of other people's land and goods by way of a neo-liberal globalization. This shows that

the U.S. did not break this cycle of core versus periphery distinction; instead, it has further

fostered the global inequality divide. Amadi (2012, p. 195) also argued that this "new

dependency" is a result of the economic asymmetry created by the economic and technological

advancement of the "global North" through the means of neo-liberal globalization. One main

factor that was not foreseen by neoclassical theory in assuming that economic growth would be

beneficial to all (i.e., Pareto optimal) is the point where the benefits would not always be equally

shared. Thus, economic growth in advanced industrialized countries does not equate to growth in

poorer countries. In fact, according to Aja's (1998) argument, dependency means that crucial

economic decisions are made not by countries that are being developed but by foreigners whose

interests are to safeguard their wealth.

The study explored fragment theory, which was developed by Louis Hartz (1955) as a

method of analysis in political culture. This theory hypothesizes that the politics of a new society

is shaped by the older society from which the new derived. In this sense, the political culture of

an entity is likely shaped by the ideological background of its forefathers. The second theory was

Seymour Martin Lipset's (1959) formative events theory approach, in which Lipset stated that

there are events within the history of a culture that clearly defines its political culture, and such

events are viewed as a phenomenon that would describe the formation of political cultures.

However, for this study, I have chosen the rational-choice theory to help address the calculation

processes that individuals rely on to achieve an outcome that is in line with his/her objectives. The assumption is that rational-choice people try to actively maximize their advantage in any situation, and thus they consistently look for ways to minimize their losses. To that end, the rational calculus will dictate the behavior, while rationality will likely be the driving factor. My second chosen theory was the Argentinian economist, Raúl Prebisch, (1950) dependency theory, which gained prominence in the late 1960s and 1970s; it helped with understanding the economy of the underdeveloped or countries that are underperforming by highlighting the punitive constraints that are imposed by the current global political and economic sphere. The central claim of the dependency theory is that underdevelopment is a result of the peripheral position of those affected nation-states. The cheap labor and raw materials offered by underdeveloped countries in the global market are sold to countries with advanced economies, and these economies have the means to facilitate the raw materials into finished products that could be turned around and sold back to peripheral countries at a higher price. So here, instead of finished products, it is the continuation of the structural violence theory (hence, my third theory); coupled with the idea of dependency, to maintain dominance over the proletariat i.e., the working class who does not own the means of production.

Within international political economy, there are the theoretical perspectives of global inequalities, and these are well addressed by dependency theory to respond to modernization theory (Matunhu 2011, p. 68; Herath 2008, p. 820). One of the founders of dependency theory, Theotonio Dos Santos, described the idea of dependence as "a situation in which the economy of certain countries is conditioned by the development and expansion of another economy to which the former is subjected" (Dos Santos 1970, p. 231). This is where the core and the periphery countries are essential for the notion of dependence. Many dependency theories view the

international system as a unit, along with a focus on the role of the international capitalist system in the underdevelopment of the periphery (Sekhri 2009, p. 243; Kay 2011, p. 533). On the other hand, Tausch (2010) concluded that "poverty and backwardness in the 'periphery' are caused by the position that these nations or regions always had in the international division of labor since the beginnings of the world system in 1492" (p. 468). Such is the situation in which Haiti currently finds itself.

The nature of economic interaction suggests that the many obstacles of the third-world development did not stem from the developing countries themselves but were imposed vicariously by external forces (i.e., the developed countries), who had the ultimate interest of safeguarding their dominance within the global sphere. In fact, Walter Rodney wrote that the continent of Africa "went into colonialism with a hoe and came out with a hoe" (Rodney, 1974). Thus, poor nations are heavily coerced into being integrated in the global economic system as only facilitators of raw materials as well as repositories of cheap laborers, while the system denies them opportunities to market their natural resources in a manner that would place them in competition with dominant states. According to Aja (1998), "Dependency shows the extent in which one economy is subordinated to the other and in which case the external dynamics of one is conditioned by the external stimuli" (p. 47). This neoclassical model pays little attention to the distribution of wealth since it is primarily concerned with the efficiency of production.

Diplomacy

There is a focus on the attitude and treatment of Haitians by U.S. immigration even in the case of the earthquake aftermath, where although many did not require a visa to seek refuge, they were still treated as criminals through imprisonments despite not having a criminal history. This highlights the foreign policy of the U.S. with regards to populations of lesser developed nation-

states (Renda, 2001). To examine this, the study presents a sociological perspective to explore the various themes that are central to the role of colonialism and the continued neo-liberal manipulation of forced migration patterns through the context of the imperial powers. The historical legacies that guide the relationship between the U.S. and Haiti are spurred by U.S. exploitation of the cultural dimensions produced by U.S. occupations, which have contributed to the growing discourse of the perception of imperialism. A negative narrative was propagated by the U.S. with the belief that HIV/AIDS had been spread by Haitians, along with the idea that Haitians are more likely to contract it because of their economic instability (Farmer, 1992); such a narrative makes this issue a well spread falsehood that set the tone for U.S./Haiti diplomacy. The assimilation of the Haitian immigrants within the greater American society is addressed in the most sensitive forms, while the U.S. still maintained a hardline stance towards Haiti when it comes to diplomatic leverage (Bernstein, 2010). The mistreatment of Haitians by its neighbor, the Dominican Republic, has been one of arduous experience where thousands of individuals who are of Haitian descent have been stripped of their Dominican citizenship.

The discussion highlights the identity and cultural influence of Haitians throughout the U.S. and other parts of the world. The impact of having carried out a successful slave rebellion as a nation-state did not only impact the world, but it also placed Haiti in a repercussive stance for this momentous event by the international community, which continues until today (Dupuy, 2015). What remains to be tackled is this interaction of the Caribbean crossing, where the relationship of the Haitians regarding the black population in the U.S. and is addressed through the lens of an evaluated race relation that have shown some hope from a diplomatic standpoint. The historical legacies guiding the relationship between the U.S. and Haiti is guided by the U.S. exploitation of the cultural dimensions produced by U.S. occupations, which has contributed to

the growing discourse of the perception of imperialism. The negative narrative propagated by the U.S. with the belief the HIV/AIDS had been spread by Haitians and the idea that they are more likely to contract it do to their economic instability and widespread poverty, making this issue a well spread falsehood driving U.S./Haiti diplomacy. The assimilation of the Haitian immigrants within the greater American society is addressed in the most sensitive forms, while still maintaining a hardline stance towards Haiti when it comes to diplomatic leverage. The mistreatment of Haitians by its neighbor, Dominican Republic, has been one of arduous experience where thousands of individuals who are of Haitian descent have been stripped of their citizenship.

Military

The use of a paramilitary force to ameliorate political instability throughout Haiti's history has been the modus operandi, to maintain the authoritarian style of regimes. The culture of using force to squander opposition resistance is well in play even nowadays. The use of foreign assistance to Haiti for many decades because of its transition from a dictatorship government to a more democratic one highlights the influence of federal aids and what is expected in return for such support. There is an explicit focus on the role of UN peacekeeping operation throughout Haiti's history and the role of other multinational support for facilitating democracy in the country. Human rights violation and its effect on the population and looking for ways to recover from this culture of dictatorship rule and the effect or consequences of such political strategy in Haiti. Highlighting the history of Haiti to address its politics as well as it justice and security system, shows the importance of how it became a failed state as discussed.

In politics, there is always competition for allocating scarce resources. In their book, Buchanan and Tullock (1974) asserted that "the representative or the average individual acts on

the basis of the same overall value scale when he/she participates in market activity and in political activity." However, with rational-choice theory, there are a few assumptions made. As Abell (2000) noted, the first assumption is that individualism is at play, where it is the individual who gets to take the action, and this action is self-calculating, self-interested, and self-maximizing in the pursuit of greater social outcomes. The second assumption concerns optimality where the individual, according to Abell (2000), "do the best he/she can, given his/her circumstances as they see them," while considering the opportunities and constraints. The third assumption is structure. Structure and norms dictate a single course of action as a special case of rational-choice theory; hence, the reason why rational choice will vary depending on the circumstance during an action. Fourth, there is the notion of self-regarding interest where it concerns the individual's welfare. Lastly, there is rationality, where it is assumed that all individuals act in a way that would benefit them more or would immensely increase their advantage.

In terms of a collective action, it is somewhat dubious to accept the perception of the rational-choice approach, in its rationale for individuals to be self-calculating, self-interest and self-maximizing, where individuals participate in collective actions or work toward the good of the public only when it ultimately serves their own interests. In this aspect, Oslon (1965) formulated the argument that there are three distinct types of groups within which an individual exists. The first one is the privileged group, where members will most likely gain more from a public good than they would have gained as an individual. The second is the latent group, where members are passive (or free riders) and do not contribute to the greater group, yet they also do not cause any observable reduction or disruption to the overall good. Lastly, there is the intermediate group, which could be seen as the conduit, and any noticeable change from the

group will disrupt the system. Buchanan and Tullock (1974) stated that "the individual will find it profitable to explore the possibility of organizing an activity collectively when he expects that he may increase his utility." Thus, collective action may increase individual utility by reducing the external cost to the individual and by enabling the individual to secure some external benefit, which would otherwise not be feasible with the individual's efforts alone. From this, individuals will commit to collective actions that can ultimately lead to their own self-maximization and calculated interests.

Within the spheres of political culture theory, the study addresses the challenges from a rational-choice theory standpoint. Part of the reason why rational choice is chosen is because it addresses four major aspects. First, it focuses on subjective orientations to political views with respect to the local population; this is also referred to as a subset to the national population view. The second thing is that it allows for concrete cognitive, affective, and evaluative components that derive from the knowledge and beliefs about the overall political reality and political values. Third, the process of socialization from childhood (i.e., education, media exposure, experience, or encounters with governmental, social, and economic performance) plays a part within the context of political culture. Lastly, this very political culture influences both political and governmental structure as well as the performance and level of constraints. It is safe to say that different countries have different political cultures as defined by some basic and commonly shared beliefs and key events. In the case of Haiti, events such as the slave revolt, the multiple U.S. occupations, and the decades of dictatorship have all played a role in affecting the people's sense of achievement and nationalistic pride.

The tumultuous relationship between the Dominican Republic and Haiti is rooted within a culture of otherness, which is specifically determined by skin color. The Dominicans have

responded the Haitian migrant crisis with acts of violence; this only depicts a relationship of prolonged violence that has emboldened Dominical nationals to actively and passively intimidate or coerce their Haitian neighbors (Howard, 2007). Yet, the consequences of an uncontrolled migration from Haiti to the Dominican Republic implicates a disparity of financial hardship that has fueled the migration crisis (Morrison & Richard, 1982). There are several alluring factors for Haitians to migrate, such as the cost of skill and labor shortages or brain drain (depending on one's standing) and the benefits of remittances, as well as with the reduction in employment; on the other hand, migration has been also hindered by the harsh Dominican policies of repatriating Haitian nationals back to Haiti. Geography and population density are not responsible for the lack of growth; instead, it is the political instability, poor structural policy, and international politics that are the main culprit for stagnation, as seen in the disparity between Haiti's developments to that of the Dominican Republic (Jaramillo & Sancak, 2009). High population density is also not to blame, since six out of the 11 richest countries in the world have higher population densities than either Haiti or the Dominican Republic, and these countries do not have the same outcomes. Production per capita in the Dominican Republic have increased threefold, while in Haiti the output per capita has decreased by half. The sharp contrast in economic performance between the two countries is rooted in the varying impacts of rent-seeking strategies by the ruling elites in Dominican Republic (Khan, 2010).

Between 1930-1986, the production per capita in the DR increased three-fold, while in Haiti the output per-capita decreased by half. These sharp contrast in economic performance between the two countries is rooted in the varying impacts of rent seeking strategies of the ruling elites in the DR between the 1930 and1961. The idea of overpopulation and deforestation is partially the source to blame for Haiti's and DR's different trajectories. However, one could also

argue that high population density is not to blame since six out of the eleven richest countries in the world have higher population densities than either Haiti or the DR and does not have the same outcomes. Alternate motives as to why Haiti and DR have had different courses has to be reconsidered. DR/HA/ECO/INFRA (Journal of Haitian Studies 16, no. 1 (2010): 112-25.)

Non-Governmental Organization

Consequently, the ongoing suffering within the Haitian society has resulted in an escalation of caseloads of NGOs, including an increase in asylum cases (James, 2011). This has become the traditional method of healing, even though it is not possible to address the lasting impacts of the violence cause. The complicated issues of trauma and insecurity in Haiti highlights the societal ruptures and violence, which will likely have a long-lasting effect on the general population. The growing importance of culture in political science has been overlooked, since culture is expressed differently in Western countries (Kamrava, 1999). Research has presented an enlightening overview of U.S. military intervention and occupation of Haiti, while exploring the cultural dimensions produced by the occupation and how they contributed to the growing discourse of U.S. imperialism as perceived by Haitian (Renda, 2001), but it did not consider the local cultural influences from within.

When addressing political culture, the shared beliefs, values, and feelings about the nature of the political system is what serves as the link between the citizens and government. Understanding the political culture will likely provide clues to the political relationship between the government and its people. It must be noted that the study had explored two other theories before deciding on the rational-choice theory. The first one was fragment theory, which was developed by Louis Hartz (1955) as a method of analysis in political culture. This theory hypothesizes that the politics of a new society is shaped by the older society from which the new

derived. In this sense, the political culture of an entity is likely shaped by the ideological

background of its forefathers. The second theory was Seymour Martin Lipset's (1959) formative

events theory approach, in which Lipset stated that there are events within the history of a culture

that clearly defines its political culture, and such events are viewed as a phenomenon that would

describe the formation of political cultures. Within political cultures, there is the notion of a

parochial political culture, where the people have no understanding of the national political

system and does not show any tendency to participation. There is also subject political culture,

where the people are aware of the government system, and lastly, with the participant political

culture, the people are keen to participate in the political system process and work to influence it.

While rational-choice theory seems to be a clear-cut option, the theory is also often

contradicted by real-world situations. For example, the economist Richard Thaler's (1985) idea

on mental accounting highlights the fact that some behaviors are irrational, as seen in how

individuals place greater value on some dollars than others, even though all dollars have the

same value. Thaler depicted that fact that a person may drive to a different store to save $10 on a

$20 purchase, while that same individual may not drive to that same store to save $10 on a

$1,000 purchase. This fallacy was also seen with political factions favoring the Brexit vote,

showing that action was likely based on emotion rather than rational analysis. For this reason, I

have chosen to use the rational-choice theory to help address the calculation processes that

individuals rely on to achieve an outcome that is in line with their objectives. The assumption is

that rational-choice people try to actively maximize their advantage in any situation, and thus

they consistently look for ways to minimize their losses. To that end, since the rational calculus

dictates human behavior, rationality will likely be the driving factor in individuals taking a

certain position that will maximize his/her pleasure profit. Additionally, since rational-choice

theory stipulates that all complex social phenomenon is driven by individual human actions, using this theory can help us better understand the behavior of a particular society. Overall, this theory appears to be ideal because it addresses the socio-economic disparity context of the choices that are made or are taken by individuals, groups, or institutions. While the rationality of choice by an individual is predicated on the premise that individuals acting in their self-interest is logical, it is also compatible with altruism where a charitable deed may make individuals feel better about themselves, even though the achievement may have benefitted someone else.

Rational-choice theory made its way to the modern epochs through the work by Nobel-Prize winner and economist Gary Becker (1976). Becker's position is that criminal behavior is no different from non-criminal behavior because the behavior depends on the kind of conduct that individuals choose to undertake, given that they are not compelled to commit deviant behavior. According to Kubrin, Stucky, and Krohn (2009), there are many theories about the factors that causes people to begin to commit a crime, continue committing crimes, and desist from committing crimes. Some scholars have argued that crime occurs when people are led by their culture to desire a certain thing, such as monetary success, and instead they are denied access to the means to achieve these things (Agnew, 1992). Others claimed that crime occurs when people become socialized into cultures, sub-cultures, or groups that either actively promote or at least openly tolerate criminal behavior (Nisbett & Cohen, 1996). The theory was developed by Cornish and Clark (1986), and it is linked to the theory of deterrence, as individuals make rational decisions to escape punishment or criminal sanctions. Two major components of the rational-choice theory are that individuals examine the consequences of a particular crime before committing it and that they also consider the criminal behavior in its relation to the reward that would offset the cost (i.e., a cost-benefit analysis). The potential rewards that appear to be

attractive and such as monetary gain, respect from others, and the excitement of being able to get away with a particular action are the determinants of the rational choice to be made.

Rational-choice theory is linked to deterrence theory in the sense that individuals will likely make rational decisions to avoid sanctions or punishment. The rational component derives from two conditions: the individual needs to weigh the consequences of the deviant act or crime to be committed against the reward, and secondly, the vice or deviant behavior selected must offset the cost. Here, the incentive is the rational of the deterrence versus the attractiveness of the potential gain or even the thrill of simply being able to get away with the crime. In this way, rational-choice theory is set out to explain and to presumably predict human behaviors and/or actions because "preferences will conform to various constraints, and it is possible to represent the utility function and a probability function with the fact that every action maximizes expected utility as computed by those functions" (Eells, 1982). There are some misunderstandings with the theory of rational choice, as some believe that the choice stems from selfishness because it is a selfish motivated action. Some associate it with individualism, based on a belief that focuses on the desire of supra-individuals or entities (i.e., class or a nation). Others have associated it with game theory, mainly because the theory has some interdependency approaches to the decision-making process and that is, the welfare of each depends on the decisions of all, the welfare of each depends on the welfare of all, and the decision of each depends on the decisions of all. Lastly, the theory is sometime asserted to be culturally biased, which is far from the case. However, it is acknowledged that not everyone acts rationally, nor do they have the same beliefs.

The Prevalence of National Culture Throughout Haiti's Institutional System

The cultural influence that shapes the organizational culture within Haiti's society has set the agenda for shaping the organizational structure that institutions abide by. Culture is a social

phenomenon that touches every aspect of Haiti's society today; as such, it raises the question as to why culture seems to have great influence on the already established institutional systems as espoused through the process of an organizational structure.

The delineation between Organizational culture versus organizational structure must be made to show the correlation and/or corroboration of the two. The cultural influence is implicit or covert in this case, while the structural culture is an overt and/or concrete aspect that could be seen via artifacts as well as behaviors. With corruption in Haiti, the implicit characteristics of the cultural influence tend to provide direction on how to engage in the corrupt behavior and the explicit addresses the fact that the individual is fully aware of the rules and customs. Having established such premise, one could see that those who are involved in decision making, taking actions (in the form of implementation) as well as interaction in different ways; one could assume that organizational culture influences organizational structure.

Institutions Espousing the Cultural Influence via the Organizational Culture

It is an important factor when the analysis of culture entails understanding how its influence is being propagated and to whom or to what. Researchers have already identified many issues that deal with the socio-economic problem in Haiti when focus is placed on areas of overt cultural influence. Although some aspects of culture have been mentioned, the organizational cultural influence over organizational structure as a core or central premise that shapes the system has not been addressed within the framework of conflict resolution. This is more prevalent, particularly, in the way the various institutions in Haiti operate in response to the stimuli. The various themes that have been identified show the lack of attention or research in referencing the influence of culture from within an organization's structure.

There are several reasons for examining ethnographic information. Understanding the ethnographical implication of the everyday encounters highlights the fact that the culture of corruption goes beyond simply looking at the surface of the everyday cultural encounters. The idea is "to look at the underlying factors, influencers, or even subjugation to the overall cultural implication of high context and low context conflict" (Schensul, 2012). The evaluation of ethnographic information is important because it explains the underlying reasoning behind an individual or group action. Conversely, as noted by Schensul (2012), "Without the background and knowledge, the cultural prima facie that is observed is a series of random, seemingly purposeless actions that would be misunderstood; which at the end lead to unfavorable prescription of conflict resolution efforts." The meaning of organizational culture, which reflects the mentality, work ethics, and values of a particular organization, and employees, needs to be delineated from the organizational structure, which in essence refers to the actual framework of a company. The structure is an established construct that is set up to mirror international standards, but the cultural impact within the structure sets the tone on how the organization functions. In simple terms, structure could be viewed as the theoretical approach, while the culture is the pragmatic aspect to that approach.

The connection between organizational structure and culture can be briefly explored in the following way. It is safe to say that within every organization there is a culture, hence organizational culture. The follow up question concerns why we should care about organizational culture. The short answer is that without a reasonable definition of culture, understanding its connection between culture and structure will not take place, nor can there be an efficient approach to help analyze, preserve, or transform the culture that impacts the structure to be developed (Watkins, 2003). In describing what organizational culture is, the concept

provides a frame of reference as to how to diagnose problems that emanate from the current

organizational culture and how to develop ways to improve the efficiency of a newly developed

culture.

According to Robbie Katanga as quoted by Watkins (2003), "Culture is how

organizations do things." In addition to this, the philosopher Aristotle said, "We are what we

repeatedly do." The implication here is that, culture is an observable pattern of behaviors that is

consistent in an organization. In Haitian Creole, the saying goes like this, "Abitid se mes" -

"Habits become vices." Thus, this concept would then elevate what is known behavior or

predictable behaviors as the core culture while at the same time deemphasizing what is not

tangible. This then becomes the core focus of the forces that play a major role in shaping the

behavior of the organization. As Watkins put it, these forces include "structure, processes, and

incentives experienced as culture" via simple behavioral outputs (Watkins, 2003). There is a

circular output where culture as a behavioral output facilitates certain results through established

structures, processes, and incentives with the goal of maintaining the status quo. Backing up this

claim is the fact that culture is viewed as being shaped by incentives. According to Alec

Haverstick, "In large part, culture is a product of compensation" (Watkins, 2003). Adding to this,

the best predictor of what individuals will do is predicated by what they are incentivized to do.

Incentives here refer to monetary compensation, status, recognition, or advancement, and even

sanctions that all members of a particular organization may be subject to.

The notion of culture is that it carries meaning that does not only provide a shared view

of what is but also why it is this way. Through culture, we find a social control system where

culture promotes and reinforce what is considered the right mentality or behavior and the wrong

mentality or behavior. What should be noted here is the cultural idea of behavioral norms that are

held to a certain standard and the sanctions (or repercussion) that are imposed on those who

choose not to abide by this idea. Such norms are expected of the individual or the group, but this

is not the case here. According to Watkins (2003), "Implicit in this evolutionary view is the idea

that established cultures can become impediments to survival when there are substantial

environmental changes." Thus, it is with this purview that this research is set out to identify the

role of culture, its influence, and what can be done to address its utility as a living organism.

Watkins mentioned that culture could be considered as the immune system of an organization,

and it is a form of protection, which has evolved from circumstantial pressures. Its goal is to

prevent imposters (i.e., those who do not espouse the same values) from entering the

organization. Nevertheless, the problem is that the organization's immune system tends to also

attack agents of "needed change," which is important in the assimilation or integration of

onboarding new people. Moreover, as noted by Elizabeth Skringar, "Organizational culture is

shaped by the main culture of the society we live in" (Watkins, 2003). One major question

remains: How should the right balance be struck between promoting "one culture" within the

organization while allowing for influences of local cultures at the same time? There is also an

assumption that there is only one culture within the organization and consequently sub-cultures

are usually ignored, which is a move that is very risky.

       The clash of opinion warrants the conflict resolution process. However, when

incorporating the notion of culture, which should not be considered from a simplistic viewpoint,

its application should be applied in acquiescence to allow all opinions to be heard. There should

not be, within a particular society a superior class and another that is considered inferior due to

their societal class status. Within a particular culture, one individual/group will gage their

environment from what the people around them are espousing or flashing. This would also apply

to a worldview dilemma. However, what we have seen, during a crisis, the priority or sense of urgency/focus placed on a particular issue will vary from one individual/group to another leading to ignoring cultural norms and this very same issue, would eventually pushes culture/worldview to the side.

The questions that comes to mind when considering conflict resolution stratagems:

- How we see culture in the face of "the cultural conflict" or conflict resolution?

- How is a cultural argument made to justify braking away from the norms?

- When does a conflict or conflict resolution compels us to say culture is to blame?

- Is this cultural blame or acquiesce seen across all groups or a homogeneous one?

With those questions in mind, I have also presented a few suggestions for responding or addressing those questions:

Figure 2

Cultural Sensitivity

CULTURALLY SENSITIVE APPROACHES TO A SITUATION	
❖ *Plan concerning how to initiate negotiations and respond as the situation evolves.* ❖ *Build relationships that is compatible with culture norms.* ❖ *Adhere to negotiation protocols in a way that is comfortable for all parties* ❖ *Tackle the negotiations on substantive issues*	❖ *Exchange grievances and mutual education* ❖ *Develop strategies to encourage interest-based approaches* ❖ *Manage timing and timeline for negotiations and phases for substantive discussions.* ❖ *Highlight the cultural impediments related to problems and strategies to address them.*

Cultural Sensitivity Approach to a Situation

In seeking to address the cultural influence that has led to the socio-economic distress, one must acknowledge that it is not the lack of familiarity in attitudes, beliefs, values, and so on and so forth because this is not a cross-culture issue. This is more so related to the inclination to find ways to survive or accommodate the cultural experience within a society, while at the same

time not seemingly to reject one's own culture. Of course, there is this inclination of the national portrayal of what is displayed from an international perspective, but every culture includes outliers with people who deviates significantly from the norm. While there are some constraints within the range of a particular culture, the views and behaviors may significantly differ from that of their peers and may even look like other cultures. This is why an inflexible view, about a group's cultural patterns, sometimes lead to unforgiving stereotypes or assumptions that lead to unjust resolutions. This is not to say that common patterns of cultural views that are identified within a group should be readily rejected; on the contrary, they should be a source for conceivable indicators on how the group may reason as well as respond to certain stimuli to actuate changes within the culture.

The idea behind culture is that cultural disputes emphasize the cultural differences in conflict patterns; however, within our own cultural biases, we see that there are certain perspectives as to how conflict should be handled based on the precedential values. What is seen is that addressing the patterns of an either-or, a win-lose approach impedes the possibility for seeking alternative solutions, or even limits the exploration of more creative ways to settle disputes. A universal way of addressing conflict resolution would be anathema since every culture vary in the way problems are to be resolved based on historical precedence as well as values. We have come to realize that the very purpose for addressing cultural differences in conflict is to help desensitize individuals of the commonsense attitudes or attributes. In other words, "we can open ourselves to understand other cultures' conflict processes and be sensitized to these processes in order to learn from them and understand the limitations to our thinking about conflict resolution." (Augsburger 1992, p.8.) Augsburger argues that conflict is a universally distinct experience between groups and individuals when culture is considered. What

is observed is that every culture will display a specific pattern of behaviors, values, to include laws that would provide some guidance in confronting conflict; however, their realities will vary since every culture respond to wrongdoing differently.

Culture is often treated in a homogeneous and rigid way, but power remains an important factor that would influence conflict resolution because it is part of the core problem of context and pretext as we "evoke or even invoke one or the other for the purpose of favoring some conception of peace over others." (Avruch p.167-8). So, we know that culture matters because it connects people and reminds us why we are different. But more importantly, it provides a cultural explanation for a particular conflict and highlight means for resolving a conflict. Therefore, we see that in messaging, culture is often used to make sense of communication and the context. The perspectives of the cultural implication in conflict intervention or resolution, at times, lack "context"; which is essential in providing the necessary background frame of reference to show the circumstance or situation the way a party perceives a certain environment i.e., the story behind a particular decision-making process. On the other hand, there is also, what we call pretext, which is set out to present the reason why or the cause for a particular action/viewpoint. Therefore, by knowing much of this, it sets up the frame of reference that justifies taking a particular position or even interest. Thus, the necessary information is provided to help facilitate a greater understanding of what has or is to take place based on the best available information at the time. The figure bellow describes the cultural argument to be made.

Figure 3

The Cultural Argument

IN MAKING THE CULTURAL ARGUMENT

- ❖ One will define and demonstrate what is culture here.
- ❖ The key features of this culture, explicitly or implicitly must be exposed.
- ❖ Emphasis on the connections between culture in conflict and conflict resolution.

❖ What is seen is that culture is the derivatives of experience. ❖ Culture is psychologically distributed within individuals across a population.	❖ Culture is socially distributed amongst individuals across population. ❖ Culture is always situational, flexible, responsive to its environment and contested.

AVRUCH PROVIDES THE FOLLOWING OUTLINE AS FAR AS THE ROLE OF CULTURE IN CONFLICT RESOLUTION

❖ Culture provides a Lens through which differences are negotiated and resolution to conflicts are pursued. ❖ The cultural context provides a setting for social action around conflict resolution.	❖ Shaping social categories, which is distinct from social groupings or identities. ❖ Highlights pretext as part of the analyst, to include the underlying or hidden assumptions.

With culture, it is known to affect communication to formulate a narrative, which affects things such as interests, norms as well as values depicting social reality.

Dorcherty… Accentuates on the importance of storytelling.

- ▪ "It helps people make sense of the unusual by explaining the intentions of the actors and describing 'a possible world in which the individual is somehow made to make sense or to have 'meaning.'' (Docherty, 2001).

- ▪ "Stories-telling helps people name the problem, ascribe blame for the conflict-causing breach, and frame suitable and inappropriate responses to the conflict" (Docherty, 2001).

The undervaluing of the role of culture within the broader scope of structures, organizations, institutions allow for an underestimation of the significance of culture in conflict or dispute resolution. One the contrary, there is also this mistake of overvaluing culture where

necessary changes are unable to be fermented or implemented as the society latch on to the customs and norms that are in some way archaic and obsolete for the current time. In this assessment, the underestimation of the impact of culture is significant because individuals as well as groups have become oblivious the subtle impact.

The role of culture is set out to help orient an individual or group toward a particular direction. It provides us with messages as to what is considered normal or appropriate as well as what is expected and what are acceptable behaviors. Subsequently, when others do not share or meet the cultural worldviews of our expectation, it is undeniably noticeable. When culture is not considered or is not understood, within the concept of worldviews, differences are, at times, mistaken as a sign of bad faith or the lack of common sense without realizing that the very notion of common sense is also cultural. Because culture is multi-layered, what is visible on the surface may differ greatly underneath; thereby-making cultural generalization or stereotypes a fraction of the entire story. LeBaron tells us "N*o comprehensive description can ever be formulated about a particular group. Any attempt to understand a group must take the dimensions of time, context, and individual differences into account". (*LeBaron, 2003) With that in mind, when dealing with cultural influences, the impact of context must be considered because it does not only identity (who we are), but it also demonstrations how we conceptualize certain issues (interpreting the issue) because it is paramount to the way conflict is understood and handled. Therefore, the conflicts between the Israeli-Palestine over statehood and the India-Pakistan over the region of Kashmir go beyond territorial attributes and sovereignty. The issues delineate into legitimacy, acknowledgement, identity, truth telling, justice, and so on and so forth. Thus, when certain approaches to conflict resolution omit or negate the importance of cultural influences, the issue tend to be misdiagnosed. The analogy of culture being an iceberg is true in the sense that a

preponderant amount of issue is largely submerged and recognizing its existence will allow for a more comprehensive assessment to assimilate the cultural fluency into the conflict resolution processes.

Culture provides meaning to better understand how certain events fit into the larger scenario of what is visually observed. Although, as human beings, we are instinctively driven by self-preservation; however, the cultural products to which we assess or judge ourselves as well as others is derivative of our cultural milieu. With that in mind, it is understood that each cultural setting has a specific standard for what is espoused through the process of socialization. "The cultural view provides a conception of what is true, valued and accepted in our culture." (Bierbrauer, 2006) Thus, meaningful context of culture highlight beliefs and attitudes to provide meaning as well as stability to what is considered acceptable. The notion of culture is a social construct that is accepted by those who share the same values as well as beliefs. Therefore, it is also susceptible to the challenges of making sense to what is being espoused because of the clash in opinion, especially when it is being judged by another culture.

The actions of the individual are important to help orient where the culture has a level of autonomy, initiative, inspiration as well as authority within the decision-making process. Short of the collective effort that would help define of understand a particular culture, the emphasis on collectivism or group cohesion within the decision-making process demonstrates the need for more group consultation before making significant decision provided that the wellbeing of the collective will take precedent. As a result, prior to engaging in a particular negotiation, knowing which way a particular culture leans i.e., the individual, personal versus the collective, will help in making the comparison of one's personal preference or what is considered an organizational culture. The paradox of culture is that, when compare to other culture, it appears to be complex.

However, they are simple in the sense that culture is driven by the basic needs as the main motivating factor. Where it becomes complicated is where each culture seems to significantly affect how its members define a problem as well as interpret a social situation. How one goes about assigning importance, to address or not, is what must be looked at when assessing the influence of culture on its society. The diversity in cultural interpretation of similar situations becomes a paradox. Although different cultures are similar in producing or acquiring food, shelter and security, gainful employment to support one's family, marriage contracts, interaction with peers and so on an so forth; the meaning and level of importance they would assigned to each category varies significantly. Thus, understanding the cultural implications as to how the other party defines contentious issues is key to the amelioration of conflict within a society.

Ways of Exploring the Conflict

The social cube of ethno-political conflict escalation illustrates that six social forces, namely demographics, economics, history, politics, psycho-cultural, and religion are combined both interactively and simultaneously to produce multiple relationships and patterns of intergroup behavior through time and context (Sean Byme & Loraleigh Keashly, 1996). Social cubism breaks away from the dualistic thinking that informs how analysis and intervention in social conflicts take place; it also draws attention to the complexities as well as the dynamic interactions between the six social forces that provide the cues for the escalation and/or de-escalation of social conflicts. In this case, by addressing the underlying cultural implications or influencers, we can identify and illuminate the causes, responses, and the consequences of social conflict as well as its resolution. For more than 200 years, Haiti has suffered from the traumas of slavery and colonization, a succession of predatory dictatorships, economic sanctions, and international isolation. The effectiveness of social cubism will be examined here as an analytical

framework for dealing with the multifaceted conflict in Haiti. Social cubism allows for the identification of various interrelated or interlocking social factors and their detrimental effects in Haiti. Therefore, it is important to analyze the present dilemma using the social cubism approach to intra/intergroup conflicts; the objective here is to account for how structural and psycho-cultural mechanisms interact to exacerbate or ameliorate the political conflict, economic strife, and cultural divide that the country faces.

It is possible to argue that culture has little direct impact on structure. However, within an organization, culture will typically resist changes of structure, thus showing that culture influences structure itself. Because the structure of an organization determines the allocation of roles, regulations, and responsibilities, the structure sets the environment or the stage for the culture in an organization. This constant or continuous relationship between organizational structure and organizational culture provides the theme within the organization. For this reason, we find ourselves with this development of culture throughout the organization; this development is a natural process that is dependent on the introduced values of the leaders and members of the organization (O'Neil et al., 2011).

When applying culture in the context of conflict resolution, we need to address the point when a low-context culture and a high-context culture clash, as well as what happen at this intersection. The goal of this research is to critically address the themes, insights, and questions associated with culture and confluence within the field of conflict resolution. To help achieve this goal, the research explores answers to the following questions: What role does culture play in conflict and conflict resolution? What are the various concepts of culture within the conflict resolution literature, and how do they differ or similar? In this case, how is culture conceptualized or understood? What materializes when a low-context culture and a high-context

culture clash? We explore the notion of intra-culture as it is applicable to a clash within one homogeneous cultural group versus the inter-culture that is aimed at different cultures and social groups. The objective is to provide recommendation in the form of conflict resolution.

The study draws upon two works, namely Augsburger's (1992) book, *Conflict Mediation across Cultures*, as well as Moore and Woodrow's (2004) article, "Mapping Cultures: Strategies for Effective Intercultural Negotiations." Based on these works, this proposal explored and examined the important aspects of culture and conflict resolution. More importantly, the study investigated the role of culture in conflict and conflict resolution. This involves a collision or clash of cultures between the haves and the have-nots, and it entails social status, nepotism, disenfranchised systems, and the traditional systems and practices. In the words of Augsburger (1992), it is more a clash between a low-context (i.e., individualistic) culture and a high-context (i.e., collectivistic) culture, as also described in "*Things Fall Apart*." This clash of culture can be attributed to many reasons, ranging from ignorance, prejudices or biases, false assumptions, and a misinterpretation or misunderstanding from a "conflict of interpretation" (Ricoeur, 1974). Because these attitudes and behaviors are often correlated with power, domination, and honor, these factors will be largely examined in the subsequent sections of this research.

This study focuses primarily on a question that stands out most for me: How can conflict emanating from cultural artifacts be resolved? Moreover, what could have been the preemptive action to mitigate the disastrous effects of the clash of culture that Achebe (1959) narrates in his work "Things Fall Apart"? Whether it is intra-culture or inter-culture, interpretation and understanding are always at the heart of the issue. Looking at efforts to "understanding other cultures" (Brown, 1963) as they are, empathy will help individuals to see other cultural systems and practices through the eyes of others and not through ones' own eyes. This is important

because many conflicts are presumed to begin with a feeling of misunderstanding. Postulating

cultural arguments from the phenomenological perspective helps to show both the cultural

arguments and the practical steps that can be taken to resolve the issue. Augsburger's (1992)

Conflict Mediation Across Cultures and Moore and Woodrow's (2004) article "Mapping

Cultures: Strategies for Effective Intercultural Negotiations" are highly relevant in both laying

out the theoretical principles underlying culture and outlining practical ideas or frame of

reference for resolving culturally based conflicts. Augsburger's (1992) distinction between a

low-context or individual culture and a high-context or collective culture sheds light on the

symbolism, significance, and signification of the personality of those who are in power.

In "Things Fall Apart," Augsburger's (1992) focus is on a collectivistic culture in dealing

with the traditional cultural system, while an individualistic culture deals with the cultural

systems, practices, and beliefs of the Western colonial countries. They are both questioned

through a binary generalization and categorization of cultures in different regions of the world

where individuals can come in conflict with their own cultural group due to differences in

viewpoints. According to Moore and Woodrow (2004), "Every culture includes outliers, people

who vary significantly from the norm. While still contained within the range for their culture,

their views and behaviors differ significantly from that of their peers and may even look like

other cultures" (para. 7). There could be here a difference in viewpoints where the disparities in

patterns of behaviors within a group are caused by differences in the interpretations and

understanding of cultural realities and not necessarily because of institutional or structural

differences. The issue lies in the fact that individuals are only concerned for their own well-

being. They are engaged in predatory actions to ensure the security of their livelihood, and they

do this by ensuring that the status quo is kept intact, thereby ensuring the perpetuity of the

wrongdoings. The end goal here is to explore the cultural realities that are based on individual members' interpretation as well as their understanding of the world around them to facilitate how cultural understanding could be adaptive. This could help clarify the cultural implications that can orient conflict resolution efforts.

Culture is embedded within every conflict because conflicts arise in human relationships. It can also be said that culture remains to be a factor whether it is central to the conflict or subtly in its role. Its effect only becomes noticeable or felt when it clashes with what is considered normal or what is perceived to be a strange behavior. A great analogy of culture in conflict is its comparison to an iceberg. It is important to mention within our analysis that since an iceberg is largely submerged, it becomes impossible to make choices that are critical to the overall root cause of a conflict without knowing its full size or place. In this case, high-context communication may help facilitate understanding.

Summary and Conclusions

The literature review has revealed the themes that have been addressed over the years and their impact on the socioeconomic standing of Haiti's political failures. Areas such as Infrastructure address the impact of natural as well as manmade disasters, which also lead to environmental degradation. With that in mind, economy is looked at to address the reason as to why Haiti is considered a third world country (nowadays developing country) going back to the colonial impositions that is now playing out in the form of a proxy. The government of Haiti has also played a major role in ensuring control over the mass through harsh tactics of human right violations in the form of authoritarian rule being espoused as the cultural norms. Diplomacy, on the other hand has been at time discriminatory or coercive, but the imposition of a forced democracy using multinational peacekeeping mission have not had much success. It does

however; bring light to the colonial influence and the continued neo-liberalist manipulation form of supremacy where in the zero-sum game Haiti is at the losing end. The Military in Haiti has been a controversial force and is viewed as only serving those in power. With not much being done, the environment has been the one to endure the failures in the form of deforestation, loss of biodiversity, and of course adequate waste management. In addition, the natural resources become underdeveloped or goes to waste and when the comparing the two countries sharing the same land, the physical structure shows a major disparity, while migration to the Dominican Republic validates the political and economic failures of the Haitian's organizational structure. In responding to the inadequate resources, NGOs have become a shadow government that is delegitimizing the government's institutions, because of unintentional consequences. Lastly, culture, which is the focus here, is addressed in providing a cultural perspective driving the politics of the country.

Many potential connections and impacts have not been examined. It is imperative that the research is useful in the field. It is apparent how challenging conflict resolution is, and how many different dimensions and levels are involved. Conflict does not take place in a vacuum; it is important to look at the internal and external variables associated with the conflict to work towards resolution. In doing so, it helps paint the most comprehensive picture possible for conflict resolution. Ignoring those dimensions means conflicts are not understood, and therefore cannot be effectively managed or resolved. The insight from this study, reflected in the four themes, provides a foundation to commence efforts focused on conflict management and conduct further research to explore the application of conflict management techniques with the cultural implications in mind. The Transcendental Case Study enabled the focus on the essence of the experience and crystallization of the core issues of the conflict. That detailed understanding

provided the foundation to identify potential impacts and corresponding opportunities for adjustments within the culture. The findings set the stage for additional in-depth analysis in subsequent research. In this area, the need for a deeper understanding takes many forms.

Chapter 3: Methodology

Case-Study with interviews was the methodological research used and in doing so, conflict from the perspective of those who have lived a certain experience and for data analysis, it allowed for a clearer focus on the essence of the interviewee's experience and highlight the core issues of the cause of corruption leading to conflict. With the insight, the researcher now has a better foundation for better understanding of the likely impact on those at the receiving end who will be negatively or positively impact; not to dismiss those who will also be directly as well as indirectly predisposed as participants. The goal of this research approach was to yield newly explored information that interpret and analyze the phenomena of corruption to facilitate a better understanding of the experiences encountered by the interviewees. Potential areas were identified for the purpose of ameliorating the corruption issues as the underlying sources of those lived experiences are highlighted. These findings have large implications on issues such as system, institutions, deviancy, social influences, nepotism, the laissez-faire attitude, and cultural norms.

The purpose of this study is to explore the cultural impact on the different variables that make up the system of the organizational structure within the socioeconomic turmoil of Haiti. Through the fact-finding process, the study sought to answer research questions such as: What is the benefit of understanding the organizational cultural effect on the organizational structure within the system? How is the national culture influencing the organizational structure of the various entities making up the system? The end goal is to analyze the impact of the organizational culture facilitating the organizational structure driving the cultural trends. The research was undertaken, utilizing various databases, keeping in mind reputable sources of information were validated. The initial searches were purposely ambiguous and broad to allow

for a preponderant of information that could capture many areas that the researcher could consider in order not to dismiss or miss any potentially relevant information critical to the study. Once that was accomplished, narrowing the information was conducted; which led to terms such as corruption, culture, organization, structure, system, and institution. This was followed by a breakdown into the different areas of civil society that would play major roles in the corruption influencing the system as it is viewed.

This study explores the relationship between the national culture and the organizational structures of Haiti within the overall system. Culture consists of patterns and ways of thinking, feeling, and reacting. With this frame of reference, symbols such as words, gestures, pictures, and objects that carry complex meaning that are only recognizable by those who share the culture help in understanding the shaping of this collective phenomenon. Thus, national cultures tend to be stable over time due to the reinforced cultural patterns by the established institutions that are themselves products of the dominant cultural value systems. Consequently, the understanding of the organizational structure will facilitate a program for change to ameliorate the relationship between the national culture and the organizational structure. Researchers have written about and identified many issues dealing with the socioeconomic problem in Haiti. Although some aspects of culture have been mentioned, making the study of cultural influence over the organizational structure the core or central premise shaping the organizational culture i.e., the way the various institutions in Haiti makes up the system, has fall short in emphasizing how it operates in response to the subliminal cultural nuances/influences.

Research questions:

RQ1: How is the national culture influencing the organizational structure of the various entities making up the system?

RQ2: What is the benefit of understanding the cultural effect on the organizational structure within the system?

The Aim of the Study

The study was aimed at gaining a greater understanding for the culture of corruption through the lived experiences of everyday working citizens to help gain a deeper understanding on how the social interactions are perceived. The qualitative study was geared towards gaining a profound understanding by examining the lived experience of regular individuals who perceived corruption as the core stimuli of conflict.

Once the literature review was conducted, a framing of the research problem was accentuated up on to facilitate and set the stage for the direction that the information would take the researcher. The main purpose for this qualitative study was to dissect how the conflict was understood and conceptualized by the various interviewees through their lived experiences, throughout the social interaction in their everyday encounter in private and governmental institutions. Once the delineation from identifying and recognizing the lived experience was made, the implication of those key issues were considered to help identify how they are attributed to the conflicting encounters. In doing so, successive research awareness to address the sources of the corruption was done in order to find ways of managing the conflict and enable positive outcomes. To that end, the research supported the need for further examine this area to help develop much better understandings of the meaning, the basis and implication within the milieu of conflict analysis and resolution. Examining corruption from the perspective of individuals who are subject to the system through institutional norms helped aligned the prospect of the case-study method within the greater framework of research methodology. The research questions which guided the study were based on four things: facilitating the interviewee to share

different aspects of how they understood the lived experiences throughout the process, how the corruption (the conflict) is perceived, the root cause of the conflict and the impact the conflict has had throughout the various institutions.

Data Collection

In this case-study method, the major data collection method primarily involves in-depth interviews with participants (Creswell 2007). This is done to describe the meaning of a phenomenon that several individuals have shared (Marshall & Rossman, 2006). According to Yin (2003), the consideration of a case-study should be considered when focus on the how and why is paramount. Move over, when the behavior of those involved cannot be manipulated, when the contextual conditions are believed to be relevant factors of the phenomenon to be studied, or when the boundaries between the phenomenon itself and the contexts are not easily identifiable. The application of the case-study method is not with controversy as a form of data collection, it is widely recognized as a social science when explanation of a social behavior is sought after. One of the main reasons for choosing the qualitative method is that it provides a holistic and in-depth explanation for social and behavioral problems that could be considered. Using the case study method, the researcher is able to go beyond the quantitative approach of statistical results and place focus more on the behavioral conditions through the actor's own perspective. The data can later be examined within a specific context. This is an "empirical inquiry that investigates a contemporary phenomenon within its real-life context when the boundaries between phenomenon and context are not clearly evident and when multiple sources of evidence are used" Yin (1984:23). Unlike the quantitative analysis, which observes the data at the macro level, case study looks at the study at the micro level. With that in mind, the case study method has received some criticism for its lack of strength as a research tool. This is a single-

case design since there is no other cases available for replication and since this is a rare event, the drawback is in its inability to provide generalizing conclusion, as its critic would point out. Consequently, this will be overcome by triangulating the study to help in confirming the validity of the process. Thus, according to Yin (1994), the generalization of the results from case studies stem from pairing the results with theories rather than just the veracity of the sampled populations. This, in turn, will be done through "the process of pattern linking the many pieces of information of the case study to some theoretical proposition" (Campbell, 1975). Case study in this instance is ideal because from a practicality standpoint, a big sample population is difficult to obtain, but its advantage is that it presents the data of real-life situations and provide better insights into the behavior of the subjects, although it may be criticized for its inability to generalize results.

A comparison of multiple data sources was then performed to validate the invariant constituents in themes derived from participants' experiences, as collected by a particular data collection method such as interviews. These sources include the researcher's observation, field notes, interviews, and literature reviews to verify accuracy and clear representation across the data of all the sources. The objective is to construct individual textural descriptions of participants as a narrative that explains their perceptions of a particular phenomenon, individual structural descriptions. Later, the researcher synthesized the text and structure into an expression that creates two narratives, with one describing what occurred and the other describing how it occurred. The researcher also encouraged the co-researchers to be open in sharing rich data about their own experiences throughout the engagement process. Poggenpoel and Myburgh (2003) stated that the researcher "facilitates the flow of communication, identifies cues, and the participant sets respondents at ease" (p. 419) in qualitative research. Along this line, Seidman

(1998) suggested that it is necessary to build a rapport with the participants during the study. Therefore, the researcher should develop an appropriate amity with each participant. As an individual who has had some experience in the cultural field, I shared my own experience about the phenomena during the investigation. Although I was born Haitian and lived in Haiti until the age of 13, my aim was to keep my own views and past experiences from influencing the narration of the co-researchers.

The validity of qualitative research refers to the trustworthiness of the data interpretation, and this ensures that the findings provide valuable information that is obtained from the appropriate implementation of the research method. Generalizability is the extension and transferability of the research findings to other contexts and situations. External validity addresses the generalizability of the research finding to other situations or people (Merriam, 1995). The findings from qualitative research are generally less generalizable to other populations, contexts, and time (Johnson, 1997). The overall findings can be extended for various reasons, including providing detail information, selecting sample strategies, providing the objectivity of researcher, and researchers avoiding presupposition (Cilesiz, 2009). According to Kvale (1996), presupposition cannot be always avoided; however, checks can be used as another measure of validating information (Merriam, 1995). Participants were asked about their interview transcription to verify the researchers' understanding. In this aspect, reflexive listening was key in reviewing what the co-researcher said to see whether the primary researcher has the correct information. This is also referred to as a false recap to see whether the interviewees would correct the information being repeated to them.

Haiti is well known for its strict and very influential class hierarchy, which has been formed by an individual's education, language, economic status, and culture (Desrosiers & St.

Fleurose, 2002). Taking this idea further, the French language functions as a "social filter" that grants entrance into the powerful circles of politics, economics, and social society (WHO & PAHO, 2010). The notion of a social class is important to address here because each culture has its own description of what a social class is. However, because the Haitian culture is interwoven with tradition and social observation, incorporating these elements of social class into the initial assessment of the individual was beneficial to this study. The impact of variables, including the influence of culture in producing behavioral differences (Culbertson, 1997), needs to be explored; in particular, research needs to focus on identifying the significance of culture in a way that goes beyond the general assumption of socialization along the prescribed behaviors that inform their respective identities. As individuals assimilate into a certain culture, the understanding of culture becomes more complex, mainly because they find that there are significant variations in the way different cultures organize themselves. The shared concepts of morality and unique ways of interaction with the environment creates conflict that ends up inhibiting the willingness in cultural change (Fung, Andermann, & Lo, 2008).

Strategies of inquiry associated with quantitative research were those that invoked the post-positivist perspectives. These include "the true experiments and the less rigorous experiments called quasi-experiments and correlational studies" (Campbell & Stanley, 1963) "as well as specific single-subject experiments" (Cooper, Heron, & Heward, 1987; Neuman & McCorrnick, 1995). More recently, quantitative strategies involved complex experiments with many variables and treatments (e.g., factorial designs and repeated measure designs). They also included elaborate structural equation models that incorporated causal paths and the identification of the collective strength of multiple variables. "Experiments include true experiments along with the random assignment of subjects to treatment conditions, as well as

quasi-experiments that use nonrandomized designs" (Keppel, 1991). Included within quasi-experiments are single-subject designs. Surveys include cross-sectional and longitudinal studies using questionnaires or structured interviews for data collection; these are done with the intent of generalizing from a sample to a population (Babbie, 1990).

Because certain types of social research require specific approaches, knowing the proper tool is critical to this research. With quantitative research, the key is to identify the components that would be ideal for a quantitative approach; this involves determining the factors that influence an outcome, checking the feasibility of a particular intervention, or understanding the best predictable outcomes. Nevertheless, a phenomenon needs to be understood because of the lack of research or the topic has not adequately been explored. Assessment is needed, as noted in this statement: "The topic is new, the topic has never been addressed with a certain sample or group of people, or existing theories do not apply with the particular sample or group under study" (Morse, 1991). Thus, a qualitative approach is ideal because it is exploratory, since as the researcher, I do not yet know the many important variables to be examined. Accordingly, the qualitative approach was chosen because of its participatory knowledge claims, narrative design, and open-ended interviewing questions style. For this study, I seek to examine the issue of culture being a key factor for corruption. The natural approach will be the collection of stories of individual using a narrative approach.

Qualitative research aims to uncover the most essential information concerning the experiences of the participating individuals, as well as what led them to the decisions that they made and how their choices came to take the form that they eventually did (Curry et al., 2009; Yin, 2015). However, trustworthiness of the qualitative research is often questioned by some readers, as well as quantitative researchers, because the traditional concepts of validity and

reliability are addressed differently between the two research approaches. Unlike a quantitative research approach that utilizes numerical data to access information about the world, qualitative research does not transform verbal symbols into numerical data; rather, the words of the participants and/or the researchers are used to describe the phenomenon being studied (Hogan et al., 2009; Sarantakos, 2013; Holloway & Galvin, 2016).

The Nature of the Study and Conceptual Framework

We view qualitative research in the exploratory form where the focus is on interactions and the implication of those interaction by those who are living that experience. Central to this occurrence is the described common meaning of the individuals as it relates to their lived experiences associated with a phenomenon or concept (Creswell, 2013). The deliberate effort of electing to interview different people, from difference social classes and field were to target the difference in the dimension of lived experiences. Thus, leading to the conceptualization of their experiences to help facilitate mechanism that would not only disrupt corruption, but also facilitate changes that are geared toward transforming social structures that are hindering needed changes. Being that the issue at hand is a man-made problem, it was only right for the focus of the research to engage in an objective view of the human experience. Chan, Fung, and Chien (1993) states that because researchers themselves are human, and can therefore unwittingly influence the research process, "The notion of bracketing should be in the researcher's mind throughout the research procedure and should not be restricted to the data collection and analysis phases." This study was based on the collected sample of 20 individuals; some known and others who were not known but referred to the researcher as part of a networking amenity. With the frame of reference being the transcendental approach for the analysis of the collected data, the essence of individual lived experiences were broken down to the core to help decipher the

commonalities amongst the interviewees. The bracketing (epoché), creative variation, phenomenological reduction, and the fusion of textual/context and structural descriptions into an expression of communal spirit. Following the bracketing phase, the phenomenological process for deduction begun, then the horizontalization. Thus, with the high volume of significant participant statements, they were all granted equal value to help facilitate a smooth flow between the researcher and co-researcher, i.e. the interviewee. With the horizons, the researcher was able to identify the unique experiences of everyone. Albeit, they may have experienced similar scenarios, some situations would stand out from others. From that process, the researcher was able to highlight delimited meanings; which is where the horizons were then clustered up into core themes (Moustakas, 1994). It was following that process of reducing the redundancy in experiences that the thematic clustering was better articulated.

Case studies are set out to bring out the details from the perspective of the participants, but because it is also multi-perspectival in its analysis, multiple data sources such as relevant groups of actors and the interaction between the groups are also considered. This salient point is important in the selection of this case study methodology because it provides a voice to the powerless or voiceless, since sociological investigations often present studies from the viewpoint of the elite (Feagin, Orum, & Sjoberg, 1991). There are four types of case study: illustrative, exploratory, cumulative, and critical. Yin (1994), on the other hand, would only note three categories, namely exploratory, descriptive, and illustrative as case study methods. Although illustrative, as a case study is descriptive in nature and is designed to shed light on the social relations and processes that are embedded within them, I have elected to go with the exploratory case study. This style of case study appears to be more appropriate as it sets out to explore any phenomenon in the data, which, in turn, serves as a focal point for studying events or conditions

and their relationships. There are several attributes unique to a case study. In Yin (1989), he would begin with the first one being able to employ various forms and sources of data. Secondly, it can be built using a descriptive statistical data and facts that are derivative of current and other secondary sources. These facts will be supplemented with new data that are produced through interviews of individuals who has lived the experience under investigation. Additionally, the case study can employ observational ethnographic data through interaction. Lastly, the use of historical and real-time data is well encouraged as one of the many attributes of a case study since it is vital in tracking certain salient point through time. All of this is leading to the buildup of an analysis to the eventual development of a theory that could enable future research. Case study research has been used across several disciplines, more particularly the social sciences of education, health, and business law, to address a wide range of research questions. Contemporary case study research is said to have originated from the qualitative approach to research in the fields of anthropology, history, psychology, and sociology (Merriam, 1998; Simons, 2009; Stewart, 2014). As such, it has gained a reputation as an effective methodology when investigating as well as understand complexed issues. According to Flyvbjerg (2011) case study research "has been around as long as recorded history" (p.302). As case study is commonly used in social science research as a trusted methodology, this research strategy was used within my empirical inquiry to investigate this phenomenon. Its in-depth approach to the investigation of a single individual, a particular group or even, is ideal for exploring the causes of underlying principles due to its descriptiveness and exploratory analysis within that context.

    The main reason for choosing the case study approach is that it typically examines the interplay of all the variables to provide a wholesome understanding of an event or situation. This type of comprehensive understanding takes place through a process called "thick description."

The inclusiveness of the phenomenon being evaluated, reason as to why it is used, the charisma of those who are involved, and the overall nature of the community/environment in which it is taking place, all play into the evaluation process. This is important because the notion of the so-called, thick description entails the interpretation of the cultural norms, community values as well as motives. Since the purpose of a researcher's case study, it to be able to experiment between theories or to come up with new ones, the researcher can develop a hypothesis and go into great details within the research. The case study approach has a level of flexibility that is not offered by other qualitative approaches i.e., grounded theory or phenomenology. Within the context of seeking to investigate lived experiences, the case study looks at how they understand the social as well as cultural context of their environment, with the aim of acquiring more insights into how specific individuals or groups conceptualize or attribute meaning to their experiences and construct their world (Johansson, 2003; Simons, 2009). Unlike the quantitative method, which focuses on the who, what, where how much, and how many within a historical context, case studies are a more preferred strategy when the focus is on the "how and why." Thus, the case study approach is ideal to help provide a holistic understanding to an event or situation where an inductive logic reasoning is necessary. (Feagin, Orum, & Sjoberg, 1991). The next figure depicted bellow highlights the how and why as it relates to the cultural context of social environment that those who have and those who do not comprehend one another.

THE FOUR WAYS OF SEEING…a Defense Intelligence Agency (DIA) research methodology for isolating relevant viewpoints.

Figure 4

The Four Ways of Seeing

THE HAVES	THE HAVES NOT
(How they see themselves)	**(How they see themselves)**
o Ensuring a hold on power o Economically ambitious o Positioning a generational wealth o Fragility in their security o Deserve to be in charge o Superiority complex o Control competition	o A need to be in power o Expects respect from those in charge o Social inferiority o Grievance toward those who are oppressing them o The elite class is the target o Understand their limitations
THE HAVES see THE HAVE NOTS	**THE HAVE NOTS see THE HAVES**
o Potential threats to maintaining their power o They are a problem for society o Threat in term of economic stability o Socially inferior with archaic ways o Uncivilized – Xenophobia o They are economically weak and could exploit them	o A force to be reckoned with and cannot be reasoned with o Don't trust them and skeptical of their motives o Culturally insensitive to their socio-economic lifestyle o Education as an excluding tool use by the elites o They are the source of their impediment o A puppet of the super-powers espousing their agenda

From what stands out, you can now look for fissures (cracks) potentially things that could cause fissures or opportunities for collaboration if you will… (UFMCS, 2018, Fontenot, 2005).

Four Key Focuses for this Study

The first focus dealt with describing the socio-economic status and family situation of Haitian individuals who engage in this culture of corruption (i.e., via nepotism, favoritism,

coercion, or self-enrichment). The second one was to explicate the process or environment that permits such a transaction to takes place; vis-à-vis interaction that is generally negotiated, as well as any continuous contact between parties. The third aspect dealt with identifying the social, economic, and cultural nature that facilitates taking risks, which could be considered as cultural deviancy. Lastly, the fourth area of focus provided feedback on how complaints or concerns are addressed.

The study addressed 20 participants, whose diversity was marked by certain traits (i.e., males and females, young and old, with varying social status and class). The snowball sampling was applied in the recruitment process throughout the ten geographic areas of Haiti to allow for a diverse demographic sampling. This ensured that participants reflected the social diversity of the Haitian society. The schedule for the field research and data collection for this qualitative study consisted of two contact phases, the recruitment phase and the interviewing phase. Contacts was made via recruitment from scholars, the local police, health workers, and trusted community leaders. The data collection ended after 20 candidates had been interviewed. During the initial phase of recruitment, the purpose and nature of the study was explained to the participants to help alleviate any skepticism in participation and to facilitate the efficiency of questions and answers. With that in mind, the participants or co-researcher were provided with the proper documentation for informed consent, which were completed to show transparency. It was expected that some appointments would be made for the interviewee to be interviewed, and it was also anticipated that some interviews may take place immediately after the recruitment as time permits. However, the operational environment i.e., the vivacity of the everyday political environment would alter some of the planned interviews. Nevertheless, adjustments were made to accommodate the interviewees to make the interview possible. Interviews were expected to

last for roughly an hour each, but some went on for an hour and a half. They were to take place at a location where the participant felt comfortable i.e., a place they had chosen, such as at home, a park, or at work.

There were a few inclusion criteria for the study: the individual (a) needed to be over the age of 18, (b) needed to be able to communicate orally, and (c) must have been a Haitian residing in Haiti. The exclusion criteria were for individuals who were not able to give consent due to cognitive limitations and were under the age of 18. There was no compensation given for participating in this study; although food and beverages were provided to most of them during the interview with purchases made from the surrounding areas. The participants were provided with the Institutional Review Board (IRB) contact information at the conclusion of the interview or interaction so that they could provide feedback or report any potential violations. The interviewing process was semi-structured and was guided by a list of pre-selected interview questions. The same question sets were asked to all the participants, and the interviews were conducted in Haitian Creole by the researcher. Some of the individuals would, at times, articulate some information in French and English. However, the intention here was to informalize the interviewing process and to also help dismiss any stigma of using French or any other language that some individual may have been uncomfortable with. The anticipated questions were purposefully ordered to set the stage for rapport building and to also allow for sensitive subjects to be addressed later in the interview. The interviews were electronically recorded with the permission of the participants via transcription, while simultaneously using shorthand to help generate accurate field notes that would be later transcribed for the archival dataset to be analyzed.

This inquiry was meant to provide an understanding of the cultural norms that both describe and explain the assumptions, customs, and acceptable behaviors from lived experiences, as well as encompass what a group considers normal and acceptable as everyday behavior within their environment. The study aimed at exploring topics from gender roles to the social structures, namely ones that establish the individuals who are allowed or elevated to a higher status within the community, who is of a lower status, who is socially excluded, who are the social arbiters, who formulates the rules or standards, and how possible it is to improve one's status through merit, illegal activity, education, or otherwise. More importantly, the study aimed at achieving "the understanding of the level of acceptable tolerance or encouragement for certain behaviors was paramount to understanding how to change them" (Schensul, 2012). Since this is a system that requires adjustment or needs to be overhauled, assessment must be made beyond merely the behavior of individuals. An in-depth knowledge of the organizational culture, which in this case is the institutional culture needs to be addressed to facilitate change to the organizational structure.

It is the study's aim to expose the political reality through inquiries into how power is exercised, whether it is formal or informal as well as just or unjust to serve for self-interest or the greater good. There may be areas that present a barrier to the success of an organization or that work to counter efforts to ameliorate life in general because of perceived cultural norms; in the study, culturally rooted behaviors will be highlighted as the unintended or unexpected consequences of the cultural factor phenomena. According to Schensul (2012), "Understanding culture sets the stage to understanding why people do what they do." The idea is to gain insight into the current situation and how members of the culture view or conceptualize what has taken place. This in turn will facilitate the understanding of beliefs and assumptions of the normative

views that creates and support them. In this case, it is this normative social influence that leads to conformity (comfort) where the influence of others leads the individual to conformity to be liked and accepted by them (i.e., the unwritten rule that governs social behavior).

Key Focus Questions for the Interview

1. What is corruption to you in Haiti?

2. Do you see tradition playing a big role in corruption?

3. Do the cultural norms and customs play a role in the tendency of corruption or socio-economic problems? Why/why not (How)…?

4. Does the current social structure encourage certain behaviors or tolerates it and impedes the possibilities for change? How…?

5. When we talk about "system" here, what comes to mind and what role does it plays within the broader scope of social change?

6. What social influence that leads to the conformity of certain vices or bad habits i.e., informal rules that leads to certain social comportments?

7. What role do the various institutions play within the overall Haitian system; thus, maintaining the system as a whole?

8. How do we bring about change to this culture of nepotism, favoritism, or other mechanism that compels egoism or self-enrichment?

9. How do we explain this environment of mutual understanding leading to a continued act of corruption?

10. What are the cultural/social/and economic aspects that facilitate individual to take risk that are considered social deviancy?

11. How are complaints addressed when someone calls out a wrongdoing?

12. Is there anything in your opinion that you believe is conducive to this culture of

corruption that I did not considered, or you believe is overlooked.

Interviewed Participants

To maintain the confidentiality of those who were interviewed for the study, all the

participants were identified by their professional background for coding. The coding and

clustering were not assigned participant numbers because as the analysis was being conducted,

the reference to the individual's background facilitated the contextual responses and allow for

better bracketing. The need to protect the anonymity for the participants by assigning number or

aliases in the process of analyzing the reported data is echoed by Creswell (20130). The

researcher conducted a total of 20 semi-structured interviews with open ended questions. All the

participants were, or at some points have been, working in their respective sectors. This made

them privy of gaining extensive knowledge of the true nature of the culture of corruption. The

participant pool was from all echelon of the social class or socio-economic status. The age range

were from 25 years old to 64 years old. Some held technical degrees, bachelors, and graduate

degrees. Some were medical doctors, lawyers, Ph.D. in the social science field, marketing,

vendors for major companies, nursing, teacher/college professor, NGO specialists and religious

leaders.

Data Analysis

Epoch and Bracketing

Elements of meaning were then delineated, which was an important stage for explicating

the data. This set the stage for the phenomenological reduction where the data analysis was

coded and categorized to begin the process. The beginning stage was the reviewing of the

transcribed interviews, with no bias, to allow an objective revision of the data as it relates to the

questions and areas of focus to help highlight the themes to be able to code and analyze the data at hand. Within the thematic analysis of the collected data some editing as well as formatting were conducted to allow for a smoother flow of the coding process. To that end, the researcher initially performed what is called descriptive coding to pick out the initial themes. With the initial codes, there came about more elaborated codes as well as associations that would become the formal data analysis. This was a process that was carried out until saturation was reached and the researcher could no longer identify new themes that would generate new categories of data; thus, once saturation was hit, the justification of those categories was accepted. This process of compilation into units where relevant meanings were extrapolated and cited from each participant's interview to help with a meticulous scrutiny to be able to identify and eliminate units that were redundant (Moustakas, 1994). Now, because data can lead to various interpretation of an interviewee's experience, it was compelling to develop clusters of meaning i.e., themes, from the significant statements (Creswell, 2007). Once that was accomplished, the themes were later refined and combined at times into meaningful clusters that would represent the final themes as well as sub-themes. There was a total of five emerged themes and six sub-themes, which stood out as far as their unique definition and placement in the greater equation of this corruption issue.

Quality Control

The researcher's preparation for this endeavor entailed a greater understanding of what was needed to accomplish as far as the research was concerned and how the many characteristics of the study would play out. In other words, consideration as to how the data was collected, the way the data would be collected and how the questions would be formulated to generate an openness on the part of the interviewees, because of the sensitive nature of the subject. In

addition, the research had to keep in mind the notion of the inductive as well as deductive reasoning that was used throughout the study since Creswell would emphasize that "the inductive-deductive logic process means that the qualitative researcher uses complex reasoning skills throughout the process of research" Creswell (2007). The researcher also maintained the idea that it was important in ensuring that the study focused on the participant's perspectives, their implied meanings, and subjective views (Creswell, 2007). Quality control was an important aspect of the study and it was carried out throughout the duration of the research. This was important because it helped with minimizing ethical concerns yet maintained a consistency that would ensure a standard that was integral throughout the research process. The framing of questions was important to the data collection and it was mainly steered by the literature review.

<div align="center">**Summary**</div>

The qualitative research approach was appropriate for the exploration of a culture of corruption since it focuses on the encounters and meanings from the perspective of the lived experiences of everyday citizens. Adherence to the prescribed processes to ensure alignment with ethical standards and trust criteria were met. This, in turn, set the stage for the detailed examination of the data collection, analysis, as well as the findings that would derive from it. In chapter 4, a summary of the collected data, the organized themes and sub-themes would be presented. Within the data described, a representation of the participants' opinions, feelings, sentiments, perceptions, and implied meanings attached to their experiences regarding the situation where corruption is permissible. The data would accentuate on the sources or reason of the corruption, what the corruption meant to the individual as society in its entirety, how conflict relating to corruption are managed, implication of the lack of support and the relationship amongst the various entities.

Chapter 4: Findings

Thematic Connections to Research Questions

The participants in this study displayed shared patterns of behaviors as well as interactions through cognitive constructs, and mutual understanding that are learned through socialization. The cultural implication showed patterns identified by the participants as one group is profiting while the other is distinguished by the consequence incurred through the action of another group. There were themes of patterns that were explicit as well as implicit, expressed by the participants via experiences and observations. Consequently, the acquired behaviors are transmitted by symbols, traditional ideas, attached values to facilitate the conditioning element of the desired action. This notion of organizational culture is therefore communicated and integrated into a broader cultural framework via not only the organizational structure, but also the organizational process. It was, therefore, this collective behavior of the people making up the organization that constituted the people's way of life. While the participants expressed a variety of cultural perspectives and organizational essentials within their lived experience, the themes that emanated from the many experiences were relatively consistent from a conflict resolution perspective.

The Participants' Demographic Information

The Caris Foundation is a social worker in her early 30s, supporting community projects within the healthcare sector. She studied Law, but also earned a degree in health science. She was referred to be by her sister who lived in the U.S and was chosen because she is engaged in the community and has worked for various NGOs in Haiti, which provides her a different perspective from working in the urban areas as well as rural. Her experience within the formal as

well as informal setting provided a better understanding at all levels and highlights experiences from the private as well as public sector.

The CARIS Foundation sees corruption as something that is rooted in the Haitian tradition. From the beginning, immediately after independence the sharing of the land because more about personal connection instead of merits. Though the system is understood to be the people and not just elected officials, it is understood that society as a whole has to engage and not create teams that would remain in their own camps and pulling the rope in different directions. This is why the assumption is that the institutions have adopted corruption. Money that has been allocated to do certain things are being diverted for personal gain via network. This is also tolerated by others who are afraid for their lives and since there is no real means for protection, not speaking out is the wise thing to do in order to be viewed as a threat.

The Commodity Distributer is a technician in his late 30s, working for one of the major distribution companies of beverages in the country. He is a trained mechanic from a Technical institute but had not been able to acquire a position within his field of study. As such, through his schoolmate connection, he acquired the position and has been working for the company for more than five years now. He is a family friend and was chosen because of his perspective on the commodity as it relates to how those at the top deal and engage with those at the bottom, while working for a major distributor.

The distributer sees corruption as the way those in power used to enrich themselves and it could be in the government or the private sector as they try to make their capital. He sees the street merchants who are creating price hikes to make more money as the corruption touching every echelon. The tradition is used to get what they want to get done and the social structure is driven by a culture that is a source of corruption since the Haitian society is still living in archaic

times. The lack of education also plays a role in hindering the country from moving forward and the ministry of education is not active which is why every school is being ran as they please, with no true standard. The institutions in place do not play their respective roles and it could be seen with the imposition of taxes where the ministry of commerce does not have control over the price of commodities and everyone are setting their own prices; which leads to inflation in a country where majority of the population is unemployed. This is coupled with locals who have to compete with flooded imports which is destroying local production since they are unable to compete. The economic system has to change. The way it is set in the Haitian society is that there are about five to six families who control the country's economy

The retired Doctor is a gynecologist and Lawyer in his late 50s, who was teaching medicine at a university. He was referred to me be a colleague who is studying in Argentina. As a professor of medicine and someone who was very well engaged in politic because of his status, he provided me the perspective of the elite class and how they conceptualized those who chose to engage in corruption; even when they are well off. The contras between the medical doctor and the ethical values from the lawyer's perspective provided an amalgamation of paradoxical mores that could not be ignore in my study.

The gynecologist sees corruption as the diversion of funds from the state to an individual's pocket. He sees the cultural norms as facilitators of corrupt acts as they become comfortable and they have been part of it, it has become second nature i.e. it does not move them at all. There are millions of dollars checks being issued to people who do not exist. He sees the influence of the system being played out in the revindication of the general population against corruption in Haiti. The system appears to drive society straight to corruption which has led to the economic and social strife since one influence the other. Poverty, is what he sees that pushes

an individual to take risk through the necessity that is innate. That is why the majority of people who are the property of others when they take the streets do not have anything to eat; as a result of necessity they engage in the deviant acts. They are empowered by the bad example that is surrounding them.

The Dr. of Public Health is a business owner in hospitality and community activist in her mid-50s. She studied in the U.S but has worked for the private as well as NGOs in the field of public health encountering the perspective of outsiders who come to help in facilitating better health services for the citizens of Haiti. Her stepson who I am great friends with referred her to me. Her doctorate degree appears to be a mechanism of intimidation, at times, since she earned it from abroad; as she mentioned, and this has brought about some barriers for change and assimilation; which fuels the corruption practices even within the healthcare spectrum.

She sees that the current social structure encourages and even tolerates the deviant behaviors because not being part of it will make you a victim of the system. In many cases, this is done to protect oneself and this have led to the social influence of individuals being passive rather it is within the formal or informal sector of society. This is driven be the need to survive. Needs before everything i.e. food, education, social status, job and even ambition. As such, we have come to realize that it is the economic aspect that facilitate the need for an individual to take risks that are considered deviant. It is all about the privilege that is to be gained from engaging it the risky act.

The Economist is a university professor and consultant in his late 40s'. He was referred to be by in individual who worked at the ministry of finance and when the meeting that we had scheduled was disrupted due to gang protest that day; he advised me that he would have me talk to someone who teaches economy at the university level. The professor was able to provide

intricate details on the prospect of the economy as it relates to corruption and how this cycle has carried on for so long. The individual at the finance ministry was referred to me by a journalist who I had previously conducted an interview.

The economist describes the notion that when someone engages in corruption, society would say that this individual is a cleaver one as long as he/she does not kill anyone. So, the deviant act is now the accepted norm and anyone who dare to go contrary to the norm becomes a threat to the overall system. The lawlessness of certain neighborhood has become a trend facilitated by the social influence; which has led to the conformity of certain vices. As a result, those who are coming of age are mimicking what they witnessed because it is the gang members are well respected because they take care of the neighborhood with their illegal means to maintain acquiesce.

The Electrical Mechanic retiree is a restaurant owner in his late 50s. He worked for in the private as well as the public sector before retiring. As a business owner, he provided information related to the vulnerability of small businesses. He would go on to highlight the fact that those who engage in corruption only see the façade of the many years of hard work resulting in a small business owner becoming successful; while those who would engage in nefarious activities see the fast route and want to skip the many years it takes to establish such success. This individual was someone I approached while waiting for my flight back to the U.S. and after having advised him of my research, he agree to participate with acquiesce.

The electro mechanic sees corruption as the main culprit for the worsening of Haiti's socio-economic problems. He claims that everyone has a varying definition of system when they talk about system in Haiti. However, if the same meaning were to be applied, reconciliation would be feasible. This only implies that he sees the issue of corruption as a societal clash where

everyone is pulling the sheet in their own corner. After forty years of fighting the system Haiti finds itself in a worst situation which shows that those who are engaged are not efficient. The same would go for the social influence that leads to the conformity of certain vices. Its not that they have accepted to live in corruption; it is more so that the people who are supposed to defend them have chosen to remain silent and those who do speak are agents of the political circuit. Even those who are at the bottom of the barrel are involved in corruption. Some of them are paid to go participate in disruptive protests.

The Evangelist is an active radio show personality, in his early 40s, who also teaches at a technical institution. He was referred to be by his childhood friend, the distributor, who thought he would be a great source of information since he is not only a radio personality, but also deals with real life situation as a technical school instructor. He provided the perspective of the teacher/student relationship and the moral influence emanating from home that the student carries to the classroom and other areas of society. He also provided a Christian value perspective on the morality of corruption and how the Haitian society has become dependent on if to survive.

The evangelist sees corruption as a form of laisse-faire or the indifference of who sees what is taking place, but pretend to be oblivious of the situation. In certain instance some even work against whatever investigation that is taking place or manipulates it. He would go on to say that some journalists are in the pockets of some politicians, though they may be speaking out against certain injustice, behind the scene, their public position is contrary to what they are supposed to be defending. He sees the role of the cultural norms as that of a flight and hide mentality. People have a tendency to mask the true nature of a situation or their involvement by using many pretexts to mask the origin of certain things. The issue of the zombie checks is a case

in point where the checks are being issued and they are still being covered up. This is even intrenched in the culture where an individual may be conducting research in the countryside, those who have chosen to participate in the census provide answers that has nothing to do with the original question. The evangelist would describe the system as an ensemble of institutions by those who are governing and would exclude society as a whole. There is no desire to change the system. The idea is to get into a position of power and enrich themselves. When it comes to the social influence one sees that those same individuals who are "crying wolf" are the same individuals expressing sympathy for those committing nefarious activities. In a way, though they are crying for the system to change, their actions are countering or even resisting the very same change they want to take place. It would appear that the individual's position changes depending on how beneficial it is for that person. The idea that when an individual gets into a post, he/she would find out what person he/she needs to be on his/her good side in order to keep the job, and not focus on performance.

The Civil Engineer is a provision business owner in his late 30s. He is a student who studied in the neighboring Dominican Republic and was able to provide a comparative perspective as to why Haiti is so far behind when compared to its neighbor. Having lived next door and studied there, his view on the civil engagements of the Dominican people, when it comes to business owners as well as government officials, he saw the lack of community organization or collective interest, which induces the inclination to engage in, what he would call, selfish or self-enrichment. He would focus on the fact that everyone is looking out for his/her own personal interest. He was also a schoolmate of my friend who is studying in Argentina and we made contact prior to arriving in Haiti.

The engineer sees corruption as the diversion of state funds or embezzlement where compromises take place under the table. Individuals who have looked for ways to not pay custom or not paying sufficient tariff since they have someone from the inside are all involved in corruption. He would describe the inclination to engage in corruption as a socio-economic one when we consider the cultural norms it goes beyond a corrupt act because even when one takes out corruption, the problems generated by the economic strife would remain. This is why he would explain that from the top all the way down to the merchants, no one is paying the proper taxes and the government does not really have a structure in place to facilitate acquiring the payments. This would lead to his assessment that the various institutions have failed in their mission because they have left the burden exclusively on the government. The idea of turning a blind eye to ensure that one's household is able to eat compels the conforming to certain deviant act or even swallowing one's pride to ensure one's job is secured.

The Geography Teacher is in his early 50s and is a long-time history/geography teacher, teaching a various high school. He was referred to be by my wife who was his student growing up in Haiti as a middle school student. He would push the idea of the role of social media as well as society in influencing or persuading the youth in engaging in what is considered abnormal. His perspective highlighted the fact that "what the youth sees, the youth does". He would go on to say that this is more prevalent in the fact that those who are engaging in immoral activities are being venerated and going to school does not necessarily facilitate ones change to make it to the next societal class.

The geography teacher sees corruption as a dishonest act, yet he does not associate it or attribute it with government. Stealing or sticking one's hand where it does not belong/without authorization is what he sees a corruption. He would go on to say that it goes beyond that

because the corrupt is also the corruptor. For example, beginning with the person doing the cleaning, all the way up to the executive. He does not see corruption as part of the tradition, but more so a habit. The corruption is being cultivated because of the ongoing living condition and that has weakened the Haitian values. He would also emphasize the fact that the conditions have exist for so long that it has become part of the culture. The current social structure, on the other hand only hinders change from taking place; which is why the many protests have been for the current system to change.

The Journalist is in his late 30s, a published writer working for one of the major news outlets in the country. He is also a community activist/organizer who is working with multiple NGOs to help the youth gain access to higher education and government engagement. Having traveled abroad for work, he was able to compare what he saw a major hindrance for advancement in tackling corruption in Haiti. His perspective as a journalist highlighted the objective views that he would present when talking about the role of the various institutions or the lack there of. He was also referred to me by my friend, who is a schoolmate of his and had worked with him at another news organization in Haiti.

The journalist believes that the social structure is involved in every aspect of society and is a form of terminal cancer (as he would describe it); which hinders change from taking place. As a result, it is difficult for change to take place since there are not enough honest people left. A true revolution has to be had with true patriots in order for a new class of men to emerge. As far as corruption is concerned, the country is rotten since it is found in the family and the church; pretty much at all levels since the laws in Haiti are not applied. Though corruption is mainly considered at the highest levels, it also goes all the way to the bottom. We can take for example parents making fake report cards for his/her child to get his/her child into a good school. Within

the home, when the school request a certain fee, the child will ask for an amount that exceed what is needed, jut to gain some funds. The entire reasoning here is that the corruption starts with the little acts from home and in the long run, what we have a society which has been sensitized to the corrupt act. So, the notion of believing that it is only when we still from government that we are involved in corruption is a fallacy. The journalist believes that the lack of transparency facilitates the lack o accountability and although some may claim to be leaders, their action would prove otherwise. Even when a complaint is filed, the individual is, either, not taken seriously, or there is a tendency to blame the victim. This in-turn only discourage the individual to get justice the legal way and those who are practitioners of voodoo tend to take justice in their own hands.   The journalist would further make the claim that the social influence of the media has a negative impact since they do not play their respective roles in the areas of informing and educating the general public. Those who are engaging in nefarious activities are the ones being venerated, making the press complicit of the current situation in Haiti.

The real-estate lawyer and public servant is in his late 50s. This individual is also working as a civil servant and it almost reaching retirement. His perspective in the court system as well as the private sector, as it relates to opportunities and abuses of power, provided me a preponderance of information. This aspect would help in expending my overall perspective on what corruption is and how the cultural influence is very much entrenched in it. His view on the historical influence, to present, also helped in highlighting the fact that this cultural influence had been there from time immemorial. My aunt who knew of his inner circle and influences referred this lawyer to me.

The lawyer describes corruption as an accepted custom that is being exercise within the population, while the population is not aware that it is being run under corruption. He sees

corruption as the detriment of the state since the state itself cannot find the resources to function since funds are being diverted elsewhere. He would go on to make the argument that it hinders justice as well. The corrupt act is, in itself, a fight against the state since they do not see the notion of stilling from the state as really stealing. This is believed to be fueled by the desire to survive by those who are struggling and the desire to maintain the taste of luxury by those who have. Coupled with the idea of impunity, this makes the environment a favorable one for corrupt act to take place. So, the chronic misery as well as under-employment creates conformity. In the end, what we are left with is a level of impunity which creates insecurity and since everyone is banking on this idea that it does not concern me or it is not my problem, become informal facilitators of corruption. Because of the economic despair, the desire or greed to make money in any condition has become fashionable.

The Marketing participant is a government worker in her mid-30s. She was able to provide me with her perspective on how those who are in the workforce and dependent of the government services, are misled by their higher up. She focused her responses on the masked employment of this façade of being employed, which is one of the main cause or correlation between those who are working and choosing/compelled to engage in corrupt activities. Her responses leaned towards more on the economic prospects or lack thereof, to survive in the Haitian society. She was referred to be by my friend who is in Argentina studying. She is an old classmate of his.

The marketer's view on corruption accentuates on the things that are done in politics, which in the end has some kind of consequence for those who are being governed by the elected individuals. She sees that since the individual's level of poverty is high, any meager amount that is given to him/her to engage in some kind of protest, he/she will do it because the system itself

is already corrupt, as they see it. She would go on to say that even outsiders have a tendency to corrupt us because they see that people are poor and whatever that is offered to a person, he/she will take it just to fulfil the individual need. She does not see tradition as a mechanism for corruption, but there are things that society tend to attached itself to which does not serve it well and since there are people who are making money within it, they latch on to it. This is all because the country is poor, she would argue. She sees the system as not only the government, but society as a whole and if there is to be change, there has to be an entire societal effort and not just live it to the government. The social influence also has a lot to do with the corruption because most of the time going the legal route does not get you the services that you are duly deserve as a tax payer. So, by knowing someone the individual is not compelled to pay five time the amount just to get some kind of service from the government. This very form of racketeering is being fueled by individuals working from the inside in order to compensate for the lack of an adequate salary or simply greed. Even those who are well off or in the position of privilege engage in the deviant acts as well. The problem here is that sine the individual is living in a country that is not well structure and knows that they do not enforce the laws, there is no true deterrence for engaging in corruption.

The Priest-Pastor of a church is in his late 40s and principal of a school. The priest, coincidentally, did his masters in New Orleans and was serving as a Haitian Creole speaking Priest at the same church my mom attends. The Dr. of public health who lives and attended mass referred him to me at his Church. His perspective on the role of religion and influence within the political sphere in Haiti highlights the recognition of the influence of the Catholic Church. Although, I wanted to get a catholic perspective, he was very objective in his responses and the influences/role of all the major religions in Haiti. He provided the idea of the manipulations and

misunderstanding of religion and the role that culture plays in keeping the corrupt acts within the greater society.

The Priest sees norms as guides to morality and it is relative to space and time. The norms create social problems where even when the individual is clearly in the wrong, the sympathy he/she gets from society enables corruption. This level of tolerance does not allow for progress or even break away from the cycle of corruption. This is where the current social structure is to blame, by allowing an individual to break the law, you do not really help the individual, let alone society as a whole. He would go on to say that it is as though we have accepted to grow up in a culture of corruption. It has been more than forty years of protesting, yet no change in attitude.

The Psychologist is in her late 40s, working for an NGO in the field of social science and community outreach. The Dr. of public health, who was also gracious enough to take me to her house to help facilitate the interview, referred her to me. Because of her socio-cultural work through various communities that she has worked, she was able to provide me the perspective of those who feel disenfranchised and the reasoning behind choosing to carry out the agendas of the influences just so they themselves could eat. While the aim was to talk to people who had had some experience within the workforce; her perspective on those who were not formally engaged in the workforce because of the corruption being taking place provided an intricate view of how the "have-nots" engage with the those who "have" to survive.

The Psychosocial sees corruption as a form of thievery in the Haitian reality. The abuse of trust in order to gain some kind of benefit. There is the aspect of collusion which implies that it is not done alone and there are some accomplices. The government is no more a thieve than those in the private sector due to the lack of oversite. She does not see tradition playing a role in

corruption; however, there is a tradition of you see and you do not tell. Beyond the individual, the institutions are complicit as well. There is this laisse faire attitude and a lack of accountability; which is why one finds those who have money and in charge are also complaining or expressing their frustration as though they are not to blame. The social construct of corruption here in Haiti is called just doing a little something to get by and those who sees it apply the laisse faire attitude because he/she is just doing a little something.

The Social Worker is a community outreach worker with an NGO, in his late 20s. He has worked as a sub-contractor for the Haitian government on many small projects. One of my Facebook friends, who I had informed about my research proposal, referred him to me. The friend quickly stated that her cousin would be a great source of information in the social aspect. His perspective as a young social worker highlighted the activities that take place within the allocated funds and assets by not only the workers, but also those who are writing up the projects to acquire the funding. His perspective was that it really begins from the top, and those at the bottom follow the precedent set since everyone is looking to eat.

The social worker sees corruption as the diversion of funds. They don't see it a stilling, but more so kickbacks. He sees that corruption is taking place at all echelon of society, especially in the home. Family members, at times, come up with all time of excuses to keep the change when they are sent out to take care of an errand. He sees corruption as a tool that helps guide corruption. The societal pressure of people questioning the individual as to why he/she does not yet have a car or buy a house since he/she is occupying a government post is what also fuel the corruption. So, to show them that you, as the individual, are doing better than them, have to engage in some form of nefarious act. He would see the notion of the system as more of an organizational structure that sits on social injustice. This creates the haves and the have nots. The

required social change has to start from the home i.e. the family, but it is that very same institution that is pushing for selfish acts. He would go on to say that the media also has a way of distorting the information that is being propagated within society; which keeps people blind or makes the popular movements blurry.

The Research Nurse is a researcher with the department of health and is in her mid-30s. She was referred to be by the real-estate layer who has known her for a few years. Her uniqueness as a researcher, versus a practitioner was unique in the sense that she made the comparison and contrast to the archaic way of those who are in charge. The resistance to change or keeping up with time and technology and the new age groups who are having to fight the system that is well engrained in the culture; makes corruption an almost permeable encounter at all levels. Here perspective in the field of research touches on the fact that those who are up and coming must engage in nonstandard activities to bring about change.

The research nurse sees tradition partially to blame since it is something recent. She would go on to make the statement that if in the beginning society used to do well, there should not be a problem now; however, the notion that the ancestors used to do things a certain way, even though it had some negative impacts, it should not be continued to encourage corruption. This is to say that it is the laisse faire attitude that is fueling the deviant acts since everyone seems to be okay with what is taking place. This laisse faire attitude only emboldens the engagement in corruption, but it is not necessarily associate with tradition.

The Social and Economic Assistant Fund is in his late 20s, working for an NGO to provide economic support and training to the youth. His contact was provided to me by one of my military colleagues who was, at the time, in Haiti investing in his business. His work on the assistance programs highlighted the dependency of the Haitian society as well as the government

to keeping its society afloat. His perspective highlighted the perpetuation of a Haiti that is always in need and therefore those who are in charge can justify their request for support, which in turn perpetuates the corruption of diverting funds.

The assistance funds see corruption as the Haitian society itself being its own enemy. It is like having a child that the parent tolerates even though he/she keeps making the same mistake. The fact that Haiti is dependent on outsides for a hand out, they will always dictate what is to take place within its borders. So, the ideal position has to be Haiti must work on becoming self-sufficient to alleviate the pain of corruption. Since everyone is stealing, if an individual does not engage in stealing as well, he/she will be viewed as a potential threat to the system. This act of stealing is taking place because of greed.

The Soldier is in his late 20s and is part of the newly trained military who received training in Chile. He is the son of one of my mother's childhood friend whom while visiting my mother's friend happened to be on military leave at the time and when I presented him the proposed research, he was very enthusiastic in providing me his perspective on the notion of corruption. Having received military training outside of the country, he provided the perspective of how things should be and/or what was lacking as it relates to the role of the Haitian government. His answers as a soldier, as well as a young professional, provided a utopian view about the role of government in diminish corruption at all levels since they themselves set the tone for it.

The soldier does not see tradition playing a role in corruption because if the elders were also engaging in such act, the country would be worst off; however, there are some tradition that bring about corruption. The current social structure; however, impedes the possibility for change while encouraging it at the same time. In the process of an authority figure taking steps to stop it,

there is someone near him/her engaging in a corrupt act. This is where we find a system of one group doing very well at the detriment of the other group. Those who are well connected or have a network of friends will get the services they need, while the others are having to pay an arm and a leg to acquire those services that should be provided to you as a citizen. The system does not have a shield that is protecting it; in other words, it is not independent. People are afraid to speak out for security reasons since the fear of retaliation is the lingering issue within the social environment.
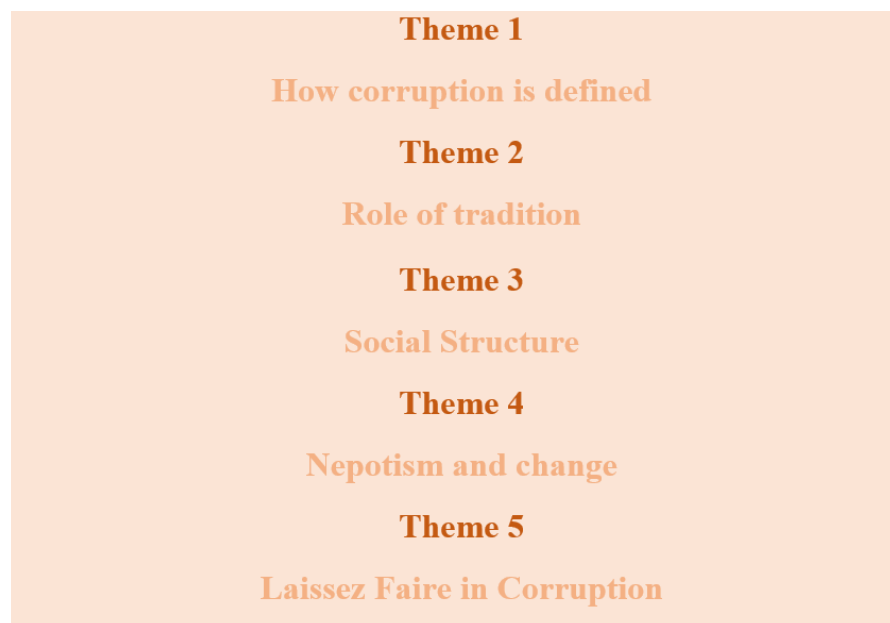
The TSA Security Agent is in his late 40s and is a member of the screening team at one the airports in the country. As someone who is involved in federal law enforcement and compliance of custom issues, his focus was on the precedents, which has been set by the people before them and/or the imitation of status quo. He would go on to focus on not the government, but more so, on the human factor, which show highlight the fact that there is no sense of community and that corruption needs to be the preoccupation of all concerned citizen since they all will be affected at some point. He was selected while I was at the airport, on a spontaneous hunch, to help provide a perspective about those in customer services and their role in the government.

The TSA sees the tradition of corruption as a vice which can change and that it is the social influence that leads to the conformity of certain vices. People who are involved in corruption are the ones being venerated. Many of the institutions have made some effort to change the system, but since the tone is set from the top, it is difficult to counter.

The USAID Communicator is in her late 20s, working in the communication sector. She was referred to me by my wife who mentioned she was married to her cousin in Haiti and was working for USAID. Her perspective from the standpoint of a local who is working at the U.S.

embassy was critical in the sense that her experience within the embassy shaped her views on how bureaucracy hiders changes in government. She sees a need for an overhaul of the current system to help rid of corruption in the Haitian society. She would also provide a progressive point of view in sense that Haiti is left behind when it comes to technology, although the rest of the world is currently moving forward as the Haitian society would witness through social media and the influence of its diasporas.

The USAID sees corruption as a form of thievery where an individual uses government property to take care of his/her personal things. This would also apply to nepotism even when knowing the individual is not qualified for a certain position. Projects are implemented, but those who need it the most do not really benefit from it. Either because the work is not completed due to the deciphering of the funds or because the project goes to people within the project manager's network. The current social structure is considered to be a major problem because it is the same group of people who are moving around within the many ministries and since they know the innerworkings of the other institutions they are able to manipulate it to their advantage. This would also bleed over to social influencers where either because of the physical or employment security conformity is adhered to. This is what, in the end, facilitates or entices an individual to take risk. Due to the fac that there are not too many opportunities, staying quiet in order to ensure job security fuels corruption. People do not want to become vulnerable in a society where there is not an institution that they can depend on for justice, let alone social support. Having provided the background and a meek perspective of each interviewee's focus point, the next figures will show the categorization of the information collected from the interviews and how they corroborate and correlate to one another's own lived experiences.

Figure 5

Themes

Theme 1
Theme 1
How corruption is defined
Theme 2
Role of tradition
Theme 3
Social Structure
Theme 4
Nepotism and change
Theme 5
Laissez Faire in Corruption

Figure 6

Emergent Themes

Theme 1	Sub-theme 1: System
Corruption definition	- Corruption is further described as "system" - Indicative of the shared sentiments **Sub-theme - Institutions and their Role** - Encourages corruption - Institutions contributed to maintaining the system - Failed in their mission
Theme 2 **Role of tradition**	**Sub-theme 2: Cultural norms** - It encourages corruption - Trend where everyone comes to do the same thing - A socio-economic one - It is more a habit because it is a living condition
Theme 3 **Social Structure**	**Sub-theme 3: Social influence** - Formal or informal "needs" before anything Provides immunity since no one has to show accountability - Everyone takes the position of remaining silent, the taste of luxury has facilitated impunity - Social practice itself and only impedes change

	- There is not call for accountability - Social influence degrades the social structure
Theme 4 **Nepotism and change**	**Sub-theme 4 Complaint** - Looking take advantage, even if the person is well off - Opportunities based on meritocracy instead on who you know - No action is taken - The case is minimized as banal "Corruption comes from the top - Fear has caused an environment of insecurity
Theme 5 **Laissez Faire in Corruption**	**Sub-theme 5: Facilitator of Deviancy** - In ensuring being able to answer to the basic needs, one is obligated to do take a position. - Embraces the deviant act being presented or face the repercussion - Fear of being poor, coupled with the precariousness of having to depend on others - The end justifies the means

Theme 1 – Corruption Definition

CARIS Corruption definition: the way the want to live…. they are more incline to engage in it instead of diminishing it… leaders down to regular citizens…people don't get punish for it…

DISTRIBUTER Corruption definition: a way they use to enrich themselves… government, private sector…the rice seller, oil… fuel… everything…

DOCTOR Corruption definition: the diversion of state funds by individual or firm…NGO are part of it because of their restrictions and premeditated intentions… they are a source of corruption…

DR. OF PULIC HEALTH Corruption definition: not just financial or money… I see everything… buying a house … the one who can pay the most benefits…you tip someone at the store you get a bag of ice on the side…regardless of rink in society… as long as there is some benefit to gain.

ECONOMIST Corruption definition: A phenomenon affecting private, public and NGOs'… using it for personal gain… even if the individual is being well compensated… they still engage

in corruption… church, school, family all are involved… because of a weak state… the education receives are linked to the bad practices…

ELECTRO-MECHANIC Corruption definition: A mess, a catastrophe… in the government everyone comes to make money… not so much in the private sector, but they do participate in not paying taxes…

EVANGELIST Corruption definition: a laissez faire … the indifference … act like they don't understands… some work against investigation… manipulate it... some are getting paid for support…

CIVIL ENGINEER Corruption definition: embezzlement… diverting state funds…compromises being made under the table deals… contrabands… not paying custom sufficient tariff because you know someone…

GEOGRAPHY TEACHER Corruption definition: act contrary to honesty…theft…those in charge influence subordinate fixing the books… I'm corrupt but I'm also the corruptor… over pricing of colluding with an employee to buy the product at cheaper price… at the hospital the genitor up to the doctor… all levels their don't bring you to the cashier…the church tithes…they make you pay more because they know service won't be easy to get…racketeers at government sites colluding with employees… everyone get a cut…

JOURNALIST Corruption definition: Corruption at all levels… parents who make fake documents for their kids… act starts at home… we only think of it when it's government… there is no transparency… when ask for accountability they feel insulted…

LAWYER Corruption in GENERAL: An imposed notion on the population who is unaware of the corruption…at all echelon working class to upper class… a practice dangerous to the state… it can't find the resource to function… the money only favor some…the police, church, society

in general…it hinders justice…you can engage in corruption, but don't let the people know…"pluck the chicken, but don't let it scream" during the sharing of the land after the revolution Petion said that… he was called Daddy good heart… while Dessalines asked what about the people who also fought… they called him a hard-ass. Corruption in definition hinders justice…. From collecting taxes… the media is complicit in pushing the politician falsehood… student buys exam… the Priests take the property of the church… benefit of the process… making easy money….

MARKETING Corruption definition: something done in politics…keeping us from moving forward… causing lots of death… he/she is not supposed to do it.. but since he/she is already corrupt… he/she continues… the level or poverty… we don't have the means…accept money to vote a law in parliament… we have needs because we are poor… even other nations corrupt us as a poor country…since we are poor, they make certain offers.. and ask you something in return… individual… it does not matter as long as I'm going to make money…you get money you get respect… even if it's through nefarious means… attempt to sell the government electrical company because they can make money if it is privatized.

PRIEST Corruption definition: it's a system which has been here for a long time…it's a cycle…put in place to manipulate for their own interests… even within the Church they administer it as their own assets…

PSYCHOLOGIST Corruption definition: thievery in every sense of the word… abusing trust to benefit... collusion… for money ... social advantage and material gain…acquire a position you don't merit…the poor and the professionals engage in it…some won't call it out because you have many people to provide for…you don't want to be killed…the government is no more thief

than NGOs… NGO present well written reports… 95% involved in thievery… people in the countryside respect one another… there is also the voodoo issue…

SOCIAL WORKER Corruption definition: taking money from the budget…kickbacks…you don't accomplish your duty… make up things to justify using the money, ending up not accomplishing anything…corruption could be in family settings… spouse give me money to handle something… I keep some of it and try to justify it…

RESEARCH NURSE Corruption definition: activities a citizen takes going against the law…any nationality… does something that has a negative impact on society…

SOCIAL AND ECONOMIC ASSISTANCE Corruption definition: it blocks progress … we are our own enemy… we tolerate someone in corruption… like a child you punish for the same thing, but keeps doing it with no attempt to change…that's the system…

SOLDIER Corruption definition: A negative activity to enrich oneself…allows the individual to make fast money…

TSA SECURITY Corruption definition: It's something that hinders the country from moving forward… tearing the country…

USAID COMMUNICATION Corruption definition: Thievery… using government asset for personal gain… hiring your own people even though he/she can't do the job…those wanting services paying on the side…stealing funds from proposed funded projects…

The first theme that appeared from the participant interviews within this study was the way "corruption" was defined. Most of the responses alluded to the fact that one uses his/her position to enrich himself or herself. In other words, abusing the trust that has been placed in the individual for the purpose of personal gain. The act is described as a premeditated intention and regardless of one's rank in society; he/she will find ways to engage in corruption as long as there

is some kind of benefit to gain. Within the broader sphere of the government, it is more politically motivated. There are usually some kind of deals being made under the table. Some are the manipulating the system and there are others who are being paid to support that act of manipulation. One of the participants would make the claim that "those in charge influence subordinate fixing the books". There appears to be corruption at all levels of society in general. There are parents who makes fake documentation for their children so the child can get access or be accepted into a school. One could make the correlation that the act starts at home and it is a cycle where mechanisms are put in place to manipulate the system for their own personal interests. The corrupt act is a form of collusion for monetary gain, to gain a social advantage or material gain. Whether it is in the private of public sector, it all starts at home.

Sub-Theme 1 to Theme 1: System

CARIS System: the people… and those who are in charge…. We have to agree on a plan… remaining in our own camps… we are pulling the rope in opposite direction .. it will end up breaking…

DISTRIBUTER System: we all talk about system… it is the way we are living… only a few families run Haiti... a system of oppression and freeloading … clans or camp will facilitate your participation…

DOCTOR System: it's an eminent system… we caught them because it is so precarious… everyone wants to be rich… the system drives us to corruption… now people are demanding change in economy because it places on the social and vice versa…

DR. OF PULIC HEALTH System: political and social… regardless of the level… for change to corruption… it has to be a choice… not be just passive… we accept the collateral damages… but at wat cost… no matter your social status… you could get one step forward towards change..

ECONOMIST System: each elements which constitute the system…the role they play to make up the system… to function well… just like the human body… when they don't play their respective role the system fails…the evolution depends on each element playing their role…you sometime have to take the shape of the system because you are living in it…

ELECTRO-MECHANIC System: system has different meaning for different people here… if they had the same meaning, they would put their heads together and reconcile…everyone are pulling in different directions…40 we have been combating a system and we've gotten worse…

EVANGELIST System: the togetherness… not society…government institutions… an enclave of people looking out for their own… the promote those in their network… no one want to change it…they just want to be better off… self-interest...

CIVIL ENGINEER System: it plays the first role… put together for the function of a country… not well applied…

GEOGRAPHY TEACHER System: even the uneducated know it's a system set up to enrich a certain group and impoverish others… it encourages corruption… you can see only certain families own markets… if you try to get in … you'll be killed…

JOURNALIST System: The system is the people…they are the one who has to change… apply the laws… act with transparency…no trust… they go abroad they don't have big business together … it's the people who has to change… I follow the legal path with my foundation … I still have no legal papers… passport cost 1500HT, I end up paying 5000HT on the side to get it…

LAWYER System: it is a machine… made the state lose its role as an arbiter… it stops good governance…no ethic… collusion against the sate…there are autonomous program to ensure good governance, but they work against it…

MARKETING System: we here politic…government…the people in it… it's all the people…if there is to be change, everyone need to be involved…church, government, political parties…they don't allow change…once they get into a position the system overtake it and bribe/corruption continues…there is no change…

PRIEST System: we are talking about changing the constitution… we don't need experts to tell us that the system is not working … we have not made any progress in anything…we can't say that we are standing still, you don't progress that means you are regressing…same building and bridges during Duvalier 's time… the system is the source of conflict…

PSYCHOLOGIST System: there is the system and those who are in the system…our independence… it was a group of people declared independence and proposed it without the consent of the people…no mechanism not to go back to slavery…we just wanted to be done with slavery… the less educated have lived experience and they can contribute, but yet they are excluded… but when a person next to me is not secure… I'm not really secured myself…

SOCIAL WORKER System: the structure of social injustice… uneven… the family as an institution they participate... they tell the child he/she has to succeed at all cost…some have their kids working the streets…the media keeps people blind… they want you to accept things as they are… the person as a child begin to combat life's struggle as though he/she was an adult…

RESEARCH NURSE System: the mechanism is well established…as to how society should function… some actors are making an effort to change it…the are working at it individually… not together..

SOCIAL AND ECONOMIC ASSISTANCE System: a few families control it…rice sugar flower cars…leaving abroad you can't get in…it has to be removed… so we can walk straight… they pay millions to ensure the system…

SOLDIER System: a group of people doing well… sucking the other dry… a system of sucking the other dry we call it…hindering change… no change … can't move forward…they are living life, but creating problem for you… so you can thing they are also in misery.. so you don't complaint against them…we are on the same boat…

TSA SECURITY System: I look at corruption from the roots… government waiting for the people to bring money…

USAID COMMUNICATION System: an entire society… not just government… we are all in it… I see a killing; I do not call the police… we have accept certain things…which is why it's the way it is now… I am not taking away the government's responsibility, but banking and transportation sector are also part of it.

One of the most prominent reasons why Haiti is poor is because it has been under the rule of other countries and even when it received its freedom, it was not totally free. Haiti defeated France for its freedom, but still had to pay billions (in today's money) for the cost of freedom. The effects of colonization or of the US picking rulers of Haiti to support, provides the necessary background information regarding the poverty in Haiti. (New African 492 (2010): 38-41.)

This phenomenon called corruption is further described as a "system", which would imply that it is a man-made practice. This sub-theme appeared to be indicative of the shared sentiments that most participants would express through frustration. The system appears to be set up to enrich a certain group of people at the expense of the others. One could go further to say that it is a system of oppression and freeloading; somewhat of a machine, which has cost the state its arbiter power. This in turn impose bad governance and push out any ethical values that one expects in any workplace. The system in place, encourages corruption and "it's an entire society, not just the government, we are all in it.," said one interviewee. Realizing that the

system is the people, themselves, they are the one to want to make the necessary changes. Early on within the family setting, the transmission of values is promoted; yet those very same parents are the same one stealing from the government. This has kept society from moving forward. We have chosen to accept collateral damages because, if you tell on an agency, you will be marginalized. Thus, there is a level of complicity that is at play here. One interviewee said, "Sometimes you have to take the shape of the system because you are living in it." Beginning at the top, since depending on the person heading an institution, will set the tone for how the institution functions. However, one must understand that since the system is about the people who are in it, it will have to be the people themselves to act, if there is to be any changes.

Sub-Theme 2 to Theme 1: Institutions and their Role

CARIS Institutions and their Role: funds are allocated, but nothing is being done…the religious schools are the most expensive... yet pays little taxes… institutions don't over-watch what they do…they regulate when it's in their advantage… NGO's pay in dollars it better for taxes for the government…

DISTRIBUTER Institutions and their Role: they do not play a role…. The ministry of commerce do not regulate… different prices and imposed taxes… the ministry of justice does not play its role, law enforcement is only for the poor… ministry of education everyone runs their school and raise tuition cost however and whenever they feel… ministry of agriculture promote things that destroy local production…

DOCTOR Institutions and their Role: you scratch my back I scratch yours…the institutions are weak… it automatically brings about corruption…

DR. OF PULIC HEALTH Institutions and their Role: they are engaged in it as well… I give you 10% commission so I can get more business… customer go to the seller who will give kickbacks…if you tell on an agency your will be marginalized... they are more complicit…

ECONOMIST Institutions and their Role: They don't come to change…. Just hear to keep things the same…people tells you it's not me who is going to change things…litter in the streets, and say it's not me to change things… the institutions maintain the system…

ELECTRO-MECHANIC Institutions and their Role: everything is politically motivated…once in politics he has to follow the current of those who help him gets there…

EVANGELIST Institutions and their Role: depends on the person heading it… the person sets the tone… also as long as his name is not cited in corruption, it can carry on…since I know people in the system… I'm going to stand in the way…

CIVIL ENGINEER Institutions and their Role: they have failed in their mission… the burden is left solely on the government… business leaders can finance streets light near their neighborhood etc… private sector provide little employment…

GEOGRAPHY TEACHER Institutions and their Role: the family linked to the transmission of values…but also help sustain the system… those parents are stealing in the government…don't prostitute but mother sleeping with principal…. The press reinforces the system…it does not investigate… the church says all authorities come from God, so they don't see the government stealing…. As though they support the way it operates…

JOURNALIST Institutions and their Role: private or public… they are part of the corruption… they are passive…parliament who is the check on the executive engage in vagabond acts…in collusion with gang members…

LAWYER Institutions and their Role: they don't play their role…the supreme court, parliament who are guardian of institutions, the police…they are all aiding the corruption… because of bribe… it is also in custom…

MARKETING Institutions and their Role: some provides job… some force people to engage in corruption…some don't pay enough taxes…some gang members are on their payrolls…since the government does not provide security, if the business owner does not get involved in it… he/she will fail..

PRIEST Institutions and their Role: back in the days Catholic church played a big role…they should be neutral…in good or bad times…institutions who should play their roles it with money that is provided to them…

PSYCHOLOGIST Institutions and their Role: they are complicit… there is this laisse faire… you are in charge of something... you can't be complaining about it just like me… you are responsible for justice and you are asking for justice…you are the police you are asking where is the police…they contribute maintaining the system…foreigners when they get to Haiti, they also assert themselves in the mill…

SOCIAL WORKER Institutions and their Role: church, media, family… no real institutions... no moral or ethics… the message is that at all cost you have to succeed… the church stand against the LGBTQ law, but not the Petro-Caribe corruption…the vacuum is not for them…sponsors take care of the media…no community radios…country operates in monopoly…they tell you what to play…poor in spirit… the kingdom of god is for you… accept your situation… we have become passive…

RESEARCH NURSE Institutions and their Role: Both…it maintains because it's something that has been taking place for 10 years…you come to change others are defiant of you… we

don't like change… the doctor has 30yrs of experience, but does not take into account that science has evolved…if you don't progress, you regress, you can't say that you are stagnate…

SOCIAL AND ECONOMIC ASSISTANCE Institutions and their Role: the church is corrupt... they don't pay same taxes … air flights …. School tuition has no control… rent has no regulations … they raise things however they want… the government is absent… institutions do not play their roles… everyone is corrupt…

SOLDIER Institutions and their Role: the take funds,, but provide no service…you have to know someone to get due service…I have an insurance card, but when I go to the hospital it does not cover some things…

TSA SECURITY Institutions and their Role: the majority have made effort for the system to change… but at the top, they cover their nose so they can drink the water…

USAID COMMUNICATION Institutions and their Role: none plays a role at all, everyone is silent… as long as business is operating well they don't say anything… many of them are not autonomous either… they cannot influence the system because they depend on each other.

The contrast between Haiti and the DR shows the fundamental differences of poverty and under-development in Haiti when compared to DR. Although effort to improve agrarian production and soil conservation in Haiti has been addressed, not much on the matter of the social situation, there are some hints on the border problem from an economic standpoint. (Economist 319 (7709): 37-37) Sure, there has been discussions on the foreign assistance initiatives that Haiti has received over the past decades as well as Haiti's transition from a dictatorship government to a presidential government; however, it only provides a better understanding of the effects of foreign aid on the people and economy of Haiti. GOV (2008. UNC-CH Libraries)

The economic crisis in Haiti is one that has always been transnational in scope and compounded by globalization. Grassroots organizations and poverty in Haiti highlight the percentage of Haitians who are unemployed as the main factor contributing to poverty in Haiti, the multi-layered causes of the economic crisis, and the important role grassroots organizing played in the overall system. However, it is noteworthy to show a foundational account of how the forces of globalization have contributed to the current situation in Haiti, as opposed to depicting the economic crisis as an isolated occurrence. (America 189, no. 7: 11-3.) The roots of Haiti's authoritarian rule and lack of resources is the effects of colonialism, the fight against slavery as well as domestic and international economies on Haiti's history of dictatorship. The culture of authoritarianism and the country's underdevelopment as well as how these factors obstruct Haiti's struggle for democracy, provides an understanding on why Haiti has been overwhelmed with authoritarian regimes and its effect on the culture as well as the development of the country. (2007. The Roots of Haitian Despotism)

This theme highlighted some of the descriptive key words that are frequently associated with "institutions and their roles." However, those high frequency words would be those same word that are viewed as descriptive to the detriment of the institution itself and it place in society. The consensus was that the institutions contributed to maintaining the system because it is more a matter of you scratch my back and I scratch your back. It was highlighted that the church stood against the LGBTQ law that the current government passed in favor of that community but does not say anything about the Petro-Caribe corruption, which reference the billions of diverted public funds that were supposed to be used for infrastructure projects, amongst other things. Although they should be neutral, they have a responsibility to speak, but not cherry picking when it is only convenient or morally expedient for them. At the base, the

family, as an institution also participates in pushing corruption. The idea of telling the child that he/she has to succeed at all costs, which only places pressure on those who are growing up to not fail or disappoint their parents. They are perceived to have failed in their mission and have left the burden solely on the government. This happens because there is an enclave of people who are only looking out for their own interests and only promote those who are part of their network. In this sense, they have become part of the corruption i.e., the system of corruption as they play the passive role. One interviewee claimed, "They don't come to change things, they are just here to keep things the same," in other words, they exist solely to ensure the status quo is not disrupted. The institutions are used for personal gain. Even if the individual is well compensated and this is where an agenda is imposed on the population who is unaware for the corruption that is to take place.

Theme 2 – Role of Tradition

CARIS Role of tradition: from the violent independence … corruption stated … with sharing the land… people who had the most means put out money… you get elected you have to take care of those who financed you…at the detriment of other…no equitable care for all…

DISTRIBUTER Role of tradition: Yes and No… yes because they use it to get what they need… the voodoo aspect…the religion or church is a source of corruption i.e. personal wealth… you are uneducated… what the preacher tells you, you believe…

DOCTOR Role of tradition: Tradition plays a major role…the weak economy effects the Haitian tradition because it opens up ways for corruption…to the point certain organization are created to decipher money… all the money donated Haiti only got 15%...

DR. OF PULIC HEALTH Role of tradition: No… the best quality of Haitian tradition is honesty… if someone still back in the days… you are no longer fit for society… rejected… it's a trend over the years…

ECONOMIST Role of tradition: yes… you are seeing as abnormal if you don't engage in corruption. frown upon…you are obligated to go with the flow…if not you make them uncomfortable…once you gain a position society expect you to have money…

ELECTRO-MECHANIC Role of tradition: Yes… they go in poor and come out rich… the next one will do the same…they get in for opportunities to take care of their interests.

EVANGELIST Role of tradition: tradition does play a role…other countries are about evolution… when in Rome do as the Romans… you see the problem, shut your mouth or you will pay… Duvalier was in power for so long because we don't speak out…

CIVIL ENGINEER Role of tradition: Yes… it did not just start… it's a trend…everyone who comes do the same thing… they want to maintain the status quo…there is so much danger… they are compelled to do it… former president Martelly was compelled to appoint a prime minister not to his desire…

GEOGRAPHY TEACHER Role of tradition: No…it's a habit because of living conditions… weak values… you get a government job after a year everyone expect you to have a nice car… if you don't they call you an idiot… a guy acts like an upstanding citizen, acting ethical… they hate him…. It's not me who is going to change the country…

JOURNALIST Role of tradition: Tradition does play a role… because it encourage corruption… I know he is a drug lord, but since he finance my campaign, I am good… we believe in demagogue individuals…

LAWYER Role of tradition: Yes… tradition derives from history….a little cheating is not a sin….all from tradition…everyone looking out for their own interest… they end up working against the state… back in the days you called people a thief, it was an insult, nowadays it's nothing…there is impunity… they say stealing from the government is not stealing… this is our tax, so its not stealing… they keep the government car after leaving office…

MARKETING Role of tradition: tradition stays a tradition… it should not corrupt…we have things that we maintain but don't serve us well… but because some people make money in it... they hold on to it… because we are poor , underdeveloped… since we are in need, whatever opening we find… we take it … they have things they want to accomplish… instead of it taking 20 years, it takes two…

PRIEST Role of tradition: tradition is a transmission, but it has a certain degradation….we appropriate wealth…acquiring a culture of corruption…you want to make changes, but it's at the detriment of your life…poverty has made us this way…let the person engage in black-market activities or operate without a license … society supports her… poverty hinders us from making changes that is needed…

PSYCHOLOGIST Role of tradition: No… there is a tradition… you see, you don't tell, but it was more for witchcraft…(they'd kill you)… the Haitian tradition does not push you to engage in corruption… you steal back in the days.. you were shamed during carnival period… your family would have to leave the area…

SOCIAL WORKER Role of tradition: yes… it is a tool that guides our corruption…after working so many years as a senator people expect you to have money… become rich is nothing, it's reverting to being poor that's the problem, so you do what you can to not return to poverty…

RESEARCH NURSE Role of tradition: Yes and No… it does not because before our ancestors did not engage…so we should not have the problem…but did do certain things, but because they use to do it this way, although it's a negative impact… it is encouraged…

SOCIAL AND ECONOMIC ASSISTANCE Role of tradition: Yes and no… the eyes sees, but we don't say anything… you become complicit because you are scared… you may get killed…it's continuous someone get replace the same things goes.. we have to produce out own to change things because the outsiders are giving you… they will dictate kickbacks…

SOLDIER Role of tradition: No, it does not play a role because those ancestors if they were engaging in it, it would be worse now…there is no order…there are some traditions that bring corruption, but it's at the foundation…

TSA SECURITY Role of tradition: It cannot play a role in corruption… a tradition is a habit, corruption is a vice... which means it can change…

TSA SECURITY Role of tradition: It cannot play a role in corruption… a tradition is a habit, corruption is a vice... which means it can change…

USAID COMMUNICATION Role of tradition: No… more so a tradition of corruption…I saw the previous individual buy lots of things while working at custom, when I get in I get involved…same actions are being repeated…

At first glimpse, the "people who have been engaging in corruption are so comfortable that it is part of our tradition, said one interviewee." It is not the case. We can however, go as far to say that it encourages it. There is a cultural proverb that says, "Taking a little something is not stealing." This to the Haitian population simply means, "Stealing from the government is not stealing." In that logic, one could argue that it encourages corruption. Unarguably, tradition derives from history and another way they have tried to justify the corrupt act is by saying that "a

little cheating is not a sin." This only encourages it by having people follow the footstep of those who came before them and if an individual appears not to engage in the corrupt act, he/she is frown upon. We have come to realized, in this study, that tradition is a tool that guides Haiti's corruption; though some may disagree and argue that it hinders it, but we have seen that tradition is a transmission of some sort. Although we have things that we maintain, yet do not serves us well, because money is being made from it, we sustain its usage. For the Haitian society, even though certain tradition may not serve them well and even have a certain espoused degradation to the society, because people appropriate wealth from it or make money from it, they have chosen to retain it.

Sub-Theme to Theme 2: Cultural Norms

CARIS Cultural norms: Yes and no… our cultural norm is that the eyes sees, but the mouth does not say anything…because I'll get a cut…they complaint but take no action against it… maybe because we are in need (poor) or tired of fighting…

DISTRIBUTER Cultural norms: Yes… it is put in our head… even the Christian who is selling… he/she would lie to make a sale…he want to drive a fancy car, so he will get involved in corruption… we like to beg… our livelihood is dependent on foreigners… we adopt other culture… we import to resale commodities for less while knowing we are destroying local production…

DOCTOR Cultural norms: Yes… those who engage in corruption are so comfortable that it is part of our tradition… they've been stealing for so long, it's not for me to change it…Zombie checks in the amount of 300 thousand dollars…

DR. OF PULIC HEALTH Cultural norms: they are not to blame… our culture is humility and respect for others… looking back in history… slaves who were telling on others gets privileges… the mentality stays.. I will do something because I get privilege….

ECONOMIST Cultural norms: Yes… they don't bring about the intended impact… students at the university engage in certain functions with no problem because they see the can get rich faster that way…

ELECTRO-MECHANIC Cultural norms: corruption perpetuates the socio-economic problem… taking 15% from the top of a funded project… the executer of the project takes another cut… projects are left incomplete… the Dominican construction firm is a case in point in kick-backs for acquiring contracts…

EVANGELIST Cultural norms: our customs are leaving… we own something … we do not want people to know… we mask the origin… the culture mask things… I'm not officially working in the government but I have a check coming… we cover it up… we mask information… the guy own the beach, but roam it as though he was the worker, masking it…

CIVIL ENGINEER Cultural norms: No… no connection between the two… but there is a socio-economic connection… even with no corruption, there would still be the socio-economic problem, but not forcibly corruption…

GEOGRAPHY TEACHER Cultural norms: Yes and No… cultural proverbs… taking a little something is not stealing… stealing from the government is not stealing…. No because the socio-economic condition compels it… female is obligated to sell her body to feed … or sexual favors for a job…some see easy money and end up staying…

JOURNALIST Cultural norms: The cultural norms are in our blood… if you cannot give money and gifts…they will pick the dishonest one who is giving...

LAWYER Cultural norms: if you don't put out you won't get …although they are qualified graduates…parliament a provided funds for different festivals… they do not spend it on what's supposed to spend it on… they use cultural practices to facilitate corruption…

MARKETING Cultural norms: we import cultural norms…in our culture we blame voodoo saying it's bad spirit… others influenced by others … we don't exploit or embrace our culture… we import more … it ends up not benefiting us, while other foreigners embrace it..

PRIEST Cultural norms: yes… it's a social problem…socio-economic problem…since independence… we don' believe in the progress of others…voodoo plays a role as well… as a diaspora you get attack for making your home in Haiti looking better… the Catholic church is not exempt… pastors keeping the people at church all week forgetting they need to work…

PSYCHOLOGIST Cultural norms: No… there is hope… women repay well when they are lent money…the socio-economic situation compels people to engage in corruption…if my child is sick, you can call me thief all you want, I'll do what it take to save my child…gang member says when you talk to people they don't hear you.. once you have a weapon they do…you always have two choices… but in Haiti it's a jungle… the more your socio-economic situation is bad, you female child will be more incline to sleep with a 76yrs old… the parents will encourage her…. Parents are complicit…

SOCIAL WORKER Cultural norms: No… base on our history… we are great… we had countryside dignity…. you steal... you have to leave the area (almost like the scarlet letter)…the social norms we don't agree with, but the reality if you appear to not engage in corruption you are frown upon… a manager will be removed if he attempts to make changes… you are crooked, they call you good hearted… you let the student cheat during exam they call you a good person…the accept it in the environment…

RESEARCH NURSE Cultural norms: No… it's not it… it's the laisse faire…the norms are there to structure the way society functions…it does not encourage it…I would say it hinders it…

SOCIAL AND ECONOMIC ASSISTANCE Cultural norms: Yes… youth graduate college, but no job… have sex to get a job… looking for the power to purchase… with good job … you send kids to good school, health care and car…street merchant selling different prices…everyone is stealing….a the job you have to do it if you don't they think you will rat on them…

SOLDIER Cultural norms: It does not…its more imitation that we engage in….you want to have what other nations have you imitate other nations… you want to possess a car, although you are working you can't get it.. you get involved in corruption…

TSA SECURITY Cultural norms: No, it does not…. They help us advance… prioritize Haitian values…

USAID COMMUNICATION Cultural norms: Yes and No… we don't innovate mentally … we are behind…we are seeing things now that the U.S. has experienced 10 years ago… we are still handling things in an archaic way… using paper dox for many government transactions…you can't verify theft … some never finish what another started… they are so attached to tradition…

In discussing Haiti and its cultural lifestyle, we have come to the realization that Haiti has not always been poor and that had it had help from other countries. However, focus on Haiti's unique culture and how its society has changed over the years; mainly address corruption in Haiti's government, but through the cultural perspective of an ethnographer. (ABNF Journal 21.4 (2010): 90-93) The discussion of the Third World cultural politics speaks about the growing significance of culture in political science and how in the past, culture has been discounted and not considered to be a true science. On the contrary, culture is much an essential part of political

science and this is mainly true in third world countries. The added values as to how the cultural perspective driving the politic of the country is such a big part of country's worldview, because it helps to look at how much the governments allow their people to be free and in turn, practice their religion and have their own culture. (UNC-CH Libraries Catalog Online. Web. 20 Jan. 2011) Haiti's long history of natural and man-made disasters is related to the county's development and exploring how social, political, and cultural reinvention after the Duvalier dictatorship shows the Haitians' resiliency and reinvention in the face of a traumatizing events. Though there are some weavings of political and social history of the country with the environmental present, it does not touch on all the factorial influencers pegging Haiti's future. (Journal of Black Studies 42, no. 2: 264-275.)

The cultural norms would take things further by pushing these sayings: "what the eyes sees, the mouth does not speak of, when in Rome, do as the Romans, and if you don't put out, you won't get anything." With those frames of mind, most people have chosen to modestly take advantage of the situation, while some have adapted to it. It is as though the citizen is obligated to go with the flow. It has become a trend where everyone comes to do the same thing i.e., maintaining the status quo. The study discovered that everyone gets involved in corruption for the opportunities, which allows them to take care of their interests. As such, the socio-economic aspect it what makes the connection between tradition and cultural norms in this aspect. An individual sees a corrupt act, he/she must shut his/her mouth, or he/she will pay. For that reason, the Haitian society tends to mask the origin of something, no matter how obtuse it may be. This culture of making things has taken on a broader role of "cover it up." From masking the origin of the information to the act itself. Equally, everyone appears to be stealing at the job, and if an individual does not get in on it, the spotlight will be on him/her as someone who may potentially

rat on him or her. Overall, the argument can be made that it encourages corruption just as tradition; though some may claim that it is more a habit because it is a living condition. One saying that comes to mind is that "habits become vices," in other words, a tradition is a habit, while corruption is a vice. This is to suggest that it can change, but it will requires getting rid of impunity.

Theme 3 – Social Structure

CARIS Social Structure: it tolerates it… things being done under the table…now they are done in the open… they share videos to become viral instead of discouraging the behavior…it's not the social structure… it's the day to day habits…no one is disciplining the child.

DISTRIBUTER Social Structure: we keep saying we are not ready to adopt certain things… or sign certain decree… our culture has become a source for fueling corruption… we are living in archaic times… have not made progress… education rate is still low… lack of education hinders the country from moving forward…

DOCTOR Social Structure: it encourages it… it's only now you have people who are reacting… some have also taken advantage of the situation…and some adapt to live with it… it is more political than social… politic is what got us here…the population do not call them out…

DR. OF PULIC HEALTH Social Structure: it encourage and tolerates… if you try not to be part of it… you will be a victim of the system… causing crime… even if you don't engage… well, you don't show that you are for it… then you are acting against it… but if you are passive .. you are okay… just protect yourself…

ECONOMIST Social Structure: social structures are weak… professionals have failed their mission…the structure leads more to corruption…no accountability… church as a moral entity

does not show accountability…so the government does not either…manage the government as though it's their personal wealth…not having to show accountability…

ELECTRO-MECHANIC Social Structure: we encourage it… the radio columnist acting scandalous to gain a position when the opposition gets into power… a project begins when you get into power you destroy what was started and began anew… the person who claimed to be defending the lower class, he is not living the same conditions…life is good for him…they are friend, but would breakout to make more money by having their own because of greed…

EVANGELIST Social Structure: tolerates it… impedes change…social practices encourage it…I change once I have better means… act as though I'm better… separate myself because I don't want to return to that level…I will impede others from moving up so I can stay ahead…

CIVIL ENGINEER Social Structure: It tolerates it… because of immunity… regulations are not respected… I know someone… for impunity…

GEOGRAPHY TEACHER Social Structure: it hinders change… once in government you take the shape of it… that's why they say the system has to change…the senate who is supposed to be watching for corruption is engaged in it…it is rooted..

JOURNALIST Social Structure: The social structure encourages the behaviors… it's a cancer…hinders change… corruption in all the institutions… the laws are not applied…allowing it at all levels…

LAWYER Social Structure: it encourages corruption… current movement fighting against it, but not considered part of the structure…there can't be change… this movement is looking to change the system…this requires getting rid of impunity…

MARKETING Social Structure: No…those who can leave the country leave… leaving the same people who are corrupt in charge… some jobs are just masked employment…no opportunity

provided …thugs burns my business, there is no law enforcement to give me justice…One street member can block the country…the elite uses them as part of the corruption…

PRIEST Social Structure: that's what corruption is… too much tolerance... if there is no calling it out… change cannot take place… there is no justice…

PSYCHOLOGIST Social Structure: It is degrading…. We have "car wash" street parties girls dancing in skimpy clothes… no one to keep the social structure…the institutions are more concern with the price of rice… the everyday need is what they look at… no food, you are not there…some have ideas they claimed they don't want to share it…

SOCIAL WORKER Social Structure: the petro-Caribe… the government YES… the idea is that everyone is corrupt… no honest people… if you steal, but build a gas station… they will say you did not pocket the money, although the money was not allocated for that… the end justifies the means… because he/she can give some money…than he/she is a good person… since he/she is not only helping him/herself… you accept the corruption…

RESEARCH NURSE Social Structure: Yes…we are connected as citizens… we don't have any recourse because the system is already established…i.e. impunity…the system has no rigor to apply it equally when two people commit the same act…

SOCIAL AND ECONOMIC ASSISTANCE Social Structure: it does it all… there is poverty…everyone want to make sure the make money…vulnerable ones are compelled… collective effort needed for change to take place…France US are to blame…house rat eating the house … to eliminate corruption we have to be self-sufficient…not dependent on others…

SOLDIER Social Structure: it impedes it and encourage it at the same time…authorities are working against it, but he/she has a close acquaintance who is engaging in corruption…he/she is calling out the thief, but next to him/her he/she knows someone is filling their pocket…

TSA SECURITY Social Structure: they encourage it… people follow the footstep of those

before them…because they see those people get ahead in that corrupt manner with no problem…

USAID COMMUNICATION Social Structure: Yes… same group of people … move to a

different minister... he/she knows the system and will apply the same vices… some people go 5

to 6 times and can't get service, while someone sits at home and get the service…that individual

may have paid more when the service is supposed to be the same for everyone…

The interviews led to the third theme where many of the participants would describe the

precarious living conditions of the majority as the root cause of the social structure. Whether it is

formal or informal, it is "needs" before anything. This is where the idea of Maslow's hierarchy

of needs come into play. Coupled with a social structure that encourages such behaviors, the

society has succumbed to this notion that, not only does the system makes you corrupt, but it also

influences you. This is true in the sense that, when an individual tries to take the legal/legitimate

route to accomplish something or request some duly service, he/she is blocked and is therefore

obligated to engage in the backdoor activities to get the needed services. The current social

structure encourages the behaviors by tolerating it and because it also provides immunity since

no one must show accountability for their actions. The social structure in itself (system) has no

rigor to apply it equally and with this frame of reference, even if one were not to go as far to say

that it emboldens people to engage in corruption, it sure does facilitate it. Once the individual is

in the mix, it is all about the little fishes following the current. One interviewee state that the

current social structure hinders change and once the individual is in government, he/she takes the

shape of it." Everyone takes the position of remaining silent. If business is functioning as usual,

no one says a thing. Since many of them are not autonomous, they are usually conducting the

work for someone from above and the notion of job insecurity can be attributed or correlated to

the reason for the conformity to corruption. The clarification was made here when one interviewee stated, "it is not about the killing when talking about insecurity, but when the individual hinders you from getting your next meal." In addition, many jobs are just masked employment, which means that there are not many opportunities/benefits provided, coupled with the frustration of working for months and not being paid. While the bills at home are still coming, the end tends to justify the means in the broader sense of the word "corruption". The social structure of the Haitian society appears to be living in an archaic time and have no made much progress at all. With access to current technology, we have become overwhelmed in what is called the modern effect; the taste of luxury has facilitated impunity; which makes for an environment that is favorable for corruption. One can have an authority who is working against corruption, but that same individual may have a close acquaintance who is simultaneously engaging in corruption rather it is wittingly or unwittingly.

Sub-Theme to Theme 3: Social Influence

CARIS Social influence: Hunger… he/she has no money… come help me and ill give you weapon to do this for 500 dollars…then later more to do something worst…I'm not qualified but because I know someone I take the job because I need money…hunger make us tolerate corruption…many stay silent because they also participate…

DISTRIBUTER Social influence: the system gave it to us… the system propels a thief in office… you go to work … you are obligated to do something if you don't there are repercussion… but if you go along with it… you will enjoy fancy cars.. .. you have graduated from college to put yourself in a position to succeed, but you still have to be part of the system…

DOCTOR Social influence: it has to do whit the objectives… we look to the constitution and those who are pushing for the president to resign just want to come in…

DR. OF PULIC HEALTH Social influence: Both the… formal and informal… "need" before anything… the need for food… education… social status…kids in school, but mom want to put the kid in a "named" school…she feels inferior … the need for status… you get to the hospital… you have to give money on the side to see the doctor for priority…

ECONOMIST Social influence: the question of security…. Neighborhood of lawlessness… fragile zones… the kids who are growing are only seeing this…the gang members is their model because that's who they call "godfather" gets the respect…in the parliament there is no cordial debates… the person carrying the gun is the influencer…

ELECTRO-MECHANIC Social influence: we have people who do speak out at all… those who speak are influenced by politicians… even at the lower bottom that individual is in corruption…people are paid to protest…they split the money to bring more people with them…we need a clean slate…they want to be rich just like that… you spent 50 years building this business, he want to skip 50 years and be successful just like that…everyone are in their camp…class nowadays… middle class is disappearing…politician create a political party… when those underneath see no room for promotion they go and create their own…

EVANGELIST Social influence: a police shot a thief… then the crowd became sympathetic for the thief and hostile to the police… no consistent in our position… if it's advantageous… my position will change…I found it this way, I'm not going to be the one to change it…

CIVIL ENGINEER Social influence: not paying taxes… those on salary… street vendors… employers…lots of people doing it… if the rich is doing it… I can do it too…

GEOGRAPHY TEACHER Social influence: school plays into it... the immorality… they come from different neighborhoods, so they are separated by class… Television… the media/radio…

JOURNALIST Social influence: the media…not influential enough… not informing and educating … custom and culture we mimic from other countries… we are passive… it does not concern us… we venerate those who are in criminal activities… the press is culpable.

LAWYER Social influence: the taste of luxury… it facilitate impunity… making the environment favorable for corruption… so we don't see it as a problem … the underemployment creates this conformity... social disparity… making money will help them move up in class…

MARKETING Social influence: the system makes you corrupt and influence you…because when you try the legal route you don't get service… you also end up paying more…for a license, a passport, the police stops… we are always to engage in corruption because we are in need…the state does not collect all the taxes because we know someone … if I pay the tax it does not get to the state's treasure… the government does not use it correctly…so it's better I give it to someone as a form of good deed…

PRIEST Social influence: our tradition don't influence the youth… technology does... the modern effect…society influence them directly because there is no leader… the person who curses the most gets more popularity…outside influence…but we in Haiti we react the influence in our own way…

PSYCHOLOGIST Social influence: society have become materialized … people who are stealing have others still welcoming them in their home, no shaming…the youth sees that society is tolerant or condone it… they will engage also…no accountability… he is in charge of the back… exchange rates are not respected… he says it's not his fault…journalists taking money… no trust in the police because I don't know if you are involved or not…

SOCIAL WORKER Social influence: in government yes… people don't respect agreements we have…you have not gotten paid for five months… you have to eat and family to provide

for…you have to keep up with a certain façade… people will ask you why are you working if you can't' even by a beer…. You stick your hand where you are not supposed to…community is waiting for you to come back to their level when you are no longer working,… you have to make sure to don't go backward… police in the streets make their weekly money from bribes in the streets since their pay are not consistent…

RESEARCH NURSE Social influence: Our tradition… it does not emboldens it, but it facilitates it…little fishes follow the current…if the leaders are doing bad things… than….

SOCIAL AND ECONOMIC ASSISTANCE Social influence: being able to buy…. If you are working people can't make you do something you are not supposed to…like braking into a home… with job I'm comfortable…If I'm not able to acquire what I want to… there will be corruption…

SOLDIER Social influence: frustration…working but not getting paid for months… lots of things they can't do… things can't function at home… if you don't engage in corruption… you feel you can't live… he/she does not want to get involved, but that's what has to be done..

TSA SECURITY Social influence: people who are corrupt are venerated… so, you do the same…corruption is not open-ended…

USAID COMMUNICATION Social influence: the job insecurity has cause the conformity… not the killing... he/she does not kill you, but hinders you from getting food… I see things, but I do not talk because I am comfortable at my house…

A key sub-culture that emerged during the deciphering of the information is the social influence that was articulated by most of the interviewees. They suggest that the social influence tolerates corruption; short of encouraging it, remaining passive encourages the social practice itself and only impedes change. There appears to be too much tolerance. If there is no calling out

the corrupt or dishonest acts, there cannot be change. However, when the individual needs money to eat, "hunger" will make us tolerate corruption," said one interviewee. Many people are paid to go protest and those who are being paid will split the money with some other individuals to bring more people for protesting. One can see the compounding of the problem through the social influence. If it is advantageous to the individual, his/her position will change and the justification is that "lots of people are doing it and if the rich are doing it, I can do it also," expressed one interviewee. People will follow the footsteps of those before them. They can and have seen how those before them (and before their eyes) get ahead in that corrupt manner with no problem and what is noticeable, within the Haitian social structure, is that those who are corrupted are being venerated; as a result, those following suit will do the same. There is no shame at all and when the youth see that society is tolerant or condones it, they are only enticed or inclined to engage in it as well because there is no call for accountability. A participant alluded to the fact that "if you steal, but build a gas station, they will say that you did not pocket the money," even though the money was not allocated for that project. The social influence degrades the social structure. It does not inform nor educates the Haitian society; but rather the Haitians appear to be mimicking the popular custom and culture of other countries.

Theme 4 – Nepotism and Change

CARIS Nepotism and change: clearing house… fire those who are not qualified… not autonomous, others are leading us… some are dying in the post don't want to retire... put in place principals of punishment if things are not done right…

DISTRIBUTER Nepotism and change: from the root... people have to be competent… competence has to be valued…

DOCTOR Nepotism and change: it requires a multi-dimensional approach… together or alone … use what's already in existence

DR. OF PULIC HEALTH Nepotism and change: a campaign on a personal level… self-conscious for them to do what's right… they may never realize something is wrong… those in government are engaging in corruption… they are the protagonist… it has to be a personal choice…

ECONOMIST Nepotism and change: reward with merit in a particular position… apply the laws when it comes to corruption…the laws are there, but are not enforced… if I know I would get punish, I'd think twice…

ELECTRO-MECHANIC Nepotism and change: the justice department has to do its job… you bring charges those in private sector will get their act together… investigation never complete…private sector invest in you,,,, you have to deliver…they solicit in order to vote for or against a law…

EVANGELIST Nepotism and change: an education problem…the kind of education we give them…what they remember when little… they maintain that same reference…maintain the same educational upbringing where ever you are…the problem is at the base…applicable at school, church etc.…abusing "restavek"… act in faith and wait for God…you can't mangle with the bosses child as a less fortunate child… your neighborhood tell people your social status/class…

CIVIL ENGINEER Nepotism and change: a complete reform… the way government works… if I do something wrong … I have people to cover my but… I'm not afraid… so I'm going to continue…police letting someone go for traffic violation, while ticketing me…

GEOGRAPHY TEACHER Nepotism and change: a social revolution is needed…the system has to be toppled … it may appear impossible, but the slaves did not see it impossible…there should not be exclusion…

JOURNALIST Nepotism and change starts with the family … at home… they see the individual and not the collective... not doing thing for the common interest… the rich does not build road because someone else may enjoy it…

LAWYER Nepotism and change: office of management and enhancing public function… they are there to ensure the laws are applied and enforced...

MARKETING Nepotism and change: people are always looking for their interest even if the person is well off… others in business do not want you to create your own… some won't provide you employment verification so you can get a line of credit…we are a selfish nation…

PRIEST Nepotism and change: stop putting militants in place of competence… saying I'd rather burn the country down to ashes or someone saying even God can make me sit down to dialogue with so and so…

PSYCHOLOGIST Nepotism and change: start with the children when someone does a great job, tell them… start with the kids… the system has become pat of the normal…an over-hatch system… if someone is stealing and you are not they say you are the idiot…

SOCIAL WORKER Nepotism and change: no society can function without laws…enforcement of the law is needed… meritocracy is what is needed… equity... everyone should have the same right….so if you fail, you can't blame it on anyone but yourself…you engage in nefarious activities… you will feel the consequences…there should not be any impunity…

RESEARCH NURSE Nepotism and change: a taking of the self-conscious… assume your responsibility as a leader…encourage competence… competence has to be validated…

SOCIAL AND ECONOMIC ASSISTANCE Nepotism and change: everyone should have the same right… compound interest…everyone pays the same tax…there is no (do you know who I know) pay your fair share…you make a mistake face the consequences… no one is above the law…the cow thief is humiliated, the guy in suit is not…

SOLDIER Nepotism and change: we need to test… individual has to be hired on competence not base on the pretty face…

TSA SECURITY Nepotism and change: the government should not be playing favorites… it should not be only a small group benefiting, it should be for everyone.

USAID COMMUNICATION Nepotism and change: just start all over…. Even the government…. Start anew… if not... it's like washing your hands and wiping them on the floor… you arrest the individual, no archived documentation… we have an archaic method… you can't get a birth certificate in another city, while a simple computer can provide that…

The lack of integrity was a source of corruption for many of the interviewees who expressed the necessity for opportunities based on meritocracy versus the mere linkage to "who you know." Encouragement of competence must be validated and the idea of placing militant in certain position over competence must also change. This biased view or favoritism is a natural phenomenon since people are always looking out for their own interests, even if the person is well off. What is being called out here is that the focus is often placed on the individual and not the collective. There is not much decision here being made in the name of the common interests and because, most often than not, it is their allies who are occupying certain positions, if that individual would happen to do something wrong, he/she knows that he/she has someone in certain positions to cover his/her behind.

Sub-Theme to Theme 4: Complaint

CARIS Complaint: they are dealt with favoritism…. it's who you know…bringing the complaint against someone … the person taking the complaint will favor the other because they have a relationship… it's who you know…

DISTRIBUTER Complaint: I filed a complaint about being carjacked. no action was taken when I told the boss… you may file a complaint against someone, when you get to the police station you see that individual telling jokes with the cop… when you call to file a complaint.. you ask you what were you doing there in the first place… didn't you know it's an area you should not frequent…

DOCTOR Complaint: it's a natural phenomenon… promoted by bad example of the surrounding, Haitians are ill disciplined. … the person in charge handles it the same way… the corruption comes from the top… he buys supply for the office, he leaves with some... he is supposed to by 100 big bags… he buys 100 small one and keep the funds…

DR. OF PULIC HEALTH Complaint: negatively… attacks… you may even lose your job… I may not accept the report because I may now become a target… they want us to stay silent…

ECONOMIST Complaint: people think twice before filing a complaint… because there is not follow-up… everyone is afraid… so, people have a tendency to get in corruption… since this is how it is… and I need a particular service… the cases are minimal… authorities don't follow through…

ELECTRO-MECHANIC Complaint: go to the press, when you go to court…the complaint you file turn against you…they go on the radio and try to reconcile but the impact of the intervention is not there…

EVANGELIST Complaint: very bad… it has become a tolerance for corruption…the person you denounce may know you… this has cause insecurity… I see what's taken place, but won't say anything… people call the police from other phone because they are even afraid of the police…

CIVIL ENGINEER Complaint: the first thing they ask is against who… they pass it one just like a letter … no follow up…

GEOGRAPHY TEACHER Complaint: what the eyes sees the mouth does not speak of… you shut your mouth if not you can be killed…there are connection between the person you file a complaint about … the person go file a police report about her stolen laptop, when she gets there she see it on the police desk…. The police is also involved… she did not say anything… just turn around and leave…

JOURNALIST Complaint: police does not take you seriously if you report a brake-in… a rape … they say she was dressed to exotic…minimize the case… knowing there is no follow through… they are discouraged… take justice in their own hand… some do voodoo…

LAWYER Complaint: there is the good Samaritans law… no assurance that something will happen if you file a complaint… what the eyes sees, the mouth does not speak…the institutions are there, but they don't do the work…

MARKETING Complaint: depending on the area…church sanctions you… my job resolved the issue; parents punish their kids… but in government employees are afraid to talk so they don't lose their jobs… I can file a complaint and before I get home, they shoot me…some rather leaves instead of filing a complaint…

PRIEST Complaint: it's about personal gain…there is no authority figure to address…not the police … not the justice of the peace…judge is corrupt…opposition manipulate people…when

the individual can't get justice through the formal process… they go the informal way… .. the cultural thing… voodoo… a cultural mélange which makes it seems negative … this plunge us into more poverty…leading to more corruption…

PSYCHOLOGIST Complaint: they don't address it… the person you bring the complaint to is complicit… we nurture the culture of fear…if I say something they are going to do some witchcraft on me… so, it falls into the category of this culture of what the eyes sees, the mouth does not speak…

SOCIAL WORKER Complaint: the peace aspect… there is always deviant acts… but at church, police station, home when you see that there is nothing being done, you don't address it.. they accept... you conform to the social practices… the general population does not back students of the petro-Caribe movement, if I'm not getting support, I' just chill…

RESEARCH NURSE Complaint: because of the disincentive… rape… she is rape, the 1st question is how was she dressed…why did you pass there…no justice…many just shut their mouth or some take justice in their own hands…the citizen is deviated because the system is not well structured…the way leaders react about complaints

SOCIAL AND ECONOMIC ASSISTANCE Complaint: supplies are left over, I take it… the sector where others are complaints, and those same individuals are being taken care of by them…with money…

SOLDIER Complaint: in government… they always claim political persecution…the opposition always boycott… private companies don't have that problem…but will reprimand the person and make them work for penny… we are concerned with the government because that's where most of the corruption takes place…

TSA SECURITY Complaint: when you file a complaint … it is place in a drawer… it varies… if he/she is well known… you risk dying…

USAID COMMUNICATION Complaint: No action… nothing is done… with the social insecurity I do not want be vulnerable… you accept what they do to you, because there is not an institution you could turn to for support.

      Some of the descriptive words as well as phrases that emerged as part of the Complaint sub-themes appeared to detail the personal experiences of the participants. Some would quickly state, "no action was taken, the case is minimized as banal, the individual is discouraged, or the first thing that they ask is, who the complaint is against," who see how the case needs to be handled or how severe is the situation at hand. What was highlighted in this sub-theme as far as corruption is concerned is that "corruption comes from the top." The laws are there, yet they are not being enforced and since there is no follow-up on the complaints, everyone is afraid. There is no impact of intervention and everyone is afraid to talk in fear of losing his/her job. A couple of interviewees have mentioned that one can file a complaint and before that individual could arrive home, he/she would be shot and killed. This instilled fear has caused an environment of insecurity and when someone sees an unethical or criminal act-taking place; he/she will not speak a word of it. Once again, "what the eyes sees, the mouth does not speak of." The individual is compelled to shut his/her mouth, or he/she will be killed. With this stance, society has conformed or become pliable to the social practices. The complaint sub-theme highlights the idea that the Haitian society nurtures this fear in culture and since there is no assurance that favorable result will come about when a complaint is filed, what the eyes sees, the mouth simply does not speak of. It is all about personal gain. There is no authority figure to address one's grievances. Rather it is the church, the police station, even at home, where one sees that nothing

is being done, it only reinforces the individual's lack of trust with his/her preconceived notion that nothing will be done.

Theme 5 – Laissez Faire in Corruption

CARIS Laissez Faire in Corruption: tolerant of the person's act because they are afraid for their life… scared to die… and also because they will get a cut…or do voodoo on them…you end up participate … because there is no protection they don't want to get shot while going home…you are seeing as a threat when you call out something…

DISTRIBUTER Laissez Faire in Corruption: even when you see you don't speak… what the eyes sees the mouth does not speak of… you don't talk to protect your life… even the person who you will file the report to, could be the head thief…

DOCTOR Laissez Faire in Corruption: the negative charge of the natural human environment leads others in the act… they end up submitting to the effect of the pressure being manifested… in these times…

DR. OF PULIC HEALTH Laissez Faire in Corruption: you don't really understand it… you simply don't want to be affected / involved… just live your life, so you ignore it to protect your life and family… so you've become complicit…in your protection of you and love ones..,

ECONOMIST Laissez Faire in Corruption: cheating is not a sin… they don't see it as corruption…as long as they don't kill anyone … they've accepted the act of that individual…

ELECTRO-MECHANIC Laissez Faire in Corruption: it's not a mutual understanding…if it does not bother me, I close my eyes…it's not that he does not understand…or agree with it... if it does not negatively impacts me… do you thing…I'm not getting involved…

EVANGELIST Laissez Faire in Corruption: the oral tradition… people know about you from what they hear/heard… when I get to a post I find out who is the most influential and get on their

good side, ignore better performance, but what form of corruption is allowed… and accept corruption…

CIVIL ENGINEER Laissez Faire in Corruption: train more courageous people… fearless… you are not working for the collective benefits… we are looking out for our own interest…mechanism for support to help moving forward has to be there and for protection…

GEOGRAPHY TEACHER Laissez Faire in Corruption: it is as though you accept it… its normal…the environment compels you to be that way…if I were in his place I would do the same… others are telling you since you are in a position of power, bring in your family member…it is understood that's how things work…everyone is doing it…when in Rome, do as the Romans… you being hones … you feel out of place…

JOURNALIST Laissez Faire in Corruption: we are afraid … even though I know you are a thief… in a neighborhood a single guy terrorizes the people… you call out thief…every one flees… although in the minority… they dominate the majority… people are afraid to die.

LAWYER Laissez Faire in Corruption: the impunity is the reason… it creates insecurity… you don't want to be killed for denouncing someone or for butting you nose… the same people who you'll go to for complaint are corrupted… as a lawyer you see the judge, the clerk, the jury are involved… if you speak out you may be black listed…

MARKETING Laissez Faire in Corruption: a way to chicken out… you get on a bus…14 people…one person with a gun... no one does anything…as a passerby, I run if I see a thief… he/she does not file a complaint in fear of being killed…when you catch a thief you beat him…a cop hides his/her weapon because he/she know the crowd will go after him/her if he/she tries to interfere…

PRIEST Laissez Faire in Corruption: we have accepted to grow up in corruption… since jean-Claude ... more than 40 years of protesting... acceptance to it… two sides of the same coin… deadlock situation…. the follow up is important... we've tried a priest, an intellectual, a vagabond… coup d'états with the military and civilians…we've accepted it…there is a multiplication of sects…

PSYCHOLOGIST Laissez Faire in Corruption: He/she is scared…. Or he/she is the accomplice or colluding... because the individual cannot do it alone…

SOCIAL WORKER Laissez Faire in Corruption: many reason… tranquility aspect… if I'm living in peace, I'm good… you denounce someone … you bring on to heat to you…others tell you don't get in other people's business… you are being disruptive… nothing is going to change let it be… stay in your lane… the church tells them to turn the other cheek and they'll be judge in the last days… it's complicit…. I always look for how I'm going to benefit…

RESEARCH NURSE Laissez Faire in Corruption: a form of complicity… even if I don't benefit from it or a victim of it…you still play a role…if you reacted, it could have change things….I'm not saying anything, it does not concern me… but it does touch you indirectly, even if not directly… once you know the value of your society you will not accept certain things from taking place…it is an adapting sentiment… we agree with someone so we can work things out, but some are after their own interest…

SOCIAL AND ECONOMIC ASSISTANCE Laissez Faire in Corruption: if you denounce you will be killed…don't want to lose one's job… He/she has no problem as long as he/she gets their cut….

SOLDIER Laissez Faire in Corruption: the insecurity appear strong…no protection shield… because if he/she talks, he could have no job the next day…shoot him/her… the individual

becomes afraid for his/her life and family member…there will always be corruption, but security is what can help fight corruption… eliminate poverty… low salary and the value of the USD rises…. You get paid and its gone… you cannot not get in corruption

TSA SECURITY Laissez Faire in Corruption: you see it... you keep your distance... the person who is doing it has support from above… because he/she could me making a passport not for him/her, but for the boss…if you speak you can be relocated…

USAID COMMUNICATION Laissez Faire in Corruption: Yes… you are not in government you see a lot of things that should change … once you are in it… you don't see the corruption because he/she is defending his/her interest…

Regardless of how many of the individuals interviewed arrived at this conclusion of passivity, the answers were all derivative of personal gains. Economically speaking, one must eat. About half of the participants answer this question base on their relationship to their family. One specific answer was that "you ignore it to protect your life and family." To maintain tranquility in life, to live in peace and not bring about the heat on you because you denounced someone is where the notion of impunity, which circles around to create insecurity. One shuts his/her mouth because of the disincentive. The other side to this same coin is that even when one sees, he/she does not speak because cheating is not a sin, they do not see it as corruption. Some make the claim that if it does not bother them i.e., disrupt their daily-life activities, they simply cover their eyes on what is taking place and act as though he/she does not understand or simply agree with what is taking place. We talk about laissez-faire here because it is as though society has accepted corruption as normal and some would argue that "the environment compels you to be that way." It has been going on for so long; it is as though they have accepted to grow up in corruption. Ever since Jean-Claude Duvalier there has been protest; yet, more than 40 years later

it is the same problem. It must be noted that submission to the pressure being manifest is also a culprit to the acquiescence of corruption. Corruption in whatever form it may be is sometime referred to as "Just doing a little something;" which is why many individuals take the back channel in taking justice in their own hands.

Sub-Theme to Theme 5: Facilitator of Deviancy

CARIS Facilitator of Deviancy: no jobs…college grads…they are push to nefarious activities…not being able to answer basic needs… food…we don't work together…everyone looking out for themselves…

DISTRIBUTER Facilitator of Deviancy: economic… you have to eat.... if you are not working then you are not living.. the system does not allow you to cease working for one of those 6 families… when you import and you come in competition with those families, custom will block your merchandizes… if it clears custom you will be high taxes…

DOCTOR Facilitator of Deviancy: poverty… the innate hierarchy of need or bad acquaintances… those who take the streets are the ones who have nothing to eat…

DR. OF PULIC HEALTH Facilitator of Deviancy: economic… low income… lack of financial resources… working not making enough… you are always dealing every day to make something extra… or privilege… helping that person, he/she will provide me with place to stay…

ECONOMIST Facilitator of Deviancy: people who are economically vulnerable…there are upstanding citizens… but you put this individual in charge of three million dollar budget and not being paid much,,, he/she will engage in corruption..

ELECTRO-MECHANIC Facilitator of Deviancy: economy… the person who has the funds pushes you in the circuit… some artist sing about something, but their action are contrary…with

the way things are going, you find easy way to make money.. you take it…we will not accept suffering.

EVANGELIST Facilitator of Deviancy: it's social… being afraid of being poor… the precariousness or riskiness of depending on others…put them in a position to align with those who are corrupt…

CIVIL ENGINEER Facilitator of Deviancy: custom and economic… government does not collect the money… black market, irregularities in commodity prices… there is a lot of turning a blind eye… lack of moral values… you ask for a job… you have to do a favor… so you swallow your pride and do it one time… because you have mouth to feed… but once you've done it once, twice… murder she wrote…

GEOGRAPHY TEACHER Facilitator of Deviancy: the circle that you get with…they influence you… TV and movies showing you how to steal… you are in an environment where you can apply it because of the precarious conditions…. People at the bottom are stealing cellphones, while people at the top are stealing container of goods… but you go to the jails… it's only people at the bottom you see… the system protects those at the top…

JOURNALIST Facilitator of Deviancy: economic…. social is part of it, but unemployment … educated, but can't find a job…some involve in sexual favors…. To get a job… some take up arms… and some abuse their power or post…

LAWYER Facilitator of Deviancy: the greed to become rich…the desire…wanting to shine in society… once you become minister, they become thirsty to make money…

MARKETING Facilitator of Deviancy: The urgent need…we take risk…you don't have to be poor… the rich does it also… you have an urgent need… you know there is not structure in the

country and the law is none existent… so you get involved in it…you know you need to pay to play…. So you get involved…

PRIEST Facilitator of Deviancy: because everyone is trying to get themselves out…with our youth... education is not the only way… they see music, artists… they look for all types of ways… voodoo… sports… they see those with an education are not getting anywhere…

PSYCHOLOGIST Facilitator of Deviancy: the thing that is called corruption is called Just doing a little something… integrate the individual… everyone has to get by…. Sot ki bay… only the unwise relinquishes… the imbecile does not take advantage of the opportunity… reward on competency…. when the person cannot do the work, yet you hire him that's corruption…

SOCIAL WORKER Facilitator of Deviancy: social aspect… bandits are feared not respected… when the child see how much respect the gang members get, but others who are meek are disrespected… that encourage people to deviancy… the economic aspect… some engage in order to survive… the inequality in the country is the cause… you have a degree you can't get a job, those coming of age sees that and get discourage… you are paid for demonstration, because when I make it you'll get something…. Social level…church leaders manipulate members because of the low education level… the media… they play cartoons while promoting drug related things…kids see that … the message being projected is that life is easy…

RESEARCH NURSE Facilitator of Deviancy: the impunity… judicial tools are failing... he/she believes they are above the law…he/she can pull some string… the struggle of life has him/her do certain thing (corruption)

SOCIAL AND ECONOMIC ASSISTANCE Facilitator of Deviancy: you are jealous of someone and want to go it also… you get into a gang to get it… ambition… stealing because of greed… they give you money to do something nefarious…

SOLDIER Facilitator of Deviancy: the culture….it influence people… I have to have it even though I don't have the means… go straight into corruption…they speak about class… showing off… so criminal and drug activities to be able to spend…

TSA SECURITY Facilitator of Deviancy: social… he has the funding and so he influences the other with money….he/she corrupts the other… without prejudice…

USAID COMMUNICATION Facilitator of Deviancy: the economy… he/she wants to live a certain way… as secure life… since there is not opportunity… you take before you lose…

The complicated issue of trauma and insecurity in Haiti has caused the societal ruptures and violence has had long-lasting effects on the general population. The history of violence and turmoil in Haiti accentuates the fact that insecurity leads to an amalgamation of the social, political, and economic issues at hand. Therefore, the consequential ongoing suffering among the Haitian society has led to an escalation of caseloads of NGOs, to include an increase in asylum cases, becoming the traditional methods of healing while the ineptitude of not being unable to address the lasting impacts of the violence is played out. (Medical Anthropology Quarterly 25, no. 3: 357-376.)

While most of the corrupt experiences divulged by the participants leaned on the laissez-fair terminology to justify their complicity, the notion of the facilitator of deviance would tap into the mechanism that entices the individual to engage in the act itself. One participant made the claim that "you either are afraid for your life, scared to die, and you end up participating. In the process of ensuring that one can answer to the basic needs of one's family i.e., food, one is obligated to do take a position. Often, the expected position is that the individual embraces the deviant act being presented or face the repercussion. There is this involvement of complicity since the individual cannot do it alone. So, with the facilitator of deviancy one finds that each

person is looking for his/her own interest, the fear of being poor which is couple with the

precariousness or riskiness of having to depend on others entices the urgent need to take risk. A

few respondents even mentioned that one does not even have to be in the brink of being poor

because the rich does it as well. Economically speaking, the individual wants to live a certain

lifestyle, though a secure one and since there is not much opportunity, one must forcefully take

before he/she loses. Everyone is trying to get ahead. As the researcher, I can clearly remember

one of the former presidents make the statement "you have to swim to get out." One of the

participants also echo that same sentiment in the sense that everyone is trying to get himself or

herself out. The social deviance of greed i.e., wanting to become rich, the desire to shine in one's

society is the great influencer, even though he/she may not have the means to sustain a certain

lifestyle, it only makes the individual more economically vulnerable to continue to engage in this

cycle. Conversely, when the child sees much respect is being provided to the gang members,

while the meek ones are disrespected, they simply turn to violence because those who are

engaging in nefarious acts are respected. To say the least, it does not matter if it is out of fear or

respect, as long as the end justifies the means.

Summary

The interview questions yielded the following i.e., Gaining a better understanding on the

influence of the national culture within the broader scope of social norms; Identify the triggers

that compels as well as entice an individual and a group to engage in corruption with the notion

of a prima facie as a result of impunity; Address the action of those deviating from what is

immoral as to their impact of the collective good. The participants' answer to the interview

questions helped generate themes and sub-themes that are pertinent to the lived experiences, as

expressed bellow. It was critical to understand the "personal characteristics, needs, and motives

as the focal point of predicting and understanding the individual's actions" (Chiu, Kim, & Wan, 2008). In this context, everyone seems to be looking out from themselves. Whereas, contrary to collectivism, "the expression and fulfillment of the individual's needs take precedent over conformity to public norms" (Oyserman & Lee, 2007). With the collectivistic cultures approach, the expressed idea is that no one want to be the nail that stands out to get pounded down. Though, each participant defined their own consciousness within the broader scope of the system, the shared norms and values were the same as they created an expectation of success for the individual as well as the collective.

This chapter was set out to summarize each of the participants' profile, which included demographics as well as the finding of the study based on their responses. Interviews were conducted to captivate the lived experience of everyone that would lead their commonly shared perspectives. The similarity in experience revealed the conceptualization of the conflict that is brough about. What was revealed was the findings of how and what the participants perceived to be a conflict. Overall, the findings of this transcendental study produced the following insights about the culture of corruption in Haiti and what the key areas of focus should be. The findings provided answers to the twelve questions posed to the participants leading to satisfactory answers to the main goal of the research itself. The emerging themes were supported by the data collected and help with gaining a deeper understanding of the conflict resolution process. The participants did not appear to be reticent or measure their responses. Each of the participants had experience some level of conflict. Potential sources of conflict encountered were as follow: How Corruption is defined, the system in place, the institutions and their roles, the role of tradition, the cultural norms, social structure, social influence, nepotism, how change is brough about, complaint, the laissez faire in corruption and the facilitator of deviancy.

Chapter 5: Discussion, Conclusions, and Recommendations

Culture is a social phenomenon that touches every aspect of Haiti's society today; as such, it raises the question as to why culture seems to have great influence on the already established institutional systems as espoused through the process of an organizational structure.

The findings of this study answered the following research questions:

- How can conflict emanating from cultural artifacts be resolved?

- What are the sources of conflict that the everyday citizen would encounter and why?

- Why is the conflict being espoused and for what purpose?

- How are the conflict itself being handled with respect to the how the individual is conceptualized the encounter?

Because organizational culture is a vital aspect of a company's/organization's success, taking steps to understand it is a must. Taking steps to help assess how the culture within an organization is elevating or hindering progress is essential. Therefore, the study focused on the lived experience of the participants to hear their stories which would help provide clues about the existing organizational culture. Within the stories there are narratives indicative of a culture that is crisis-driven where blatant disregard for ethical values is taking place or hero-based where there are some people who are taking actions to diminish, if not eradicate corruption within the organization. The hope of the assessment is that it would help develop long-term success strategies to ameliorate their purpose-driven and sustainability of the organization. Culture is espoused in behaviors and whenever there is a proposed challenge to the status quo, resistant will take hold. On the same note, the way people, within the organization, interpret the core values will shed light to the organizational culture itself. Words like integrity, responsibility may be part of the core values of the organization but are somewhat ambiguous because they have different

meaning when applied within a particular organization. So, when looking at corruption in Haiti, there appears to be a consensus in the standards of behavior; which one would consider is consistent with the organization's core values. As such, knowing what matters to the people within the organization, fostering an environment of accountability at all echelon, facilitating a mechanism for adjustment based on anonymous feedback and the continuous of an organizational assessment of the culture are areas to help bring and keep the organization on the right track.

The commitment to a change in organizational culture does not mean that everyone must or will agree, but it is more so the commitment to the organization itself where accountability and wrongdoing will be called out. With clarity we find consensus in what is acceptable or not and everyone knows what is required to help facilitate positive change. The level of trust was mentioned earlier because no one individual is going to be pressured to ensure accountability if the current status quo is at play. If there is no protection or fair punishment being handed out, the individual will simply revert to protective his/her self-interests. It is obvious that a negative culture will have a negative impact on the organizational culture and once it is determined that cultural change is necessary, deciding how to influence the cultural change is the next step. In the case of Haiti, there is motivation to address this issue of corruption, which is the need for a culture change throughout the various organizations. This must be an all encompass or sweeping change. Since culture is contagious, more structure and procedure to ensure reliability in the cultural changes are needed because to allow a few people off the hook or maintain their bad habits will not show fairness.

Discussion of the Findings

You can engage in corruption, but do not let the people know… "Pluck the chicken, but don't let it scream." This level of tolerance is encountered at all levels. This is what gives people the confidence or the go ahead to engage in the deviant act without any remorse if the people who are being hurt by it does not know that this individual is the cause of their pain. Therefore, there is this issue of masking the true owner or the main person who is in charge because culpability or accountability cannot be attributed to a specific individual since they are masking the source of the deviancy.

The saying goes like this "stealing from the government is not stealing, this is our tax, and so it's not stealing." Once the individual is no longer occupying his/her government position he/she will keep the government car after leaving office as though it was his/her property. Some people are being paid what is called "zombie checks" i.e., ghost checks where the individual is not even employed with the government but receiving a monthly paycheck. The individual may be employed by the government, but the only time he/she shows up at the office is to sign for his/her check; yet there is not supervisor or manager requiring accountability at all.

There is an issue of underemployment, which ends up creating conformity to the social disparity. People will remain compliant to ensure that he/she does not get fired. They do not see it as a problem because the whole idea is to make money so they can move up in class. This very idea of underemployment entices workers to steal as they are handling funds that they could never obtain the legal way. Consequently, it is understood that everyone is doing it, so why go against the current. They are not to one to take on the burden of changing the way things are.

When an individual cannot get justice through the formal process, he/she will go the informal route. This could be in the form of the cultural mystic's "voodoo"; which most of the

population fear (albeit educated or not). This cultural mélange which makes it seems negative

only plunges the country into more poverty as the fear overwhelm rationality, leading to more

corruption. People will turn a blind eye stating that it is not of his/her concern or business, what

the eyes see, the mouth does not speak of, because if he/she does talk about what is taking place,

a voodoo spell with be cast on him/her.

There is the realization that when the person next to me is not secured, I, myself am not

secure; thus, I am going to do what is necessary to either remain in power, to maintain the status

quo. They see this conflict as an issue of the survival of the fittest and only those who are

merciless will get ahead and maintain the upper hand. Everyone looks at this issue as a win-lose

scenario and any compromise will imply weakness. It is either you engage in activities so you

can eat or be eaten by the system in place.

"Sot ki bay" means only the unwise relinquishes. Therefore, if one were to acquire/afford

the opportunity or happened to be able to take, not taking will make that individual stupid one.

The saying considers that only an imbecile does not take advantage of a presented opportunity.

This is one of the many saying used to justify the guilt of stealing. The way society looks at it is

that if "I" do not do it, the next individual will; then it might as well be me or I am only going to

regret not having taken anything when the opportunity presented itself.

There is this selfish push that starts from the home where the individual needs to be the

winner and no one else. The parents usually place this pressure on the child that he/she needs to

make it at any cost, and this is very throughout school, sports, and work. The parent knows that

he/she have been making sacrifices to ensure that the child attends the best school he/she can

afford, mangle with the upper social class to facilitate a networking that would provide

advantage in the long run. Consequently, because opportunities are scarce, everyone is looking out for the self and in the process infringing on the opportunity of others.

The effect of corruption is an unescapable dilemma, which simply means if you do not benefit from it, then you are a victim of it. Either way, you still play a role. As such, the idea of saying it does not concern me therefore I am not saying anything is null because it affects you indirectly, if not directly. This would also feed into this idea of an implicit bias where the individual knows what is happening, he/she knows what is taking place under his/her nose but have chosen to keep silent. One must realize the cost benefit analysis is always in favor of the greater good. So, taking a stand is better than not doing anything at all.

One of the driving factors for this "free for all, or everyone is out for themselves is the societal pressure or rational that becoming rich is nothing, it is rather reverting to being poor that is the problem. With that in mind, everyone is ensuring that he or she, the family does what is necessary in order not return to poverty. Just like any other society, everyone is working on becoming successful and ensure there is a legacy that is passed on to the next generation; so, you will do whatever you can to ensure that you do not go back to being poor. This unforgiving society will ask the individual "why are you working if you can't' even by a beer", so to show them that you are doing better than when you started, you stick your hands where you are not supposed to as the community is waiting for you to come back to their level when you are no longer working. However, you must make sure that you do not go backward.

The religious factor is more of a hindrance than anything because lots of people are misinterpreting what is written and those who are leading take advantage of the illiterate to manipulate them to gain wealth and get them to conform and be obedient. They quote them with "the kingdom of god is for you, therefore accept your situation because your happiness is not of

this earth, but rather in heaven." they have become passive with a well-entrenched influence of religions in the society. The church tells them to turn the other cheek and they will be judged in the last days, this only makes them compliant or complicit, as they become facilitators of the corruptions.

The lack of economic opportunity plays a major role in encouraging corruption throughout the many institutions, which leads to some engaging in deviant acts to survive. With so many individuals who have earned their higher education degrees but cannot or have yet to find employment. The domino effect is that when those who ae coming of age are seeing that the idea of completing ones' education does not guarantee upward mobility through ones' own accomplishment, they get discourage and start to follow the path of least resistance.

The current trend that is observed is that the elite, although they are living a tranquil life, they are creating problem for proletariat. They themselves complain about the problems so the less fortunate could see that they are also in misery i.e., "we are in the same boat." The former president Renee Preval, when he was told by a journalist that the price of the sack of rice is sky high, he replied that "that is the same price his wife pays for it also." This is done so you do not complaint against them since they are trying to imply that we are experiencing the same hostility. However, they forget that it is relative when one has the means while the other does not have to means to sustain.

Those with money can influence others by funding them. As such, we see that those with influence can corrupts others. This is where the idea that "power tends to corrupt, and absolute power corrupts absolutely." John Dlberg-Acton. To ensure dominance or monopoly of the market, those who have the funds engage in all types of investments to secure their position.

Some are hedging their bet, in a way, by ensuring that the status-quo is not disrupted through proxy actors, internal as well as external.

NGOs are always saying it is a political problem. However, we have been in this cycle for more than twenty years. Governments after governments, but no concrete change. Nevertheless, human intervention will break the cycle. However, the influence of the proxies must be considered as much of the exerted policies (domestically and internationally) are tailored for the Haitian society since it is trying to catch up. Yet, in the process, one must recognize that the agenda of the NGOs are an extension of their parent country. Therefore, whatever is promised to an individual or an institution will be ubiquitously applied throughout the established system thereby reinforcing the system that is viewed/considered as an oppressive one.

The Haitian tradition is not considered to be corrupt; it is rather and epoch or a fad which could be "a tradition of corruption" as some would put it. The idea that the incoming individual who had been observing from the outside seeing those who formerly occupied the same position was buying many things while working at custom. As such, when that new individual assumes the position, he/she will get involved in the activities and the same actions are repeated. Society expects that when the individual gets into a post, money must be made and within the post, those who are already working there will shun that person if he/she tries to break away from the understood/unspoken norm.

There is a game of chest being played in the sense that, it is the same group of people who have been moving to a different ministry. This can happen, mainly because he/she knows the system and will apply the same vices that were being used in one institution to another. Knowing the system is critical because some people may go to an office five to six times and

cannot get service; while someone could sit at home and get the service without any effort. This transaction only leads to more corrupt acts since that individual would have paid more money for the service when it is supposed to be the same for everyone. In a way, the system itself compels people to engage in corruption or in keeping the racketeering of corruption going since the regular route is not encouraged. Power never really changes hands.

When a complaint if brought forth, there is never truly an investigation, let alone some form of favorable resolution. The most famous saying within the Haitian judicial system is that "the investigation continues," meaning it is ongoing and nothing is expected from there. So, at times where there are complaints, there is no action, or nothing is accomplished. Add to this uncertainty is the issue of insecurity (physical and economical), no one wants to become vulnerable. Those who are victims accept what wrong has been done to them because there is not an institution they could turn to for support, let alone protection.

Having highlighted many of the common issues from the findings, one major observation was that many of the individuals' focus were based on the individual's background as it relates to his/her profession. This implied that although on the surface their answers may have been biased toward their field of work, the lived experiences were similar in their own forms. So, you had the distributer, his focus was on pricing; the marketer was focusing on room for growth; the retiree's main concern was the vulnerability of busyness owners; the lawyer's focus was on impunity, the teacher was focusing on the lack of resources for teachers and the health worker wad focusing on archaic methods that the older individuals maintain and not open for negotiation. To that end, when these aspects are truly analyzed, the realization was that they went beyond providing answers or analogous responses to their line of work, but their lived experiences, which happens to play out in different settings throughout the Haitian society.

Introduction to the Proposed Theory

The "why" relating to the importance of addressing this issue of cultural influence is to help examine how the ongoing turmoil has been impeding peace and stability in Haiti. In addition, the influence of culture has shaped the narrative of resistance to change through the recognition of some behaviors that are viewed as deviant. However, because "they serve other positive functions that are difficult to give up or replace," (Schein, 2010, p. 301) it has been difficult to encourage necessary changes. The understanding of this phenomenon is extremely significant because exposing the system allows effective measures to take place in order to influence the desired outcome. The fundamental importance of obtaining a clearer understanding of the impact of culture within Haiti's political sphere helps highlight the fact that culture is a defense mechanism that ensure the integrity of the established norms. However, it also provides a way to assess the functionality of the organization by addressing the strengths as well as weaknesses of its culture to "help reinforce or modify cultural assumptions that become necessary for not only survival but also effective functioning" (Schein, 2010, p. 277).

Those Who are Concerned

For decades now, Haiti has faced many issues dealing with political instability, violence, social and economic strife, to include cultural disdain from its international neighbors. "The poorest nation in the Western hemisphere" (Bell, 2001) is how Haiti is always described. Nevertheless, the notion of Western influence of imperialism, which has created a culture of dependency, has made Haiti's suffering a manmade issue compounded by a complex system of progress or resistant to cultural influences. The pervasiveness of this problem has been addressed through the lenses of orientalist theorist where images, emphasis, the exaggeration as well as distorted differences of one culture is compared to that of the Europeans, which is often viewed

as either exotic, regressive, uncivilized, and even at times dangerous. However, when comparing Haiti to its neighbor, the Dominican Republic, occupying the eastern third of the Island, it is noticeable to see, from a simple satellite images, the vast difference between the terrain features, let alone the deeper cultural difference that validates each country's identity.

Nevertheless, the fallacy that has been promulgated is a comparison of apple and oranges. Starting with their cultural make-up, their historical naissance as a nation-state, to language and so on and so forth. Thus, making the contrast only serves as a red herring diverting from the true nature of the two countries' disparity. It is therefore important to highlight the efficiency of the overall system through the lenses of the cultural influences as well as the structure of the organization to assess the various institutions that make up the overall system. The country, as an organization, is "a symbolic entity with many institutions functioning according to implicit models in the minds of their members, with their model being culturally defined" (Hofstede, 2001, p. 375). This is an inheritance or what was left behind from the colonialist after gaining independence. The reviewed literature and background appeared to be consistent with the definition of culture where it is a "patterned ways of thinking, feeling and reacting; where, at its core, consists traditional of selected ideas from their attached values" (Hofstede, 2001, p. 9). Thus, with this frame of reference, symbols such as pictures, objects, words, and gestures that carry complex meaning that are only recognizable by those who share the culture assist in understanding the shaping of this collective phenomenon. Consequently, what we see is that national cultures tend to be constant, over time, as a result of the reinforced cultural patterns by the established institutions that are themselves products of the dominant cultural value, in this case the postcolonial influence.

With that in mind, there are a few theories that has been used to explain the problem. Beginning with Structural Violence Theory, which addresses the emergence of the notion of violence that is attributed to the struggles of the different movements. With national culture being implemented through organizational culture, enabled through the structural system, structural violence has proven to be an unnatural occurrence, but manufactured. This form of limitation to the individual's potential, vis a vis, political and economic structures is facilitated through this so-called cultural phenomenon i.e., the consequences are unsatisfactory access to resources, deprivation of a political opinion/authority, education, health, and justice. The acceptance of a cultural violence assists in a permanent process within the complexity of the organizational structure and since the violence is rooted in the structures of the organization; it only reinforces the strengthening of the social impact via the culture" (Massias, 2011, p. 63). The influence of culture on the idea of violence is not an accident, but a consequence of direct as well as indirect cultural inferences on the organizational structure reflecting an unequal sharing of power. One could counter that culture is not to blame here; however, given the historical prima fascia; which is usually based on economically driven policies, there appears to be processes and forces that conspire to constrain certain individuals or groups.

Coser's (1957) theory of social change suggests that conflict is vital for social evolution since it "prevents the ossification of the social system by employing pressure for innovation and creativity." The same correlation could be made here when dealing with culture. Conflict between social groups because of irreconcilable values and interests occasionally plays out in the form of clashing over power, wealth, goods, land and social status. This is facilitated by the established social norms, habits, rules, and institutions through the practices of culture; thereby hindering healthier and more efficient means of achieving a society's desired goals. Karl Marx

would suggest that conflict is necessary for social change to occur (p. 200). With culture, there are generally actors or groups who compete against any altering that might lead to change, since it would adversely affect their position, status, or the welfares that they enjoy. As a result, those in the position of power would be threatened and therefore their natural inclination is to suppress any possible cultural change that can influence the social norms or institutions. This theory is beneficial for explaining how cultural changes, on a large scale, must be based the ideas of relative deprivation theory. It suggests that dissatisfaction leads to conflict, which causes cultural and institutional changes.

Attribution theory, on the other hand, proposes a model of the process of assigning causal (Kelley, 1967), a grouping of different functions (Weiner, 1980a) and how they are related to the various personality. Therefore, the interdependency of the greater system highlights the influence of the overlapping organizations as they espouse their role in the process of engaging with one another. In the traditional sense, the perspective of the attribution theory explains the behavior in two forms. The first one is the situational causes (or external) and causes dispositional (or internal) (Jones & Davis, 1966; Shaver, 1975). The actor tends to assign the causation for their actions to some external factor; while those who are observing the actor's action will assign the cause of that same action to internal factors. In this case, as with the established cultural norms and mores, although the focus is on the individual behaviors, they are not seen as derivative of the organizational culture; but the surrounding factors facilitated by the instituted organizational structure of the nation's culture (Gosling, 2007). We also have relative deprivation theory, which is based on the idea of inadequate representation, of which the individual feels a false sense of inequality. This notion of deprivation or feeling of inequality is relative because it depends on the group that the individuals have the sense of belonging; or what to belong, as depicted by

Raymond Boudon (1977). Accordingly, contention within the structures of interaction is culturally accepted since there is cause for a justifiable frustration when compared to their peers.

Accordingly, the unintended consequences of Haiti's national culture within the broader scope of the organizational structure i.e., the system, has shown how the intentions of an individual can become group consequences. With that in mind, understanding the cultural nuances or influences from the inside and through the definitions of their members helps in deciphering the socioeconomic impacts of the Haitian culture on its society. So, when one looks at the sphere of influence, we have to look at it from the viewpoint of the dependent versus the independent variable to better address the issues.

Figure 7

The Variables

THE VARIABLES	
The dependent variable	▪ **The national culture that as an ever-present factor feeding the organizational culture is viewed as the independent variable.**
The independent variable	▪ **The dependent variable is the organizational structure, which is influenced or alimented by the organizational culture, legitimized by the national culture.**

Current as well as past literature have shown that although there has been extensive focus on culture in various forms, it has fallen short of being assessed as part of the organizational culture and structure enabling the ongoing socioeconomic turmoil in Haiti for years. The narrative has been one that looks at the issues through the lenses of the external problem solvers/strategies, which has not shown any success. However, the greater institutional problems of the Haitian society have been alimented by its culture, causing major setbacks. The proposed

theory will help reinforce the theories to better understand that conflict is a result of an individual or group feeling left out or vulnerable. The cause or inclination for people to become engage in active movements that would contest the status quo is by being left out. In transforming the cultural influences, it will facilitate the fostering of changes to the social institutions (Bush and Folger, 2005), to help create new opportunities for a greater cultural change, vis a vis the organizational structure.

Proposed Theory

A culture of corruption: A case study of the national culture affecting the socioeconomic outcome of Haiti. It is therefore hypothesized that because of the effect of what the researcher would call **Postcolonial Semiotic Theory**, which is a suggested sub-theory to the already established Post-colonial and Semiotic theories, corruption is rooted in the established systems. It is understood that Postcolonial theory is primarily concerned with the impact of European colonial ruling through conquest and cultural influence and one could go further to say that colonialism in itself never ended, it has only transformed (Young, 2001) When we take a look at colonialism, we see an expression of imperialism through social, economic, political and to a broader extent, the cultural exchanges of a hierarchy of class where one is in charge and one who is under controlled. So, through coercive means, there was this process of assimilating the conquered by creating this "subaltern elite" and the French did this in Haiti by separating the social classes through language. The term "Semiotic" refers to a system of signs that would define what something is. Within this frame of mind, cultural semiotics does not only provide the means through which groups define themselves, but also tools that a colonizing power use while attempting to control and assimilate another group. Consequently, this is where we find ourselves with this new hypothesis that we call the *Postcolonial Semiotic Theory.* Post-

colonialism denotes the direct effects, as well as the aftermath of the colonization, which took place. This is done through a transcending form where exploitation, the normalization, repression and dependency of certain groups are in play. One cannot ignore or dismiss the fact that long periods of forced dependency affected the social as well as cultural substance of a particular society. With the exploitation of this *Postcolonial Semiotic Theory*, the Semiotic will highlight the interpretation of text and by extension, culture. The connection between the signs and the nonverbal ones are made to help explicate the underlining meanings. The concept of structural violence refers to the idea that the social structure perpetuates inequity as it disproportionally impacts a certain group. Johan Galtung would define structural violence as the root cause of the differences between people's potential reality and their actual circumstances. This is to say that, while living in the same society, the life expectancy of those in charge is longer than for those who are disenfranchised. When looking at Structural Violence we can see the historical roots of the current conditions or this so modern inequity. Therefore, we see that marginalization in post-colonial countries time and again connects closely with their colonial histories; this is also true when we consider the inequality in the U.S. with respect to its complex history slavery amongst other policies.

Focus has been placed on the many reasons as to why Haiti is considered "Third World" and what has led to it becoming that way. Though not by its lonesome in this category, the effects of colonization on the colonized countries as well as the economy and revolutions, it only provides clarification on the basic economics of Haiti, which could lead to understanding why Haiti is poor. Military force, as a strongman approach, has been used in attempts to ameliorate political instability throughout Haiti's history. Paramilitary forces in authoritarian regimes, such as the Duvalier dictatorship and his state paramilitary Tonton Macoutes, the reliance on

paramilitary forces by presidents as well as their opposition even after the paramilitary forces were disbanded, only provides a useful understanding of the violence in Haiti's recent history (Civil Wars 7, no. 4: 330-356).

The relationship between organizational structures and the semiosis (signs) in Haiti that are left lingering behind by the postcolonial French influence are the cause and effect of the national culture affecting the socioeconomic outcome of the country. As such, I would argue or hypothesize that if there is a postcolonial semiotic effect in Haiti, then it is the source of the socioeconomic problem that Haiti has known from time immemorial. Semiosis refers to the relationship linking signs or objects and the meaning i.e., the overtone that it espouses. As described by one of its founders, Ferdinand de Saussure, it looks at "the life of signs within society." This is going beyond purely rhetoric, as it looks at the expression of content relationships when looking at the signs amongst us.

I will begin by describing in detail the observed patterns of communication that was observed while conducting my field research in Haiti. From an anthropological point of view, the atmospherics were all over society to be observed. This issue stemmed from the different classes that immerged during the French colonization. So, there were the white planters who were the wealthy ones since they owned slaves and plantations. Those who followed were the free people of color (mulattos) as a social class emanating from white man who slept with slave women. They were not subject to being slaves since they father would prevent that, being from a higher social class and they themselves could even own slaves as well as plantation. The third groups were the "petit blanc" or the little whites who were mere shop keepers and teachers. Lastly, there were the slaves who were brought in from Africa to work the plantations. Those slaves were working under extreme conditions and this separation in social structure could be described as

one of the major influencers of the current social structures in Haiti to date. This separation in skin color created a clash where the slaves were experiencing harsh conditions, the little whites were more resentful of the mulattos who appeared to have more freedom than them. While those who were freed were being subjugated to legal discrimination. Lastly, there were the whites at the top who felt that French trade regulation requires improvements.

Beginning with the home where the same colonial style of plantation housing where the slaves had a shack in the yard to live; we are seeing those who can pay for a live-in servant build a room for them to live as well. There are yard workers who handle cleaning/clearing the compound of any debris, washing the cars, fetching water and any other errands that needs to be taken care of. This is where the difference type of slave laborer come into play i.e., house salves, field slaves, sex slaves and so on and so forth. If this is not convincing enough, we have the so-called "restaveks"; which is a topic that has been written about extensively to show the abuse of domestic child workers who are abused as domestic workers at all levels in society. When one looks at the church, there are the passages that are being propagated to ensure acquiesce amongst those who are being led by the educated ones. Some of the songs and scriptures being recited are "that's how the Lord wants it", "happiness for me is not on this earth, it is in heaven; so, I'll accept my fate", "those who are governing the population derived their power from God", and "as a good practicing Christian, one must turn the other cheek." Now, when we look at the institutions, we see the abuse of power from those in charge, from the initial interviewing process to acquire the job, to keeping ones' position or getting a raise. There are those who are encouraged to tell on others (just as the slave masters promoted to unsure dominance), so they can be viewed as the loyal ones, the good workers. This aspect of the observation would go beyond the simple telling on one another. This is where the push for selfishness comes into play.

Everyone is condition to look out for themselves, at any means and at the detriment of his/her

fellow brothering. This is of most important because, with this mindset corruption in all its forms

can then bourgeon. They collude, they mask the abuse, the promote self-enrichment at any cost.

This would lead to the last observed semiotic feature which is the submission. Once the

individual is in a position of authority or in a more fortunate place where he/she is clearly of a

higher social class the another i.e., the African slaves from Africa versus those who were born on

the Island, the "petit blanc" versus the land-owning whites, the proletariat versus the aristocrats.

Once an individual is dealing with another who is perceived to be of a higher class, he/she will

call that person "Boss" or Mr./Mrs. At the home, the maid who is old enough to be the bosses

child's mother will refer to the child Ma'am or Mister.

      With Marx making the argument that the bourgeoisie is merciless in its exploitation of

the proletariat, one could see the result in its raw forms throughout the Haitian society playing

out vis-à-vis domestic servitude, labor exploitation, sexual exploitation, forced criminality and

even child soldiers. The social interaction is based on an asymmetry relationship between the

workers and the employers; thus, maintaining the structure of the structural violence to facilitate

the power. The domestic servitude or one could describe as forced labor is a modern form of

slavery, from the factory workers to the maids, security guards, the street vendors, and so on and

so forth. This is where the dependency theory bleeds over into the neo-Marxist theories of issues

that emanate from post-colonialism. Of course, one could always make the argument that

"postcolonial status cannot solely be to blame for the explanation of global inequality because

there are countries that have never been directly colonized but are still being considered a part of

the periphery (Randall 2004, p. 42). Nevertheless, the idea of only looking at dependency theory

through the perspective of the so-called core versus the periphery without considering the

diplomatic exchanges as well as internal influences that the core has over the individual

countries, debunks the counter argument of not all the periphery countries have been colonized.

In addressing the Postcolonial Culture theory, one must highlight the fact that "it may be easy to

break away from the colonists politically and economically, but much too difficult to uproot the

tangible or intangible control of culture itself (Young, 2003, p.2). Edward Said, in his

Orientalism and Cultural Imperialism, would accentuate on this very same idea of power and

discourse theory where a cultural dominance is exerted over another. The nature of Structural

Violence is that it is a social structure that is subtle, and at times invisible, with no one individual

to be blamed. Sometimes the individual committing the violent act is not where the root cause

begins. One has to look at the factors that led to the act, which are far more complex to the naked

eyes. The Structural Violence is embedded in what could be described as "ubiquitous social

structures, normalized by stable institutions and regular experience" (Farmer, 2004) and because

they are not as visible, they seem ordinary. One can look at the misunderstood Structural

Violence being misinterpreted as the Haitian culture. With the culture, one tends to make sense

of the way of life and dismiss the tendency of the less powerful as irrational. However, it is well

understood that "Culture" does not explain suffering; it may at worst furnish an alibi. (*Farmer*,

2005) The reason for this is because it has a tendency to be used to justify what is viewed as an

abuse of power. As Gandhi said, "It matters little to me whether you shoot a man or starve him to

death by inches." Structural Violence in simply unjust and those who happens to benefit from it

will usually dismiss or ignore the harm they are causing. Social institutions are facilitators of

Structural violence; though they may be in existence to provide that safety net needed for society

to function, but one cannot negate the fact that there are inequalities.

The reason the social structure of Haiti is influenced by the postcolonial semiotic theory is because of the how. Accordingly, "how is this happening?" it is through the subliminal or subtle semiotic triggers; which have been left behind by the postcolonial influence and therefore shaping the "why this is happening?" Although there are existing theories on postcolonialism and semiotic, the two have not been explored together, which would allow the theories together to be built upon. It is well established that the postcolonial theory holds the idea that postcolonial identity focuses on the cultural interactions through gender based and the degrees of social power assigned by the colonial society. Therefore, I would hypothesize the many predictable patterns and the current evidence of reoccurring issues of corruptions for many years proven the effect of such theory as it applies. An enlighten on the US military intervention and occupation in Haiti explores the cultural dimensions produced by the occupation and how they contributed to the mounting discourse of US imperialism as perceived by the Haitian people. Focuses is particularly placed on how this occupation was viewed in a greater context of US paternalism, with the United States viewing Haiti as an integral aspect of the state. This historical legacy has guided the relations between the U.S. and Haiti until today. (the Culture of U.S. Imperialism, 1915-1940). With this historical perspective being archaic, we now look at the internal perspective of what the citizen themselves are espousing, with their ideal and values having been shaped by their forefathers, though with acquiesce and resistance at times.

Insights Into Corruption in Haiti

Figure 8

Thematic Insight

Anyone Can Steal	▪ Anyone can steal given the opportunity; some do not do it because they are upstanding citizens. However, the person in the senate is human, so ethics does not negate his/her humanly inclination, innate or nurture like behaviors to self-fulfillment.
Driven by Politics	▪ With respect to the environment of corruption in Haiti, it is many driven by politics as they set the tone for all the institutions. As such, if there is good politic, then everything else will fall into place.
Lack of Community Organization	▪ There is a need to organize vis-à-vis community organization since the political parties are not helping in setting the agendas that are required to ensure the wellbeing and well governance of what needs to be passed down from generation to generation. This could be done through the re-establishment of civic instructions in the schools, because the alternative is that the streets are educating the citizens.
Citizen Engagement	▪ People are okay with corruption because if an individual does not engage, he/she is viewed as a suck up or what we call an uncle tom. The attitude is as though society is telling the individual to engage in stealing once he/she has made it.
Collective Consciousness	▪ There needs to be a collective consciousness and move away from this notion of self or individualism. The country's citizens are condition to not love their country, which is why the majority of the population are living on standby waiting for a chance to flee the country. There is no focus on technology for innovation; they are taught philosophy where everyone will reason as a thinker but will not do certain jobs because they are above that.
Population Is an Enabler	▪ The general population participates in the corruption and are considered enablers of corruption because they keep paying, but not asking for accountability. Resources are being depleted, citizens are paying three times the price for services because they must go through the back door, Infrastructure project or government contracts are being over charged for kickbacks with no accountability.
Education Of the Population	▪ Education of the people needs to be prioritized to help them understand the effect of their culture on corruption. Education is at the heart getting a community to organize towards a common cause and goal. The general idea is that when you are doing right, it will influence those near you to follow along.

Implication of the Findings

- You can engage in corruption, but do not let the people know… "pluck the chicken, but don't let it scream." This level of tolerance is encountered at all levels. This is what give people to confidence or the go ahead to engage in the deviant act without any remorse if the people who are being hurt by it does not know that this individual is the cause of their pain. Therefore, there is this issue of masking the true owner or the main person who is in charge because culpability or accountability cannot be attributed to a specific individual since they are masking the source of the deviancy.

- The saying goes like this "stealing from the government is not stealing, this is our tax, so it's not stealing." Once the individual is no longer occupying his/her government position he/she will keep the government car after leaving office as though it was his/her property. Some people are getting paid what is called "zombie checks" i.e., ghost checks where the individual is not even employed with the government but receiving a monthly paycheck. The individual may be employed by the government, but the only time he/she shows up at the office is to sign for his/her check; yet there is not supervisor or manager requiring accountability at all.

- There is an issue of underemployment which ends up creating conformity to the social disparity. People will remain compliant to ensure that he/she does not get fired. They do not see it as a problem because the whole idea is to make money so they can move up in class. This very idea of underemployment entices workers to steal as they are handling funds that they could never obtain the legal way. Consequently, it is understood that everyone is doing it, so why go against the current. They are not to one to take on the burden of changing the way things are.

- When the individual cannot get justice through the formal process, he/she will go the informal route. This could be in the form of the cultural mystic's "voodoo"; which most of the population fear (albeit educated or not). This cultural mélange which makes it seems negative only plunges the country into more poverty as the fear overwhelm rationality, leading to more corruption. People will turn a blind eye stating that it is not of his/her concern or business, what the eyes see, the mouth does not speak of, because if he/she does talk about what is taking place, a voodoo spell with be cast on him/her.

- There is this realization that when the person next to me is not secured, I, myself am not secure; thus, I am going to do what's necessary to either remain in power, to maintain the status quo. They see this conflict as an issue of the survival of the fittest and only those who are merciless will get ahead and maintain the upper hand. Everyone looks at this issue as a win-lose scenario and any compromise will imply weakness. It is either you engage in activities so you can eat or be eaten by the system in place.

- "Sot ki bay". This means only the unwise relinquishes. So, if one were to acquire/afford the opportunity or happened to be able to take, not taking will make that individual stupid one. The saying considers that only an imbecile does not take advantage of a presented opportunity. This is one of the many saying used to justify the guilt of stealing. The way society looks at it is that if "I" do not do it, the next individual will; then it might as well be me or I'm only going to regret not having taken anything when the opportunity presented itself.

- There is a selfish push that starts from the home where the individual needs to be the winner and no one else. The parents usually place this pressure on the child that he/she needs to make it at any cost, and this is very throughout school, sports, and work. The parent knows that he/she have been making sacrifices to ensure that the child attends the best school he/she can afford, mangle with the upper social class to facilitate a networking that would provide leverage in the long run. Consequently, because opportunities are scarce, everyone it is looking out for the self and in the process infringing on the opportunity of others.

- The effect of corruption is an unescapable dilemma, which simply means if you do not benefit from it, then you are a victim of it. Either way, you still play a role. This would also feed into this idea of an implicit bias where the individual knows what is happening, he/she knows what is taking place under his/her nose but have chosen to keep silent. One must realize the cost benefit analysis is always in favor of the greater good. So, taking a stand is better than not doing anything at all.

- One of the driving factors for this "free for all, or everyone for themselves" is the societal pressure or rational that becoming rich is nothing, it is rather reverting to being poor that is the problem. With that in mind, everyone is ensuring that he or she, the family does what is necessary in order not return to poverty. Just like any other society, everyone is working on becoming successful and ensure there is a legacy that is passed on to the next generation; so, you will do whatever you can to ensure that you do not go back to being poor. This unforgiving society will ask the individual "why are you working if you can't' even by a beer", so to show them that you are doing better than when you started, you stick your hands where you are not supposed

to as the community is waiting for you to come back to their level when you are no longer working. However, you must make sure that you don't go backward.

- The religious factor is more of a hinderance than anything because lots of people are misinterpreting what is written and those who are leading take advantage of the illiterate to manipulate them to gain wealth and get them to conform and be obedient. They quote them with "the kingdom of god is for you, therefore accept your situation because your happiness is not of this earth, but rather in heaven." they have become passive with a well-entrenched influence of religions in the society. The church tells them to turn the other cheek and they will be judge in the last days, this only makes them it's complicit as they become facilitators of the corruptions.

- The lack of economic opportunity plays a major role in encouraging corruption throughout the many institutions, which leads to some engaging in deviant acts to survive. With so many individuals who have earned their higher education degrees but cannot or have yet to find employment. The domino effect is that when those who ae coming of age are seeing that the idea of completing ones' education does not guarantee upward mobility through ones' own accomplishment, they get discourage and start to follow the path of least resistance.

- The current trend that is observed is that the elite, although they are living a tranquil life, they are creating problem for proletariat. They themselves complain about the problems so the less fortunate could see that they are also in misery i.e., "we are in the same boat." The former president Renee Preval, when he was told by a journalist that the price of the sack of rice is sky high, he replied that that is the same price his wife pays for it also. This is done so you do not complaint against them since they are

trying to imply that we are experiencing the same hostility. However, they forget that it is all relative when one has the means and the other who does not have to means to sustain.

- Those with money can influence others by funding them. As such, we see that those with influence can corrupts others. This is where the idea that "power tends to corrupt, and absolute power corrupts absolutely." John Dlberg-Acton. To ensure dominance or monopoly of the market, those who have the funds engage in all types of investments to secure their position. Some are hedging their bet, in a way, by ensuring that the status-quo is not disrupted through proxy actors; internal as well as external.

- The NGOs are always saying it is a political problem. However, we have been in this cycle for more than twenty years. Governments after governments, but no concrete change. Nevertheless, human intervention will break the cycle. Though, the influence of the proxies must be considered as much of the exerted policies (domestically and internationally) are tailored for the Haitian society since it is trying to catch up. Yet, in the process, recognizing that the agenda of the NGOs are an extension of their parent country. So, whatever is promised to an individual or an institution will be ubiquitously applied throughout the established system thereby reinforcing the system that is viewed/considered as an oppressive one.

- The Haitian tradition in itself is not considered to be corrupt; it is rather and epoch or a fad which could be considered to be "a tradition of corruption." The idea that the incoming individual who had been observing from the outside seeing those who formerly occupied the same position was buying many things while working at

custom. As such, when that new individual assumes the position, he/she will get involved in the activities and the same actions are repeated. Society expects that when the individual gets into a post, money must be made and within the post, those who are already working there will shun that person if he/she tries to break away from the understood/unspoken norm.

- There is a game of chest being played in the sense that, it is the same group of people who have been moving to a different ministry. This can happen, mainly because he/she knows the system and will apply the same vices that were being used in one institution to another. Knowing the system is critical because some people may get to an office five to six times and can't get service; while someone could sit at home and get the service without any effort. This transaction only leads to more corrupt acts since that individual would have paid more money for the service when it is supposed to be the same for everyone. In a way, the system itself compels people to engage in corruption or in keeping the racketeering of corruption going since the regular route is not encouraged. Power never really changes hands.

- When a complaint if brought forth, there is never truly an investigation, let alone some form of favorable resolution. The most famous saying within the Haitian judicial system is that "the investigation continues," meaning it is ongoing and nothing is expected from there. So, at times where there are complaints, there is no action, or nothing is accomplished. Add to this uncertainty the issue of insecurity (physical and economical), no one wants to become vulnerable. Those who are victims accept what wrong has been done to them because there is not an institution they could turn to for support., let alone protection.

- Having highlighted many of the common issues from the findings, one major observation was that many of the individuals' focus were based on the individual's background as it relates to his/her profession. This implied that although on the surface their answers may have been biased toward their field of work, the lived experiences were similar in their own forms. So, although you had the distributer, his focus was on pricing; the marketer was focusing on room for growth; the retiree's main concern was the vulnerability of busyness owners; the lawyer's focus was on impunity, the teacher was focusing on the lack of resources for teachers and the health worker wad focusing on archaic methods that the older individuals maintain and not open for negotiation. When this aspect is truly analyzed, the realization was that it went beyond providing answers or analogous responses to their line of work, but their lived experiences which happens to play out in different settings throughout the Haitian society.

Limitations

The encountered limitations included the reformatting of the question sets into the native language to facilitate a better understanding for the interviewees. It was noticeable that depending on the individual's background and worked experience, as it relates to their environment, many of the conceptual understanding of certain text had to be elaborated up on in order the ensure there was minimal delineation of the original question or intention. Additionally, there was some constraint to generalize from the research findings because each lived experience was unique in their own ways. As such, the potential impact of everyone's lived experience was analyzed in their thematic form to allow a clustering of important subjects that are viewed as influencers, triggers and facilitators of the culture of corruption.

The experienced shared by the participants highlighted areas such as the institutions, the system put in place by the institutions, the complicity of the citizens, the economic impact or cost of the corruption and the insecurity, which bleeds over to the political spheres. These are all variables that plays into the continuum of this culture of corruption in Haiti. As such, this finding was able to come up and provided a framework for identified future research that would focus on those aforementioned areas of stimulus.

Recommendations for Future Research

The use of the transcendental methodology allowed for a valuable insight from the viewpoint of the interviewees who witness the corruption firsthand. Their sentiments as well as conceptual ideas/rational provided critical knowledge as to how the everyday citizen experience corruption and how it affects them usually in the negative sense since the cost benefit analysis rational for corruption is that it is at the detriment of the society. The findings of this study were able to answer the questions posed and satisfied the goals of the research, which was to discovery the root cause of cultural influence in the greater scope of corruption in a society. As such, the recommendations are based on the compiled narratives provided by the participants who took part in the study. Areas such as the role of religion and its broad influence within the Haitian society. The precarious life cause by the lack of electricity, which would address the lack of tourism, the inability to acquire disseminated information or the purposeful control of information leading to an uninformed or uneducated population. The lack of focus on immediate job creation that does not require millions of investment, yet would employ thousands (especially within the area of agriculture) in order to diminish the rate of unemployment. The research goal on gaining a deeper understanding on how the culture of corruption is perceived was met. Through the research question posed, it yielded information that allowed for a better

understanding of the conflict experienced by the individual, the meaning that is attached to it and the thematic sources of corruption that is encountered throughout the Haitian society. Overall, the data appeared to facilitate numerous strategies that can be address for managing this culture of corruption in society. The result of this study has relative implications for researchers, the Haitian people, the various institutions in their entirety, and those who would be engaging in engaging in and implementing corrective measures.

The West African name for the oral storyteller is called "Griot" who is a repository of oral tradition. It is noticeable to also note that Griot is one of Haiti's main dish (i.e. fried pork). This is brought to highlight that fact that culture is holistic and that beliefs, norms, values as well as spirituality, none can be separate from the human social life. With that in mind, some of the cultural barriers to changing the organizational culture facilitating corruption in Haiti are language, prejudices, artifacts, beliefs, and ethnocentrism i.e. the "us versus them mentality" or the haves and the have nots. The French language that is being used to not only exclude but also marginalize those who do not speak it is most crucial as a communication barrier. The prejudice or stereotyping of people from lower classes generate this negative image or preconceived notion about a particular individual as well as a community for that matter. This does not only cause judgmental attitudes towards a particular group, but also entice prejudice amongst different social classes as they resist the negative label. The last figure here depicts some of the barriers that are causing resistance to change.

Figure 9

Barriers to Change
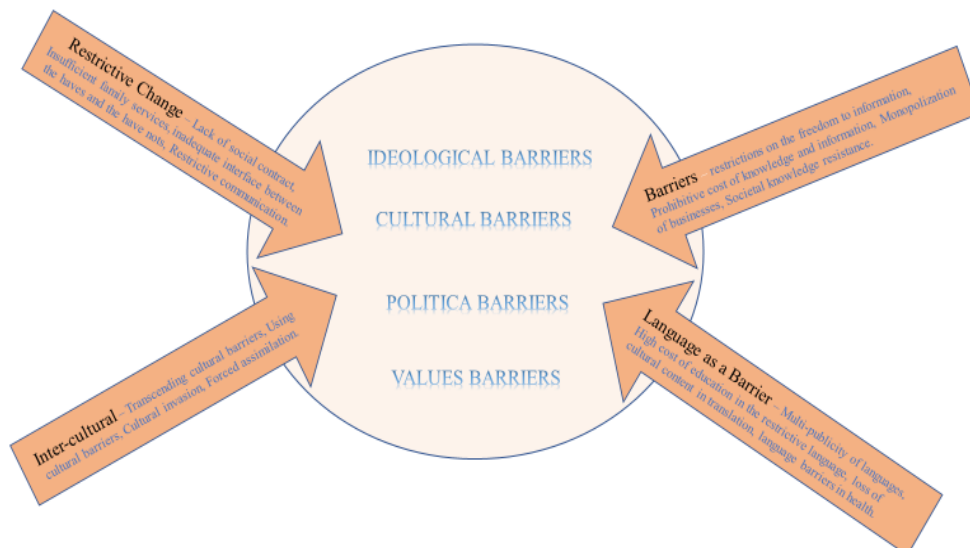
Contributions to the Field of Conflict Analysis and Resolution

The study was able to highlight the significance of conflict resolution tools/analysis in the broader scope of a culture of corruption. With the incorporation of conflict resolution skills such as methodologies, theories, and data collection analysis, the potentiality for reducing this culture of corruption throughout the Haitian society and enhance accountability to ensure an equitable society for all, and not just the fortunate or those with money. The live experience interviews facilitated by posing open ended questions, allowed for the benefit of being able to captivate the tonality, connotation, recalcitrant mannerism as well as potential excitement to dismiss misinterpretation of what was being expressed. We know that corruption is present at all public institutions; it is therefore their weak link. They need to play their respective role to help in combating corruption. Since the many actors believe that they are there to simply make money, this rooted cause for deviant acts only facilitates the emergence of corruption. The consensus is

the corruption is a chain; knowing where and how it starts and why will help in understanding on how to tackle the corruption.

Challenges in managing culture change is the resistance to change itself and even after changes are made, some may revert to what they are used to instead of embracing the new. In the case of Haiti, people have become so accustom to the way things are, that they will resist anything new, even if it is beneficial to them. So, prior to implementing new cultural structures, assessment related to the cost-benefit analysis of the organization must be performed. What appears to be a struggle, is a conflict of interest where the goal of the organization does not align with its culture. Rewards for calling out wrongdoings should be a materialized and punishment for failure should also be handed out impartially. The very notion that people are afraid or scared to call out a wrongdoing or speak out when something negative is taking place, highlights the failure on the part of those in charge in asking people to take risks. This only leads to fewer people who are willing to speak out themselves.

It must be understood that organizational culture is a complex web of relationships which will change over time and establishing trust sets the stage for a true foundation. Since the people themselves espouse the culture, one must understand that a change of culture within an organization is not going to take place without the participation of the individuals. The interviews showed that there is a level of mistrust amongst those who are engaging as well as being victimized by the corruption taking place throughout the various organizations; however, the fear of retribution is a looming as well as influencing factor in determining how an individual will behave. So, trust must be established to help lay out the foundation for organizational change. Secondly, masked underneath this mistrust is a suppressed conflict where grievances as well as differences in opinion are not expressed. This erosion of the relationship is only address

when an explosion of the conflict takes place because it can no longer be suppressed. The continuous avoidance of conflict is detrimental for all parties leading to the organization suffering because of the difference in idealism. The result is that those from within end up working against it and the individuals also suffer from the inadequate or lack of services that they are supposed to benefit from.

Conclusion

The drive behind this study was to explore the implication of a culture of corruption leading to conflict through the lenses of the lived experiences of several participants. It was aimed at bringing about meaning to the perception of their experiences as they had encountered corrupt acts. The implication was therefore to highlight some conflict management strategies that are appropriate to the culture of corruption and provide deliverable contents that are of values to those who are being affected, direct or indirectly. In addition, this study would have contributed to the field of conflict resolution by providing area of interest that needs to be consider when trying to tackle this issue of corruption through the cultural lenses of the Haitian society. This research filled a gap that was very much needed to be understood within the broader framework of corruption leading to the socio-economic issues fueling the ongoing conflict of political instability in Haiti. Through the narrative of regular citizens' anecdotes, areas of concerned were addressed along with potential implication for conflict resolution approaches that would yield positive impacts on curtailing corruption throughout all the institutions making up the system.

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Appendix A: Institutional Review Board Consent to Conduct Study

NOVA SOUTHEASTERN UNIVERSITY

<u>MEMORANDUM</u>

To: Dwinell Jean-Louis, Sr., Conflict Analysis and Resolution

College of Humanities, Arts, and Social Sciences

From: Ransford Edwards, Ph.D.,

      Center Representative, Institutional Review Board

Date: February 27, 2020

Re: IRB #: 2020-92; Title, "A CULTURE OF CORRUPTION: A CASE STUDY OF THE NATIONAL CULTURE AFFECTING THE SOCIOECONOMIC OUTCOME OF HAITI."

I have reviewed the above-referenced research protocol at the center level. Based on the information provided, I have determined that this study is exempt from further IRB review under 45 CFR 46.101(b) (Exempt Category 2). You may proceed with your study as described to the IRB.

1) CONSENT: If recruitment procedures include consent forms, they must be obtained in such a manner that they are clearly understood by the subjects and the process affords subjects the opportunity to ask questions, obtain detailed answers from those directly involved in the research, and have sufficient time to consider their participation after they have been provided this information. The subjects must be given a copy of the signed consent document, and a copy must be placed in a secure file separate from de-identified participant information. Record of informed consent must be retained for a minimum of three years from the conclusion of the study.

2) ADVERSE EVENTS/UNANTICIPATED PROBLEMS: The principal investigator is required to notify the IRB chair and me (954-262-5369 and Angela Yehl, Psy.D., respectively) of any adverse reactions or unanticipated events that may develop as a result of this study. Reactions or events may include, but are not limited to, injury, depression as a resultof participation in the study, life-threatening situation, death, or loss of confidentiality/anonymity of subject. Approval may be withdrawn if the problem is serious.

3) AMENDMENTS: Any changes in the study (e.g., procedures, number or types of subjects, consent forms, investigators, etc.) must be approved by the IRB prior to implementation. Please be advised that changes in a study may require further review depending on the nature of the change. Please contact me with any questions regarding amendments or changes to your study.

The NSU IRB is in compliance with the requirements for the protection of human subjects prescribed in Part 46 of Title 45 of the Code of Federal Regulations (45 CFR 46) revised June 18, 1991.

cc: Dustin Berna, Ph.D.

Ransford Edwards, Ph.D.

3301 College Avenue • Fort Lauderdale, Florida 33314-7796

(954) 262-0000 • 800-672-7223, ext. 5369 • Email: *irb@nova.edu* • Web site: www.nova.edu/irb

Appendix B: Participant Recruitment Letters

NOVA SOUTHEASTERN UNIVERSITY

College of Arts, Humanities, and Social Sciences

Email / Text sent to Prospective Participants
Invitation to Participate in a Research Study Entitled
A CULTURE OF CORRUPTION: A CASE STUDY OF THE NATIONAL CULTURE AFFECTING THE SOCIOECONOMIC OUTCOME OF HAITI.

Hello, my name is Dwinell Jean-Louis, Sr., Senior Sociocultural Analyst at United States Special Operations Command (SOCOM) and I am in the final stages of completing my Ph.D. degree in Conflict Analysis and Resolution at Nova Southeastern University. This September 2020, I will be compiling research information to complete my doctoral dissertation, using a phenomenological approach to explore the impact of organizational culture on Haiti from a socio-economic standpoint. The study uses a transcendental phenomenological approach in examining how Haiti's national organizational culture influences the organizational structure of the various entities that make up the overall system. It also aims to show how an understanding of Haiti's cultural impact over the framework of organizational structure helps with tackling the socio-economic issues that see a cultural trend of corruption in Haiti.
The study aims to have enough diversity among the 15 to 20 participants, where diversity is marked by certain traits (i.e., males and females, young and old, with varying social status and class). The snowball sampling is applied in the recruitment process throughout the ten geographic areas of Haiti to allow for a diverse demographic sampling. You will be interviewed, face to face, about the meaning of your lived experience of conflict emanating from this culture of corruption from your lived experiences. Absolutely no questions will be asked outside the scope of that area. The interview will be conducted by me at a location of your choosing while in Haiti, within your province. I will be transcribing interview for analysis. The entire interview process will take no longer than one hour to an hour and a half.
Prior to the interview, you will be provided a consent form to sign; which outlines the goals of the research, any potential risks and benefits to you, and the fact that you may choose to leave the study at any time during the process. There would be no further involvement or commitment on your part once the interview is completed.

This study has been approved by the Institutional Review Board (IRB) at Nova Southeastern University, and I will conduct my research in keeping with the guidelines and standards approved by NSU's IRB, taking the necessary as well as required measures protect your confidentiality and privacy. Any report of the study's findings will make use of pseudonyms, and will not include any personal information through which you could be identified. If you have any

question about the process as it relates to the study, you may contact me directly via WhatsApp or email as this is the most efficient mode of communication.

I frankly hope that you will consider participating in this study to provide your point of view on the nature or corruption and experienced conflict during the process. Once I've landed in Haiti, I will make contact with you to arrange the date and time so we can meet to facilitate the interview at a time the is convenient for you.

If you are willing, please contact me with your affirmation and any questions that you may have at the phone number or email address below.

Thank you taking the time to take part in this important study and I look forward to speaking to your soon.

Respectfully,

Dwinell Jean-Louis, Sr. Senior Sociocultural Analyst at United States Special Operations Command (SOCOM)

Nova Southeastern University Graduate School of Humanities & Social Sciences

Department of Conflict Analysis & Resolution

3301 College Avenue

Fort Lauderdale, Florida 33314

Appendix C: Participant Release Agreement

Research Consent Form and Interview Scheduling
Thank you very much for agreeing to participate in my PhD study. Attached is the IRB approved consent form for your review and execution. If you have any questions at all, about the study and/or your participation, I am available to answer your questions.
Interviews will be conducted from September 22, 2020 to October 06, 2020. I am available morning, daytime, and evening hours. I am available weekdays, and weekends, to work around your availability. Please provide me with your preferred location, time and dates that you are available to meet. The interview will take no longer than one hour and a half.
Very Respectfully,
Dwinell Jean-Louis, Sr., Senior Sociocultural Analyst at United States Special Operations Command (SOCOM).