2023

Barriers to Effective Public Secondary Education in Rural Areas in Haiti

Marjorie Calixte-Hallworth
Walden University

Walden University

College of Health Sciences and Public Policy

This is to certify that the doctoral dissertation by

Marjorie Calixte-Hallworth

has been found to be complete and satisfactory in all respects,
and that any and all revisions required by
the review committee have been made.

Review Committee
Dr. William Benet, Committee Chairperson,
Public Policy and Administration Faculty

Dr. Lori Salgado, Committee Member,
Public Policy and Administration Faculty

Chief Academic Officer and Provost
Sue Subocz, Ph.D.

Walden University
2023

Abstract

Barriers to Effective Public Secondary

Education in Rural Areas in Haiti

by

Marjorie Calixte-Hallworth

MPA, Metropolitan College of New York, 2004

BS, York College, 2002

Dissertation Submitted in Partial Fulfillment

of the Requirements for the Degree of

Doctor of Philosophy

Public Policy and Administration

Walden University

August 2023

Abstract

The limited access to public secondary education in rural regions of Haiti has impacted children who want to pursue their education beyond the primary level. This generic qualitative study aimed to explore the perceptions of informed Haitian educators and other educators who were knowledgeable about the lack of access to public secondary education in rural Haiti, specifically through the framework of polarities of democracy theory. Data were gathered by conducting semistructured interviews with 20 educators who were situated in both Haiti and the United States. NVivo 14 was used to organize, code, and analyze the data. Thematic analysis revealed three themes: (a) the government prioritizes political and personal interests over rural residents' education, (b) disparities need to be reduced between urban and rural areas, and (c) a revolution in education is needed to build more public secondary schools for rural residents. Public policy recommendations included investing in training rural individuals to create a database of academics who can meet local students' educational demands. Positive social change can occur by enhancing governmental services, implementing strategies to revitalize the agricultural sector in rural regions, and promoting active participation of rural residents in shaping the design of public schools to ensure effective secondary education for their children.

Barriers to Effective Public Education in Rural Areas in Haiti

by

Marjorie Calixte-Hallworth

MPA, Metropolitan College of New York, 2004

BS, York College, 2002

Dissertation Submitted in Partial Fulfillment

of the Requirements for the Degree of

Doctor of Philosophy

Public Policy and Administration

Walden University

August 2023

Dedication

This dissertation is dedicated to my courageous and brilliant mother, Marie Imene Antoine-Calixte; to the memory of my beloved late grandmother, Madeleine (Manmandé); and to my esteemed late father, Mr. Jean Evile Calixte (Vèyè), who inspired me to pursue a Ph.D. It is still difficult for me to accept that I am referring to you as late. I also dedicate this work to my phenomenal siblings: Tatiana-Calixte Pierre; Wagner Calixte; Guerly Calixte; and my youngest sister, who is also my advisor, Sintia Calixte-Lissade, as well as to my wonderful nephews and nieces, Thieddly, Stacey, Garwen, Ronley, Thornley, Kleevurt, Gerwan, Sophie, and Klensley. Finally, I dedicate this endeavor to my incredible husband, Gene, and my very opinionated son, Kareem.

Acknowledgments

I want to acknowledge and thank my committee members, as well as to all the individuals who participated in the interviews and contributed to this study.

Table of Contents

List of Tables

List of Figures

Chapter 1: Introduction to the Study

Introduction

Haiti, the Western Hemisphere's first free sovereign Black nation, has had many extraordinary heroes and sheroes who aided in its independence. For centuries, global historians and scholars have studied and documented Haiti's inception, following its population and those who have persistently tried to exploit its resources for personal benefit (Bello, 2013; Bhambra, 2016; Dantò, 2012, 2013; Dubois, 2012; Fatton, 2002; Fils-Aimé, 2020; Polyné, 2013; Schuller, 2012, 2013; Trouillot, 1990, 1995). As an individual of Haitian descent, I have endeavored to expose the truth regarding Haiti's history, particularly the profound limitations and damaging consequences inflicted upon the country's education system as a result of colonialism, neoliberalism, and various other forces of oppression.

The founders of Haiti believed strongly in the importance of public education, as evidenced by its inclusion in the initial constitution of 1805. This constitutional provision mandated that each commune should establish and provide free public institutions to cater to the educational needs of the school-age population. Likewise, Alexandre Pétion (as discussed in Bellegarde, 1941), a prominent figure in the establishment of Haiti, believed that public education should occupy a central position within all governmental initiatives to foster a genuine democratic system. According to Bellegarde (1941), the founder of Haiti believed that universal education has the power to elevate individuals to a higher level of dignity. However, over the past 2 centuries, the education sector in Haiti

has experienced a gradual shift toward privatization. This trend has contributed to the persistence of illiteracy and its detrimental effects on the population. Many rural regions suffer from a dearth of public secondary schools, thereby limiting the educational opportunities for children who aspire to pursue their studies beyond primary school. Additionally, poor families face financial constraints that prevent them from covering tuition fees or relocating their children to urban areas where public secondary schools are accessible. This chapter provides an overview of the study's contextual background, purpose of the study, research question, and the theoretical foundation. In addition, I discuss the study's nature, definitions, assumptions, scope, and limitations, as well as its significance.

Background

Article 32–1 of the Haitian constitution of 1987 stipulates that "Education is the responsibility of the State and its territorial divisions. They must make schooling available to all, free of charge." More than 30 years later, the illiteracy rate in Haiti is above 60% (United States Agency for International Development [USAID], 2021). This high illiteracy rate has been linked to a lack of public, and thus free, secondary schools in some parts of Haiti. For example, most rural areas lack public secondary schools for children who wish to continue their education beyond primary school. While private education may be an option in some rural areas, poor families cannot afford to pay tuition or relocate their children to cities where they can attend public secondary schools.

The lack of access to secondary public schools for children in Haiti's rural areas cannot be addressed without examining the impact of colonialism and neoliberalism in Haiti. And none of the aforementioned variables can be understood without first exploring Haiti's political history, economic, environmental, sociocultural, and religious systems, which I discuss in detail in Chapter 2. Still, given Haiti's wealth of natural resources, and its relatively young population about 54% of the population is under the age of 25 years (World Population Review, 2022), numerous scholars (Bhambra, 2016; Polyné, 2013; Schuller, 2012; Trouillot, 1995) have argued that the country's rural areas should not be as impoverished as they are, nor should the country's illiteracy rate be as high. Moreover, given how important education was to Haiti's founders, who attempted to leave a legacy for the education of future generations in the 1805 constitution, public secondary education should be a political priority for Haitian leadership not only in the urban areas but also in the rural areas of the country. Thus, this research could be used to help build an advocacy agenda to address not only the rural community's lack of access to public secondary schools but also to promote positive social transformation for equity in education.

Problem Statement

The problem addressed in this qualitative research study was Haiti's lack of access to effective public secondary schools in the rural areas. Only a small fraction of Haitians in rural areas have access to formal education, and only a small percentage of those who do have access to education beyond primary school. Similarly, students must

often travel kilometers to reach nearby schools, or migrate to an urban region to attend secondary school, according to Civan et al. (2011). In addition, the schools that are there are not effective which negatively affects the inhabitants (Civan et al., 2011).

Although in Haiti's educational system the public and private sectors coexist, private schools account for more than 92% of Haiti's educational institutions (World Bank, 2017). The growth of unregulated public, private, and faith-based schools, many of which are known in French as *écoles borlettes* or in Kreyòl as *lekòl bòlet* (lottery schools), is something that is inconsistent with providing access to public education. Many of these schools are illegitimate and fall short of the Ministry National of Education's fundamental guidelines (Prou, 2009). According to estimations from the 2019 national sector study of the United Nations Educational, Scientific and Cultural Organization (UNESCO, 2020), "The dropout rate, on the other hand, remains worrying. Some 10% of Haitian students drop out before Grade 6 of basic education and 40% before the end of Grade 9, according to estimates from the 2019 national sector analysis" (para. 3). In addition, there are disparities between rural and urban areas. Haiti Libre (2021) reported that "the net primary school enrollment rate is lower in rural areas (80%) than in urban areas (91%) and significantly lower in some departments" (para. 7).

Haiti's education system is vulnerable in terms of administration, access to public education, and educational quality (Prou, 2009; Schuller, 2013). Hence, the dearth of public secondary schools is significant as it contributes to the country's high illiteracy rate. It is also a significant barrier to an effective unified education policy. Moreover, the

nation has significant departmental differences that must be considered in planning (Prou,

2009. Other scholars (Endicott, 2019; Medastin, 2016; Sandiford, 2013) have examined

the nation's educational problems. Until this study, no one had interviewed educators

knowledgeable about the barriers to or the facilitators of obtaining access to effective

public secondary education in rural areas like Pointe L'Abacou, Haiti, to determine what

might be the solution to the problem through the lens of the polarities of democracy.

Purpose of the Study

In this generic qualitative study, I aimed to explore the perceptions of Haitian

educators and other instructors knowledgeable about the lack of access to effective public

secondary schools in rural areas regarding what they see as the barriers to or facilitators

of solving that issue. I interviewed a sample of 20 participants whose experiences I

subsequently analyzed through the lens of polarities of democracy theory (Benet, 2006,

2012, 2013). No academic researcher had endeavored to investigate the educational

system of Haiti utilizing the theoretical framework. Data were collected from various

locations including Les Cayes, Pointe l'Abacou, Port-au-Prince in Haiti, as well as the

United States. A comprehensive knowledge of their perspectives facilitated my ability to

address the pivotal inquiry of whether the Haitian government played an adverse position

in enhancing the availability of public secondary schools to alleviate the dire situation in

rural regions of Haiti.

Research Question

The research question addressed was: What do Haitian educators and other instructors knowledgeable about the provision of public education in rural areas perceive as the barriers to or the facilitators of improving access to effective public secondary education in rural areas like Pointe L'Abacou, Haiti?

Theoretical Foundation

The theoretical framework employed in this study was Benet's polarities of democracy (2006, 2012, 2013). To facilitate comprehension of Benet's theory, one must understand Johnson's (1992) polarity management concept, which served as the theoretical framework for the development of Benet's theory. As defined by Johnson, polarities management refers to groups of opposites that are unable to work effectively on their own. A polarity has two opposing sides that are interdependent, and it is not feasible to pick one as a solution while disregarding the other side of the spectrum. When there is an insurmountable issue, rather than a problem that might be addressed, and a polarity exists, one must use polarity management. In other words, if a polarity exists and there is an insurmountable issue that cannot be addressed and solved, it is a polarity. Once it identifies as a polarity, Johnson argued that it must be leveraged effectively.

Benet's polarities of democracy, which provides a theoretical framework for positive social change, is among the logical connections between the framework presented and the nature of the study. The polarities of democracy were constructed on foundational resources that focus on the goal of public education and participatory

research to teach literacy to indigenous peoples in the global south. The polarities of democracy comprise 10 values, which are organized into five polarity pairs: freedom and authority, justice and due process, diversity and equality, human rights and communal obligations, and participation and representation (Benet, 2013). The polarities of democracy theory has been employed in various doctoral studies that have used qualitative and quantitative research to investigate significant social issues. For example, Carter (2017) used the polarities of democracy theory in his quantitative study to examine current patterns of inequality in public education in metropolitan areas in the United States. Greene (2021) conducted a qualitative study to fill a gap in the Common Core State Standards' ability to handle social problems in a democratic society by utilizing polarities of democracy theory.

Nature of the Study

The nature of the study was a general qualitative design with semistructured open-ended questions suited for this topic. Caelli et al. (2003) wrote that

> generic qualitative studies are those that exhibit some or all of the characteristics of qualitative endeavor but rather than focusing the study through the lens of a known methodology they seek to do one of two things: either they combine several methodologies or approaches or claim no particular methodological viewpoint at all. (p. 2)

As previously indicated, the selected approach was deemed appropriate for the study because of its emphasis on individuals' experiences and perceptions of a given

process or phenomenon, as opposed to other methods that may provide a more limited perspective. I explained the purpose of the study to the participants and let them know that their participation was entirely voluntary and that they can opt out of the interview at any time. I also notified the participants that their privacy (confidentiality) would be respected. In terms of data collection method, a semistructured interview was preferable for the study because of its in-depth nature, which yields more information from participants. In other words, I conducted a one-on-one virtual interview with open-ended questions. The interview was recorded on voice recorder application, and purposive sampling was appropriate for the research. The interview questions were prepared in the framework of polarities of democracy to answer the research issue, and my committee chair then verified them. A sample of educators from Haiti and the United States was interviewed for the data collection. As stated above, the open-ended questions were used in the interviews to allow the interviewer and the responder to freely exchange ideas (Jacob & Furgerson, 2012; Patton, 2002; Trainor, 2013). Interpretation of participants' viewpoints and experiences on enhancing access to effective public secondary education in Haiti's rural communities was vital of the particular research design. The present study employed a coding sequence as outlined by Saldaña (2016) in Chapter 3.

Definitions

Ayiti/ Hayti/ Quisqueya or Bohio: Name given to the island of now Haiti by the indigenous Taino people when they first landed on the island around 1200 CE. Although the colonizers altered the name to Hispaniola following the revolution, the Haitian

Founders renamed it Ayiti/Hayti (Haiti) in the 1805 constitution, which translates to Mother of High Land (DeGraff, 2019).

Cacos: Term used to describe Haitian resistance fighters under the US occupation from 1915 through 1934 (Lester,1989).

Diglossia: The linguistic phenomenon observed in numerous speech communities, wherein certain individuals employ multiple variants of a given language in distinct contexts. One specific form of standardization involves the coexistence of two language varieties within a community, each possessing a distinct role (Ferguson, 1959). This can be exemplified by the coexistence of standard French and Haitian Creole language. The educational system in Haiti serves as a notable illustration of the challenge faced by students in reconciling the difference between the common language spoken in their households and the standard language employed in the educational setting.

Educator: A person who understands educational principles and can develop education (Xing & Zhuolin, 2013).

Effective secondary education: Schools with excellent administrative leadership, an atmosphere of expectation for high levels of achievement, a positive learning environment, a culture that prioritizes the teaching and learning of essential academic abilities, as well as an emphasis on frequent monitoring of student progress (Edmonds,1979).

Kreyòl or Creole: Second official language spoken by all Haitians (DeGraff, 2019).

Lwa/ Loa or Loi: Spirits in Haitian Vodun religion (Chatland, 1990).

Pointe L'Abacou: A small locality in the south region of Haiti with an elevation of 80 meters above sea level (Mapcarta, 2022).

Polarities: Continual, persistent problem that society is unable to avoid and is also unable to resolve. Attempting to address these challenges using conventional problem-solving skills can exacerbate the complexity of the situation (Johnson, 1992).

Private school: A school that is owned or operated by a private person, firm, association, organization, or corporation, rather than by a public agency (California Department of Education, 2022, para. 3).

Socioeconomic status: The position of individuals, families, and households based on dimensions of stratification. These dimensions comprise education, income, prestige (occupational status), and wealth (Daraei & Mohajery, 2013).

Social change: A purposeful and systematic approach of generating and implementing concepts, strategies, and endeavors aimed at promoting the well-being and progress of individuals, communities, organizations, institutions, cultures, and societies (Walden University, n.d., p. 1).

Vodou / Vodun or Voodoo: A religion that deals with spirits and is practiced by most Haitians. It is based on ancestral religions in Africa. It means one exists to contribute to the collective (Bellegarde-Smith, 2006; Bello, 2013).

Assumptions

During the research process, assumptions are made about assertions that are assumed to be true. Thus, any critical inquiry that aspires to effect change must be based on philosophical assumptions. When one contemplates qualitative research, the philosophical assumptions support four research concerns including ontology, epistemology, axiology, and methodology. These are all connected according to Creswell (2018) and Hughes (2018), who characterized each philosophical assumption by pointing out how each should influence the researcher's methods.

In conducting qualitative research, the philosophical concept of ontology is concerned with the issue of what is and what produces reality. In other words, different realities may be seen through different frames. Similarly, social members create their worlds through communication with other people. Every researcher brings their own experiences, education, and training to the study, which could lead to specific tendencies or biases Hughes (2018). This study was focus on the lack of public secondary education in Haiti's rural areas and was not exempted under that assumption.

Hughes (2018) and Ravitch et al. (2016) posited that ontology serves as the foundation for epistemology, axiology, and methodology. By incorporating the ontological perspective into my research endeavor, I was compelled to adopt a discerning position regarding the viewpoints of the participants concerning the ramifications of inadequate public secondary education on the inhabitants of rural areas. The aforementioned served as a means of verifying the accuracy of information exchanged

between the researcher and the study participants in the pursuit of uncovering the challenges plaguing Haiti's educational system, as documented by Hughes (2018) and Ravitch et al. (2016). Thus, I used a relativist ontology.

In terms of ontology, I expected that the educators who participated in this study would offer diverse perspectives because of their extensive background residing in rural regions of the country. Furthermore, the construction of my reality ought to stem from my engagements and encounters with these instructors.

The epistemological perspective pertains to the ontological and methodological domains and endeavors to comprehend the processes of knowledge acquisition and dissemination. I scrutinized the characteristics of information and their interrelation with associated notions such as truth, belief, and validation (Hughes, 2018). Likewise, epistemology pertains to the methods of producing discernment and skepticism towards diverse assertions of knowledge (Scotland, 2012). According to Hughes (2018), the epistemological premise necessitates that the researcher engages in a comprehensive familiarization with various aspects of the subject matter, to the extent of minimizing any discrepancy in understanding that may exist between the researcher and the problem being examined.

Hence, I applied constructivist epistemology to acquire facts based on the participants' perspectives throughout the field interview method. This enabled me to actively participate in the process of collecting and defending information, as opposed to merely acting as a passive observer.

Axiology relates to a researcher's principles to the subject being studied, and the information acquired must be publicly disclosed (Hughes, 2018). Axiology generated concerns such as how do values connect to facts and simultaneously what is the importance of the researcher's function and value in the research process? I expected the analysis to generate policy proposals aimed at promoting positive social change, by using Benet's (2013) five pairs of polarities in democracy theory.

According to Creswell (2018), a methodology is formed by the researcher's data collection and analysis expertise. Hughes (2018) supported this notion by stating that knowledge is created when the researcher determines or identifies a previously unknown via the methodological process. The mentioned technique is focused on the researcher's connection with the topic matter (Hughes, 2018; Rubin & Rubin, 2012). My presumptions concerning ontology, epistemology, and axiology led me to design a qualitative study to investigate the perspectives of Haitian educators and other instructors. Through the implementation of a semistructured interview protocol with the participants, I obtained data that enabled me to uncover their experiences and perceptions of the barriers to and facilitators of improving access to effective public secondary education for Haitian students living in rural areas of Haiti, primarily in Pointe L'Abacou.

Assumptions With Practical Applications

This study was based on certain assumptions, namely that its findings would provide recommendations for enhancing the educational system in Haiti through the implementation of public policies. I assumed that the outcomes obtained could serve as a

reflection of the rural populace, specifically those residing in the rural vicinity of Pointe L'Abacou. Furthermore, I posited that all participants would construe the inquiries in a uniform manner, predicated on the terminology, explications, and delineations presented in the interview guide. I postulated that the individuals I selected would exhibit authenticity in their responses to the best of their cognitive capacity. Finally, I assumed that the provision of effective public secondary education would remain a crucial determinant for societies throughout the globe.

Scope and Delimitations

A generic qualitative approach was best suited for the study. This approach is designed to evaluate the perceptions and experiences of the participants (Denzin & Lincoln, 2011). In applying the approach to the study, I explored the perceptions of the Haitian educators and other instructors to help remedy the lack of access to effective public secondary schools in rural areas. To narrow the research and complete it in a reasonable amount of time, I limited the scope of the study to only effective public secondary education and excluded private schools. Furthermore, these actions are consistent with the generic approach research.

The scope of the study was delimited to a 2-week period. One delimitation was the selected sample with participants from the United States and Haiti without the participation of the students and parents in the rural areas. Although most researchers use longer periods to conduct qualitative research, I conducted the interviews remotely, and internet or electricity was not assured. Moreover, the reason I focused on Pointe

l'Abacou, Haiti, was because I was familiar with the surrounding area. If I had to focus the research on rural areas of the entire country, the scope of the study would have been too extensive to complete within a reasonable time frame for a doctoral study. Moreover, I relied solely on primary data that I gathered and employed. I analyzed the data through transcription, coding, themes, and categories, as suggested by McNulty (2012). The transcribed interviews were subjected to manual coding and categorization of themes, facilitated by NVivo software. I addressed trustworthiness through my comprehensive analysis of the key factors of credibility, applicability, transferability, and dependability (Guba & Lincoln, 1994).

Limitations

The term *limitations* refer to the inherent deficiencies and constraints that are beyond the researcher's purview (Simon & Goes, 2013). The first limitation of the study was the online nature of the interviews, which may have resulted in reduced participant interaction. According to Maxwell (2013), various environmental factors such as temperature, electricity, absence of internet connectivity, and noise can have an impact on the way in which participants provide their responses. I expected that proposing a secure environment for prolonged discussions on the fundamental nature of their encounters would prevent the occurrence of situational contaminants (Maxwell, 2013).

Second, I recruited only 20 individuals. According to Silverman (2011), a sample size of 10 participants is adequate for qualitative studies that employ interviews. Although the leaders' individual experiences could be given greater emphasis, it is

unlikely that generalizability could be attained. I focused on a particular area within a country that has a complex and multifaceted sociopolitical issue with a history of persistent challenges. The outcomes, in this instance, were solely pertinent to the insufficiency of the Haitian administration in furnishing public secondary education to the populace residing in remote regions, thereby constituting an additional constraint.

The need to acknowledge and reduce biases in research investigations is crucial (Marshall & Rossman, 2016). As a member of the Pointe L'Abacou, I need to uphold a clear differentiation between my role as a researcher, my personal viewpoints, and my individual observations. I implemented bracketing during the analysis of data and the subsequent process of interpretation, as explained in Chapter 3, to reduce the influence of personal bias on my part, thereby enhancing the transparency and objectivity of the study.

Significance

Political turmoil and political instability have had a variety of detrimental consequences on Haiti's education system throughout the years (Polyné, 2013; Trouillot, 1990, 1995). Although the education system in Haiti has been the subject of previous research, none of the studies used the polarities of democracy to determine the underlying elements of the lack of information regarding the perceptions of Haitian educators and other instructors knowledgeable about the lack of public secondary education beyond the primary level in rural areas of the country.

The Haitian Constitution of 1805, implemented subsequent to the Haitian Revolution, reflected the fundamental principles of the nation's founding fathers, who

recognized the significance of public secondary education. Over the course of two centuries, the education industry has undergone a gradual process of privatization, while the detrimental impact of illiteracy on the populace persists. According to Civan et al. (2011), a significant number of rural areas do not have public schools that cater to the educational needs of children beyond primary school. This situation is further compounded by the financial constraints faced by impoverished families who are unable to afford tuition fees or relocate their children to urban areas where public secondary schools are available.

The significance of this study lies in the fact that education has historically served as an effective instrument for promoting positive social change by combating social and economic disparities. The determination of the study's significance will be influenced, to some extent, by its potential for transferability. Marshall and Rossman (2016) posited that the capacity of a study to impact societal change is strengthened by its transferability. The present research has the potential to enhance the existing corpus of knowledge by facilitating a deeper understanding of the issue of inadequate access to effective public secondary education. Furthermore, this study has the potential to generate recommendations for enhancing public policy aimed at addressing the inadequacy of secondary education in rural Haiti.

I aimed to provide recommendations for shaping public policy in Haiti, with the aim of enhancing rural development. As I discuss in detail elsewhere, I employed Benet's (2006, 2012, 2013) polarities of democracy theory, which offered a basis for analyzing

the dearth of public secondary schools in rural regions. The outcomes have the potential

to facilitate enhancements in public policies, which could ameliorate the quality of life

for individuals residing in rural regions. Moreover, I aspired that the outcomes of this

study could potentially serve as an advantage to governmental authorities, community

advocates, and organizations dedicated to institutional reformation in Haiti. The

execution of the recommendations has the potential to foster social justice, equity, and

facilitate a fair allocation of government resources by offering feasible initiatives in rural

areas. Implementing these recommendations could enhance the relationship between the

community and local government, reduce urban migration, and foster the growth of local

business investments and future possibilities.

Summary

In this chapter, I delineated the research problem, namely the inadequate

provision of effective public secondary education in Haiti, with a specific focus on rural

areas such as Pointe L'Abacou. Prior researchers have examined the matter of education

in Haiti. Nevertheless, there has been a dearth of investigation into the viewpoints of

Haitian educators and other knowledgeable instructors regarding the barriers to

improving access to effective public secondary education. Additionally, no research has

approached this issue from the standpoint of polarities of democracy theory. I endeavored

to formulate suggestions aimed at enhancing the limited accessibility of public secondary

schools in Haiti, with a specific focus on the rural regions.

Chapter 2 of the research manuscript entails a comprehensive review of the relevant literature that informed the study, with the aim of identifying a significant gap that the general qualitative research has addressed. In Chapter 3, I present the research method, a generic design to explore the dearth of public secondary education in the rural regions of Haiti. The methodology entailed obtaining the participants' experiences and perceptions via a series of open-ended interview inquiries. The fourth chapter of the manuscript presents the results derived from the research and entailed a meticulous examination of the data obtained from 20 participants. The process of categorizing and encoding the data facilitated the discernment of common themes, anticipations, and apprehensions among the participants. The transcription and coding of the data produced a plethora of over 50 invariant constituents, which I subsequently categorized under three distinct thematic labels. The fifth chapter of the manuscript provides an insightful analysis of the results presented in the fourth chapter. Additionally, I establish a connection between the study outcomes and the theoretical framework. In Chapter 5, I also acknowledge the study's limitations, proposed recommendations for future research, and highlighted the social change implications of the study.

Chapter 2: Literature Review

Introduction

According to Ravitch and Carl (2016), the literature review serves as both a guide to and a byproduct of research because it transpires throughout the process of the study. Access to effective public education beyond the primary school level is a significant issue for rural students in Haiti. Even though there had been several studies on the country's educational system, scholars had not investigated this issue utilizing the theory of polarities of democracy, nor had they interviewed Haitian educators or other educators knowledgeable about the lack of access to effective public secondary schools in the rural areas. Thus, in preparation for this research, I carried out a thorough literature analysis to guarantee that the breadth and depth of the issue were adequately addressed.

Durkheim (1984) and Dewey (2012) posited that quality education and democracy are crucial factors that can potentially foster a degree of equality within society. The domain of education is characterized by a notable degree of inequity, whereby entry is constrained by various factors such as socio-economic status, cultural background, and religious affiliation (Eide & Showalter, 2011). Nevertheless, divergent viewpoints exist regarding the ways in which each of them engenders societal transformation.

The goal of this qualitative study was to explore and examine the perspectives of Haitian educators, and other educators familiar with Haiti who are informed about the lack of access to effective public secondary schools, and to inquire into what they believe

are strategies to improve access to effective public education for Haitian youth living in rural areas like Pointe L'Abacou. I explored these perceptions through the lens of Benet's (2013) polarities of democracy theory. As the educational policies in Haiti have been altered significantly because of the multiple coup d'états that the country has experienced, I offer a brief survey of the history of Haiti below.

Following this introductory section, I provide the literature search strategy, the theoretical foundation for the study, and the literature review related to the key concepts. Subsequently, I examine the concept of neoliberalism in relation to the present crisis in Haiti. The concluding section of the chapter provides a summary of the literature review.

Literature Search Strategy

The Walden Library was the key to accessing several peer-reviewed scholarly studies on education. I searched databases such as Black Agenda Report, Chronicle of Higher Education, eBook central, EBSCOhost, Embassy of Haiti, Educational Resource Information Center (ERIC), Goodreads, Google Scholar, JSTOR, John Carter Brown Library, Journal of Haitian Studies, Journal of Global Analysis, Library of Congress, ProQuest Central, ResearchGate, Sage Journal, The Black Scholar, The Institute for Polarities of Democracy, Third World Quarterly, UNESCO, World Atlas, and the World Bank.

The keywords searched to select the peer review articles were *agriculture in Haiti, colonialism, community participation, democratic society, education policy in Haiti, education system in Haiti, Haiti education system, illiteracy in the world, literacy*

rate in Haiti, imperialism, inequity in education, literacy, literacy education, oppression, poverty reduction, language in education, polarities of democracy, polarities management, public policy and administration, public administration in Haiti, public education, neoliberalism, NGOs in Haiti, rural education, rural areas in Haiti, and *social change.*

Theoretical Foundation

The theoretical framework I employed in this study was polarities of democracy theory (Benet, 2006, 2012, 2013), while the conceptual framework was based on Johnson's polarities management (Johnson, 1992). Benet formulated the theory by drawing upon Johnson's (1992) polarity management concepts in his doctoral thesis at the University of Toronto in 2006. The theoretical framework has undergone development through the post-doctoral research conducted by Benet, as well as the dissemination of findings through various scholarly publications and academic presentations. The elucidation of the conceptual framework is a prerequisite for comprehending Benet's polarities of democracy.

Conceptual Framework

The conceptual framework of the study was Johnson's (1992) polarity management. Johnson detailed that a polarity forms four quadrants, each consisting of components that correspond to the upside and downside of each pole. Understanding the constituents of each quadrant provided the opportunity to understand the polarity as a

whole. By effectively managing the polarity, one maximizes the positive aspects (the upper quadrants) and minimizes the negative aspects (the lower quadrants).

Johnson (1992) explained there are some issues that can be resolved through either/or thinking, but there are some matters that cannot be resolved because they are polarity crises with two interconnected poles. These tensions between polarities persist forever and cannot be resolved. Because each pole contains both positive and negative elements, you must utilize both/and thinking to manage these conflicts by leveraging the polarities to optimize the positive aspects of each pole while reducing the negative aspects of each pole. Johnson detailed that polarities are

sets of opposites that can't work well separately. Because the two sides of a polarity are inextricably linked, one cannot accept one side as the "solution" while ignoring the other. As a result, the goal of the polarity management approach is to achieve the best of both poles while avoiding each's limitations. (p. xvii)

Johnson (1992) went on to say that when one is faced with an unsolved problem rather than a solved problem, polarity management becomes more effective. Johnson asked two predefined questions to determine whether there was a polarity to manage or a problem to solve. "Is the difficulty ongoing?" and "Are the two poles completely interdependent?" (p. 81).

Given that opposites persist, and chronic difficulties are unavoidable, this paradigm requires people to optimize the positive features while minimizing the negatives (Johnson, 1992). Johnson also realized that if polarities were not effectively

managed, momentum would move from quadrant to quadrant and or continue in the negative quadrants. Individual and Team, Planning and Action, Stress and Tranquility, Stability and Change, Individual and Family, State and Country, Individual and State, and Competition and Collaboration are only a few examples of polarities described by Johnson (1992). Figure 1 is the framework to visualize Johnson's (1992) polarity management and the infinity loop.

Theoretical Framework

Benet (2006, 2012, 2013) developed his theory on the polarities of democracy by applying the concept of polarity management as a conceptual framework. The theory was established based on the perspectives of critical theory, which aim to effect social change by surmounting oppression and violence, both of which pose threats to the survival of humanity (Benet, 2013). The polarities of democracy model, according to Benet (2013), can be used as a unifying paradigm to organize, lead, and assess democratic social change activities to "create healthy, sustainable, and just communities" (p. 27). He explained that because each pairing of polarities also has both positive and negative applications, the task for actors was to maximize the positive aspects of the polarities while minimizing the negative aspects to establish a democratic society. He stated that democracy is not a polarity but rather a solution to oppression (Benet, 2013). However, to get there we need to understand there are 10 values, each is essential, none are sufficient by themselves, and they exist as five polarity pairs. Benet (2020) proceeded to state that while the polarities of democracy can be viewed as a goal to strive for, they can also be considered a tool for

determining if political systems are becoming more democratic, which is a positive

factor, or less democratic, which can be dangerous (Benet, 2020).

Figure 1

Polarity of Democracies Map
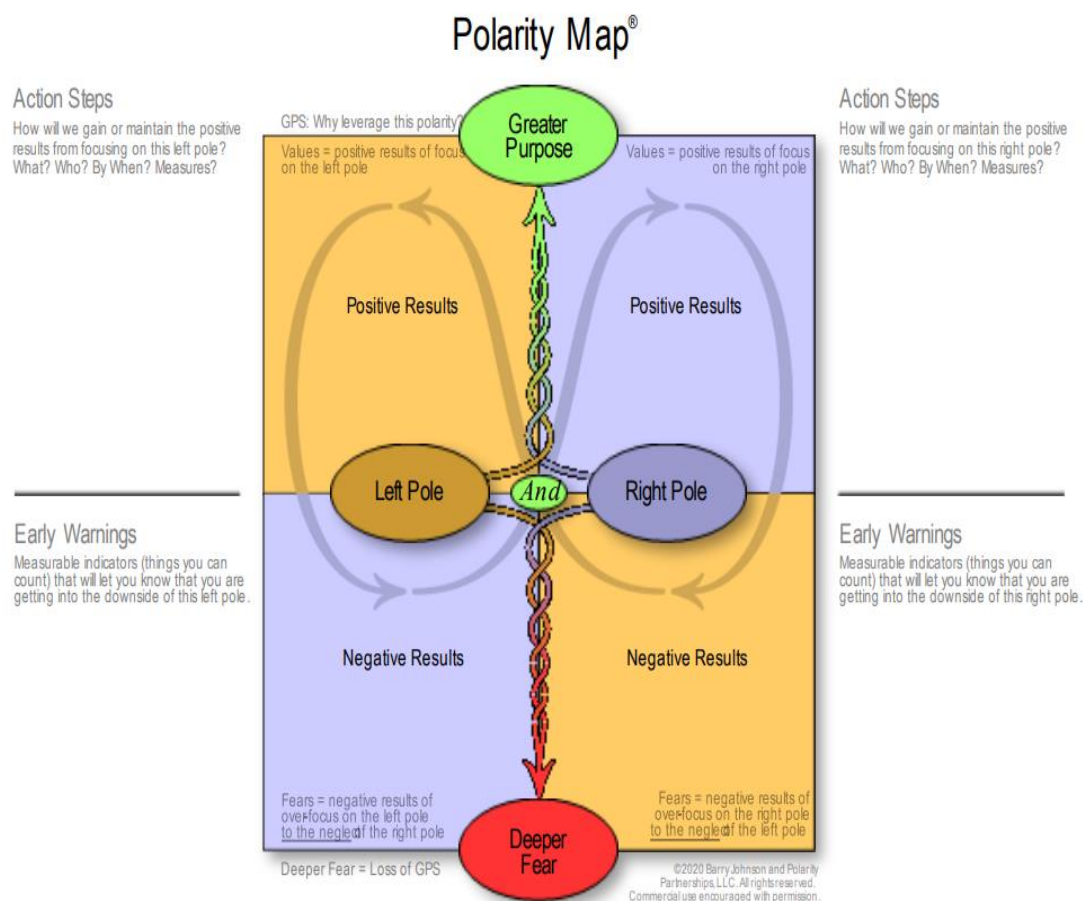
Note: Image reproduced with permission of Polarity Partnerships LLC and the Polarities of Democracy Institute.

Adapted from "A Polarity Map for Identifying the Positive and Negative Aspects of the Polarity Pair of the Polarities of Democracy's Diversity and Equality Values," by W. J. Benet, W. C. Keyser, W. C. and S. E. Racklm 2022.Copyright The Institute for Polarities of Democracy. https://instituteforpod.org/

Thus, social change agents are responsible for engaging in strategies that strengthen our democracy and contribute toward more democratization. Likewise, Benet's (2020) polarities of democracy are based on foundational or seminal sources that examine the goal of public education as the theory applies both to organizations and to society in a global context. Subsequently, using polarities of democracy in this study served as a model for access to public secondary education to improve in rural areas of Haiti.

Ten Values of Polarities of Democracy

According to Benet's (2006), 10 fundamental values are crucial for the sustenance of democracy. None of these values can be considered sufficient by themselves. The 10 values are organized into five polarities pairs, as follows.

Freedom and Authority

This polarity states that while freedom is a prerequisite for democracy, a certain level of power is essential to maintain social stability and order. According to Benet (2006), the freedom components allow for a less "oppressive and degrading work environment" (pp. 84–85). Similarly, authority is essential for governments to deter citizens from committing infractions. However, authorities shouldn't put restrictions on the rights of citizens to be free.

Justice and Due Process

Benet (2006) wrote that justice is used to "overcome oppression and restrain the use of power" (p. 144). Justice also aids those who do not have positions of authority and

fostered the opportunity for all members of society. Individuals who are "least advantaged" are also encouraged by justice to be protected (Benet, 2006, p. 151). While the due process polarity has the advantage of restricting the use of power, it also has the potential to redress unfair occurrences or conditions, uncivil or disrespectful behavior, and prevent infringements on individual and group rights. Benet viewed justice as a tool for combating oppression and restraining abuse of power when it is leveraged effectively along with due process. It aids those with little power, protects those with little power, and promotes equal opportunity for all.

Diversity and Equality

Benet posited that both poles had advantages and disadvantages. To be more specific, he examines Butts's (1980) strengths and constraints, which Butts included in his civic values theory for a democratic society. Self-worth, opportunity, and societal stability all contributed to the positive features of diversity. When distinct stages (of experience and thought) were evaluated, as well as a larger opportunity for individuals or organizations, diversity had a positive. In terms of race, gender, class, and extreme poverty, the disadvantages of diversity include the establishment of inflexible, hierarchical power relations, which leads to the institutionalization of dominance and oppression in society. The advantages of equality include the eradication of inflexible hierarchical power relations, which could lead to the abolition of poverty and the promotion of self-esteem. According to Benet (2013), the negative effects of equality include the suffocation of inspiration, creativity, hard effort, dedication, and commitment

to excellence, as well as the loss of protection and respect for individual rights and distinctions.

Human Rights and Communal Obligations

This polarity focuses on the human rights of minorities who are marginalized as a result of omission and hence excluded from political participation (Benet, 2006, 2013). Individual and community protection, safety, security, self-fulfillment, and self-esteem are some of the advantages of human rights. Collaboration, cooperation, communication, and a broad-based vigilance that stretches from the individual to small groups to the community at large are all positive components of communal responsibility. Human rights' negative features resulted in power concentration, oppression, subordination, and the dissolution of individual and group rights. Disenfranchisement, neglect, miscommunication, and dysfunctionality were also used to show some of the disadvantages of communal responsibility. Thus, when these poles are not leveraged effectively, the consequences may be harmful to the community (Benet, 2006, 2013).

Participation and Representation

To promote democracy as "a means to overcome oppression," this polarity must be optimized (Benet, 2013, p. 32). Individual control, personal development, education, association, and creativity are all beneficial characteristics of participation. Similarly, building a feeling of community for human connection, as well as empowerment and stakeholder status, were also advantages of representation. Thus, citizens can discover a way to express political and intellectual contribution through society, which can exhibit a

type of legitimacy. Further, diverse group representation can aid in the execution of public policies and initiatives, ensuring pluralism. On the other hand, participation may obstruct representation, resulting in a regressive approach to achieving government goals. Correspondingly, citizens may feel overwhelmed through their over emphasis on involvement as well as disengaged, or apathetic because of the negative impact of representation. Furthermore, an individual's incapacity to participate in social processes might contribute to a sense of futility. This pair has more to do with my research. Consequently, I provide many examples throughout this literature review.

The 10 values of polarities of democracy lead toward greater democratization when effectively leveraged (maximizing the positive quadrants) or toward less democratization when not effectively leveraged (maximizing the negative quadrants). The effective leveraging of these values can ensure that people live in a prosperous environment where resources are allocated sufficiently.

For instance, in his quantitative study, Carter (2017) examined current patterns of inequality in public education in metropolitan regions in the United States using the polarities of democracy theory. He analyzed policies, enrollment rates, high school graduation rates, property tax funding rates for schools, teacher quality, and youth literacy rates as independent variables. These served as proxy variables for participation and representation, which is a polarity pair, to determine which combination of variables were more important to focus on in urban education policies. Carter investigated the statistical characteristics related with democracy polarity while comparing school

performance in Massachusetts' bigger population centers to the entire education system in the United States, using German education rates as a standard. He used a school sampling size of 150 students. Carter revealed that there are strong, and sometimes unexpected, correlations between the independent factors that have been connected to inequality in earlier studies. Carter deemed relevant to this study because of its utilization of the polarities of democracy as a theoretical framework. Specifically, the participation and representation pair, which was a pivotal focus of this study, was also a key polarity that Carter examined in his research.

Greene (2021) conducted a qualitative study to understand the Common Core State Standards' ability handle social problems in a democratic society. She adopted Benet's polarities of democracy as a theoretical framework. In the context of educational reform projects, Greene investigated people's perspectives of initiatives in the context of collaborative governance aimed to alleviate social problems within a democratic society framework. The study's findings contribute to the understanding of public opposition to government programs and fill a research gap. This study holds great significance for me as Benet's polarities of democracy serve as the theoretical foundation for my scholarly investigation. My research delved into the perceptions of informed Haitian educators and other educators familiar with Haiti who are knowledgeable about the lack of public secondary schools for children who wish to continue their education beyond primary school or facilitators of improving access to public education in rural areas.

I focused this study on two sets of values, namely diversity and equality, as well as participation and representation. These pairs from Benet's (2021) polarities of democracy theory are visually depicted in Figures 2 and 3. Nevertheless, additional sets of polarities were observed during the course of the research.

Literature Review Related to Key Concepts

Democracy or Power Control

The concept of democracy is often subject to misinterpretation, as individuals tend to construe it according to their own unique perspectives. In this regard, Benet (2006, 2013) alluded that people all across the world have embraced the concept of democracy as a means to achieve genuine social change and address environmental, economic, and militaristic problems. However, Benet also noted that true democracy is seldom achieved. Democracy differs from country to country because of the various laws and regulations that apply. For example, Benet (2020) claimed that governance as it is constituted in the United States is a weak form of democracy because it does not correspond to effectively leveraging the polarities of democracy. Correspondingly, in considering the January 6, 2021, insurgency, one could also argue that democracy is an ideal that the United States appears to be unable to attain.

Figure 2

Polarities of Democracy Map: Diversity and Equality
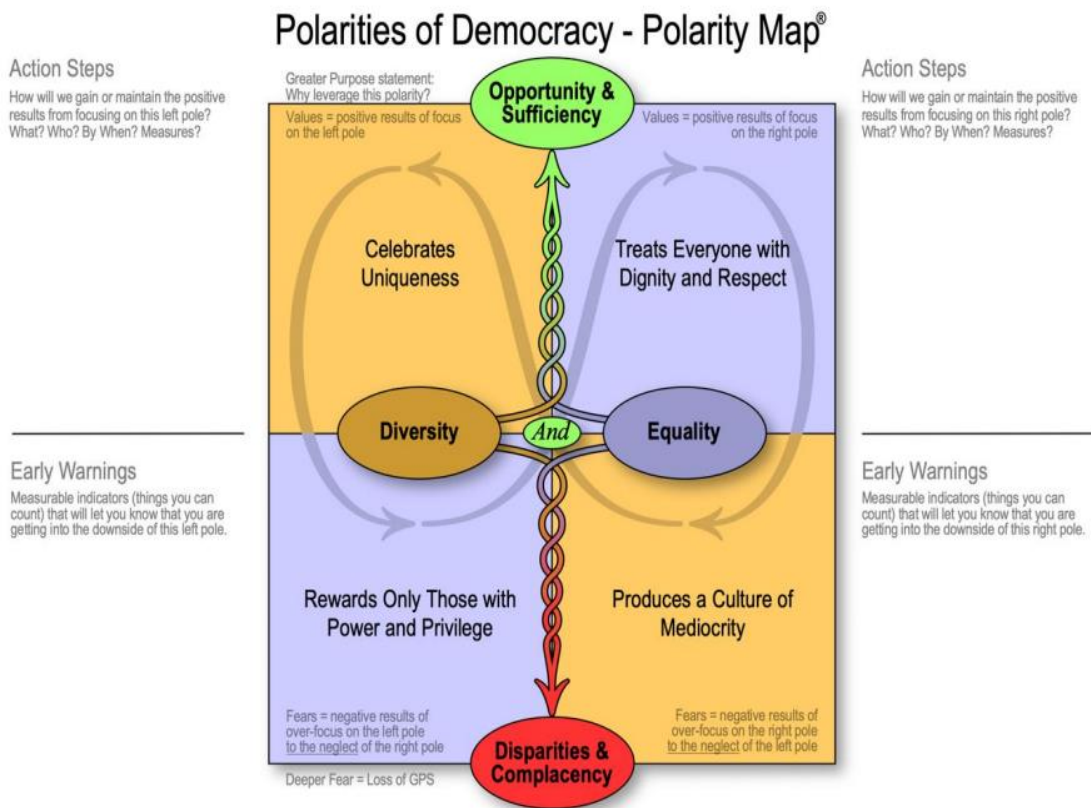
Note: Image reproduced with permission of Polarity Partnerships LLC and the Polarities of Democracy Institute.

Adapted from "A Polarity Map for Identifying the Positive and Negative Aspects of the Polarity Pair of the Polarities of Democracy's Diversity and Equality Values," by W. J. Benet, W. C. Keyser, W. C. and S. E. Rackl, 2022. Copyright The Institute for Polarities of Democracy. https://instituteforpod.org/

Figure 3

Polarities of Democracy Map: Participation and Representation
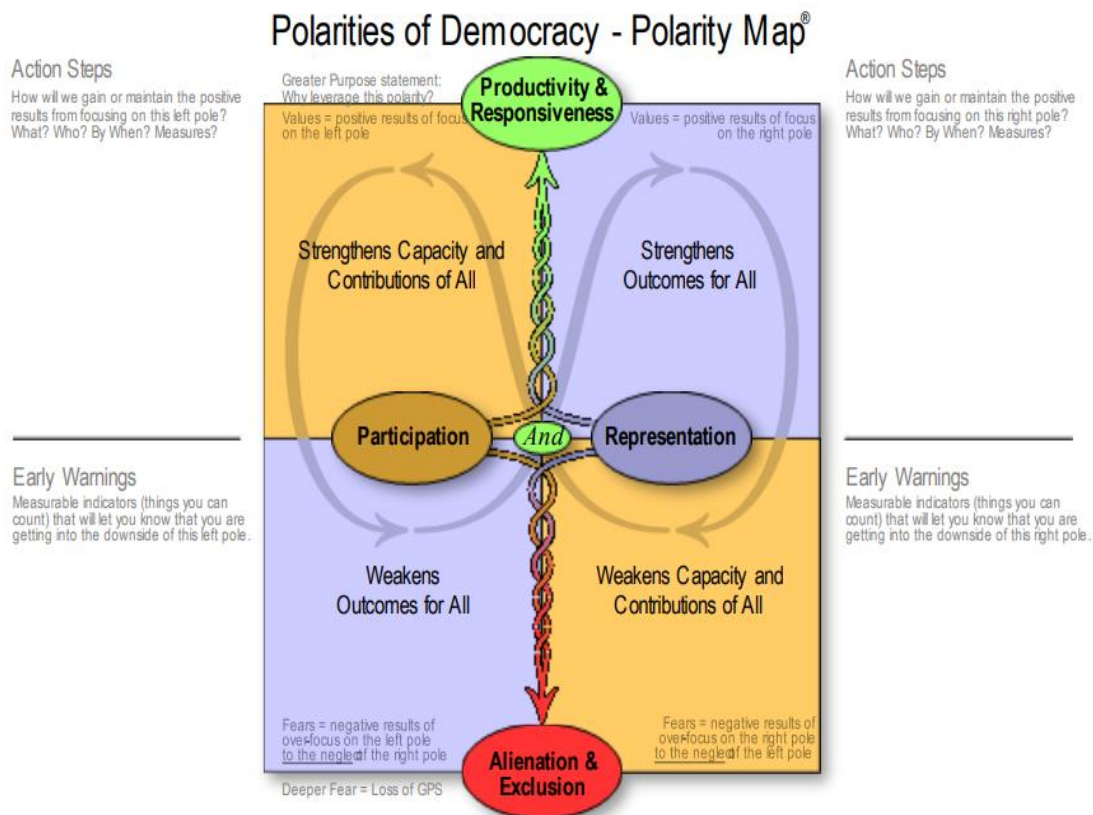
Note: Image reproduced with permission of Polarity Partnerships LLC and the Polarities of Democracy Institute.

Adapted from "A Polarity Map for Identifying the Positive and Negative Aspects of the Polarity Pair of the Polarities of Democracy's Diversity and Equality Values," by W. J. Benet, W. C. Keyser, W. C. and S. E. Rackl, 2022. Copyright The Institute for Polarities of Democracy. https://instituteforpod.org/

When one political party seems to be encouraging its supporters to try to rule by violently attacking the United States capital and chasing duly elected representatives out of the building to overturn a lawful election and threaten to hang the vice president for certifying it, they appear to be agreed with the United States continuing to exist as a country without being a democratic country.

In the United States, the ability to vote seems to be more a privilege than a fundamental right. These notes on the failure to attain the ideal of democracy in the United States are included here because of the United States long history of duplicity about what they're doing to other countries regarding their use of power. Specifically relating this to Haiti, the United States domination of Haiti is described in an article that was published in May 2021 on the U.S. Department of State's website. In the piece, the United States, as is customary, is forcing the Haitian government to hold elections while ignoring the people's desire for security, education, health care, jobs, and other chances to survive democratically. The United States declared that legislative elections are the democratic means to eliminate Haiti's long-standing government by decree and that presidential elections are required to peacefully transition power from one democratically elected leader to another, which indicates full hypocrisy at display. The United States went on to state that the demands of the Haitian people are far too pressing for elections to be postponed any longer and that elections are held when they are due, not when it is convenient (Chung, 2021). This statement suggests that the United States holds significant influence over the timing of elections in Haiti. Mason (1982) also asserted that

no nation has achieved the democratic ideal; and that democracy cannot be viewed as

synonymous with any nation, nor can any country serve as a normative standard against

which others are judged (p. 28). Thus, Mason's position strengthens my analysis of the

United States position in Haiti's affairs. Haugaard (2010) also claimed that it is a failure

to ensure the promise of democracy is being met for all citizens. Democracy is a

mechanism for managing divergence. He proceeded to state that the constraint of

divergence within agreed-upon parameters is crucial to the transition from a predatory

system to democratic institutions. Based on this statement Haugaard leads more towards

the support of Mason who further believes that the term democracy has been greatly

misunderstood and appropriated by many theorists who are patently un-democratic

(Mason, 1982). Subsequently, Mason's concepts are consistent with Benet's polarities of

democracy.

Oppression

Discussions about lack of effective public secondary education in rural areas of

Haiti are inextricably linked to investigations of oppression in the country's educational

system. When a human being is being prevented from the basic human right called

education because of lack of government funding it is an act of dehumanization and of

oppression by the government (Freire, 2005). The benefits of investing in universal

education at all levels—primary, secondary, and higher—have been proved to benefit

individuals, communities, and entire countries. When a country's workforce is more

educated, it enhances national production, wealth, and supports national security. Thus,

education is an important aspect of society's overall structure (Colclough, 1982; Barro & Lee, 2001; Hanushek, 2003).

Democracy is a system that should allow a conflict to progress from oppression to a more accepted institutional mode of operation (Haugaard, 2010). Hence, Education needs to come to all if democracy is to succeed (Apple, 2010). For instance, Paulo Freire believed that knowledge is power, and that education should be a liberating process. Humanizing education, he believed, was the weapon that awoke people's consciousness and motivated them to examine and change their conditions. When people develop all their capacities, considering not only their own wants, but also the needs and ambitions of others, they have a broader conception of humanity. Thus, mass education is essential for establishing freedom from oppression (Freire, 1997a, 1997b, 2000, 2005).

Similarly, Benet (2020) believed that education is a vital aspect of the ability of people to effectively manage the polarities of democracy. It is governed by a structure and policies and the educational institution's primary goal is to meet the needs of the population they serve. While Haiti's political, economic, environmental, sociocultural, and religious systems have all been afflicted by colonialism, greed, and corruption, the educational system has been particularly hampered and damaged by the wounding of all systems (Bello, 2013; Dantò, 2012: Dubois, 2012; Fouron, 2012; Polyné, 2013; Schuller, 2012; Trouillot, 1995). Thus, the nation's lack of effective public education is oppressing the country, particularly in rural areas. Similarly, the predatory existence of the Haitian

state continues to prevent the emergence of a democratic culture and forced it to remain a "hidden transcript" (Fatton, 2002, p. 27).

The lack of access to effective public secondary education in rural areas of Haiti is the most ambiguous morally and politically complex example of dehumanization in Haiti's economy. Most rural Haitians currently lack access to high-quality education, which is essential for long-term social and economic development (USAID, 2020). In comparison to other countries of the Latin America and the Caribbean regions, the Haiti Education expenditures in 2018 accounted for only 1.7% of Haiti's GDP which is very low; while countries like Brazil 6.1%, Chili, 5.4%, and Cuba 12.8%. Further, as a result of Haiti's current political upheaval in 2019, the GDP falls to -0.9% (UNESCO, 2019; USAID, 2020; World Bank, 2022).

The Ministère de l'Éducation Nationale et de la Formation Professionnelle (Ministry of National Education and Professional Training) is in charge of overseeing the educational system of Haiti. According to the latest data, the overall success percentage for permanent Philosophy (Twelfth grade) in 2020 – 2021 was 42.78 %, down from 45.9 % in 2018 – 2019 (Haiti libre, 2021). Further, the most recent USAID (2020) reports indicated that primary school enrollment is 85% whereas only 20% of eligible-age students attend secondary schools; the average years of schooling for Haitians aged 25 and up is less than 5 years; the number of children who could not read at the end of first grade is 75%; and only 61% of the adult population is literate. They went on to declare that most Haitian schools have no government oversight and are pricey in comparison to

typical incomes (USAID, 2014, 2020). The irony is that Haitian parents believe that education is the path to a better life for their children; However, per Freire's (2005) perspective, unless they are able to identify their oppressor and subsequently attain self-awareness, their outlook towards their predicament will remain unaltered.

The above-mentioned is inconsistent with Benet's polarity democracy. It appears that these instances of lack of government funding and lack of effective public secondary education in the rural of Haiti may have been the result of ineffective management of the human rights and communal obligations polarity pair as well as the participation and representation polarity pair. For instance, the negative aspects of human rights resulted in individual and group discrimination, consolidation of power, oppression, subjugation, and the deconstruction of individual and group rights. In addition, disenfranchisement, neglect, miscommunication, and dysfunctionality are some of the downsides of communal obligations. Similarly, certain negative aspects of participation contributed to stress, disengagement, powerlessness, exhaustion, and aggression. Conversely, the downsides of representation resulted in the needs of certain individuals, namely alienation, obstructionism, disengagement, and disaffection.

Justice and due process should be employed, according to Benet (2006), to "overcome oppression and constrain the use of power" (p.144). The problem is we don't often do that; thus, we need to effectively leverage the polarity of justice and due process to get those positive outcomes. For instance, in addition to helping individuals in power positions, justice should promote equality for all people in society. Justice also just

pushes for the protection of those who were "least privileged" (Benet, 2006, p. 151). The

justice due process polarity has the benefit of limiting the exercise of power, but it also

has the power to correct unfair events or conditions, impolite or disrespectful behavior,

and stop violations of one's own and other people's rights. In leveraging effectively, the

positive aspects of both justice and due process, in Benet's opinion, can be used to fight

oppression and stop the abuse of power. As well as support equal opportunity for all,

protect those with less power, and help those in need.

Dominance and Abuse of Power by the Elites

The existing socioeconomic inequalities that continue to prevent students from

gaining access to the formal structures of the educational system are the outcome of

injustice, a negative consequence of the failure to effectively manage the justice and due

process polarity. While the elites have access to the greatest education available, whether

in Haiti or overseas, rural students do not even have access to quality secondary public

education (Trouillot, 1995). Another perspective is that when their interests are

threatened by democracy, they launch coups (Nadu et al., 2016).

Moreover, the Haitian elites establish connections with Europe and the United

States while dissociating themselves from the country, thereby exemplifying their

prolonged history of entitlement amidst severe destitution. Additionally, they have never

aligned themselves with the general population, as noted by Trouillot (1995). Per Porter's

analysis, empirical evidence suggests that the chasm between the rich and the poor with

regards to their ability to obtain high-quality education is progressively expanding

(Porter, 2015). It could be contended that the unequal distribution of educational opportunities within the nation's educational framework is not viable and serves as evidence of the economic inequality that exists between the elites and the rest of the population.

According to the World Bank (2021), the richest 20% of the population owns more than 64% of the country's total wealth, while the poorest 20% own only 1%. "Haiti has one of the highest numbers of millionaires per capita in the Western Hemisphere, while the majority of the population lives on less than $2 a day" (Quran, 2019, para 18). Moreover, in 2018 Haiti was rated fourth in the world for income inequality with its significant wealth imbalance by the CIA World Factbook. In Haiti, without a genuine commitment to construct a truly inclusive democratic society, the elites who predominately comprise a group of Syrians and Lebanese who moved to Haiti in the 20th century continue to rule at every level, particularly the educational systems (Plummer, 1988). The Haitian political and economic elites, commonly referred to as the politique de doublure, exercise supremacy over the nation while adeptly concealing their powers. These individuals constitute a collective who have collaborated with authoritarian regimes, thereby augmenting their personal enterprises via governmental contract (Quran, 2019). Thus, the dominance of the elites and the inability of the Haitian government to provide rural children with excellent public education on the same level as students in the urban area has hindered the students' capacity to enhance their literacy or even to improve their financial and productive status Consequently, the deeper systems of power

held by the elites and the exclusion of rural regions connect with Benet's polarity pair of

diversity and equality.

Similarly, the fundamental divide between the elites and the rest of the

population, especially in rural regions, seems to indicate the negative aspect of poorly

managing the diversity and equality pair. Argued by Benet, the positive aspects of

equality may include the abolition of traditional hierarchical power relations, as well as

the dominance and oppression that arise. The possibility for poverty reduction and the

development of effective public secondary education for people in society are also among

the potential positive aspects of equality. The potential downsides of equality can include

a lack of protection and/or respect for individual rights and distinctions. As with

diversity, equality may bring upsides and downsides for individuals and society (Benet,

2006). According to Benet (2006), some downsides or negative aspects of equality come

about with the "stifling of motivation, creativity, hard work, diligence, and commitment

to excellence" (p. 181). Downsides of diversity can result in the concentration of power,

oppression, and erosion of individual rights. In these cases, access to effective public

secondary schools may be stifled.

Moreover, participation of Haitian educators and other educators in Haiti's

educational system is regarded as a human rights concern in terms of strategy, education,

and literacy progress. The lack of effective public secondary education and widespread

illiteracy, especially in rural regions and the process, that the inhabitants believe is

controlled by the elites has been exacerbated by failure to effectively manage

participation and representation as they are both important in any educational system of a democratic society. For example, while the significance of classroom instruction in the development of a student's sense of responsibility as a member of society is widely acknowledged; in democratic societies, a prescribed curriculum is typically implemented to guide teachers in their instructional practices. Thus, the aforementioned procedure will optimize the graduation rate, enrollment rate, and literacy rate of all students. Effectively managing participation and representation will also guarantee that all schools have the resources to promote learning, such as teacher quality that meets the standard requirements. As a result, according to Freire (2005), a teacher is no longer just one who teaches; but one who is himself taught in discussion with the pupils, who in turn teach while being taught. Thus, it might have been wise for Haitian policy makers to examine the relationship between elites and the rest of the population which could have led to more effective management of the participation and representation polarities.

Education in the Democratic Society

Apple (2011) argued that democracy is a contentious idea, it is at the core of discussions about what the goals of education should be, how they should be accomplished and paid for, and how they should be assessed. He proceeded to state that democratic education has a long and valuable history in a lot of countries, motivated by attempts to oppose dominance; thus, it's important to understand that democratic education encompasses more than just the classroom; It concerns the kind of society we desire and the kinds of politics that will enable us to achieve it (Apple, 2011).

According to Bergan et al. (2016), the most important role of education is to develop students into responsible citizens, which is a necessary component of a well-functioning democracy. They stated that countries with well-grounded education build robust democratic institutions, whereas societies with less educated inhabitants struggle to foster a democratic culture. It is nearly impossible to instill a democratic culture among citizens who have not been properly educated (Benet, 2013a, 2021). In this sense, Haiti must offer its population with a working, officially supported education system to address the country's lack of access to effective public secondary schools in rural areas.

Bergan et al. (2016) argued that school is the best location for children to learn about democratic society. An educated society equaled a healthier population, higher earnings, and less poverty. The authors also advocated for schools to be run on democratic principles so that kids grow up understanding that democratic ideas should be applied to all institutions. Bergan et al. stated as these youngsters mature and enter society, they become advocates for democracy and social change.

To put it slightly differently, Apple (2010) claimed that one of the main issues with critical work in education has been the fact that many nations have not been properly connected to the actual reality of schools and classrooms. However, the success of a critical and democratic education depends on its being connected to much more specific questions of educational policy and practice, as well as to the day-to-day activities of educators, students, social movements, and community members. He continued to argue that among the tasks of critical educators is to participate in

movements that aim to create more vitally democratic institutions in education and the greater community and to act as officials of these movements and institutions so that successes are visible (Apple, 2011).

Meanwhile, Butts (1980, 1988) was a committed internationalist who devoted his life to the pursuit of education and endeavored to effect societal transformation through the process of education in the primary and secondary levels of schooling. The objective of his social change initiative was to foster the development of individuals who possess strong moral and civic values, as well as to enhance the quality of public decision-making. During the mid–1980s, Butts introduced the concept of democratic civic values, coinciding with a surge of interest in educational reform. According to Butts (1980), the group of reformers with whom he aligned himself aimed to establish legitimacy and advocated for education to be entrusted to the general civic community. Butts further detailed that the reformers contended that the provision of public education is accountable for equipping students with the necessary knowledge and competencies required to uphold and enhance the democratic political community, as well as to reinforce democratic values. Based on my data collection, it has been observed that civics is no longer being taught in schools in Haiti, despite it being a mandatory subject. This finding appears to support the notion that the decline of democratic society in Haiti may be attributed to this educational gap.

Challenges Facing Education Policymakers

       The effects of poverty on students' behavior, academic performance, and decision to continue their education are confirmed by study conducted in Haiti (Dube et al., 2018). In this regard, education and poverty are strongly connected because of the fact that people living in poverty may sacrifice their education to obtain job, which leaves them without the reading and numeracy skills necessary to advance in their chosen fields of endeavor (Gedro et al., 2021). In the case of Haiti, getting a job is not only a challenge but poverty is nevertheless a persistent reality. It affects not only the quality of education, but also the lack of access to public secondary school in rural areas, where people are more likely to live in poverty. In terms of national education costs, Haiti ranks 177th out of 186 countries. Haiti's educational sector has the lowest affordable total rate in the Western Hemisphere (Jean-Pierre, 2020). The most difficult aspect is that the Ministry of Education provides very little funding to support public education. Furthermore, while the ministry's ability to improve the quality of education in Haiti is limited, it does play a significant part in the determination of curricular components, rules, degree and certificate recognition, and assessments (Gedro et al., 2021). In reviewing this literature, this seemed to suggest that is the root of the barriers to secondary school access.

       Meanwhile, Columbia University's School of International and Public Affairs conducted a study on Haiti's education system in 2011. According to Carlson et al. (2011), Haitian policymakers face four major issues. The first one is a lack of sufficient and specific demographic and needs assessment data. The second one is that

standardizing the educational system raises a slew of significant political and cultural issues. The third one is that improving access to high-quality education goes beyond uniformity. The final point is that government resources are insufficient to restructure the education sector successfully.

In analyzing the study, the authors appeared to place more focus on urgent issue solving in government than on Haitian educators' perceptions or experiences or the poverty issues. Bergan et al. (2016) on the other hand, seemed to advocate that the Haitian education minister must implement several efforts, including developing a national curriculum, coordinating and aligning teacher training, and establishing a facilities authority for each region. With sufficient finance, as well as leadership and technical aid from qualified professionals, Haiti's education may make significant progress in literacy. Apple (2011) also emphasized that there are alternatives, alternatives that work and give students with a substantive and rich education while decreasing student and community alienation (and teachers as well). And these alternatives can and are being developed even as educators face enormous pressure to focus solely on required standards and test performance.

According to Keast and Mandell (2014), contemporary societal challenges, such as those in education, necessitate collaboration among various segments of society. Traditional government institutions designed to address existing social problems are insufficient in handling the most complex and pressing modern day issues, such as education. These issues entail complying measures, continuous adjustment, and the

prudent combination of proficiency and trustworthiness, which necessitates going beyond the constraints and rules of the many parties involved in the joint venture (Keast & Mandell, 2014).

Dewey (2012) remarked in this respect that the public has a range of problems that must be addressed by the public, but that individuals must be the leaders in this regard. He went on to say that the public exists only when certain common needs lead people to band together for the common good. Following that, in his book Rural Education, Dartigue (1941) posed the question: What kind of education can appropriately satisfy the demands of the Haitian peasantry? Reading is undeniably an important tool for getting knowledge, and literacy is a requirement for a good education. Economic expertise, on the other hand, is more important in the current economic context. If the Haitian government had the resources to implement a limited mass education program and had to choose between literacy and economic proficiency, it would be wiser to focus on developing craftwork, such as making baskets that could be sold in the United States, rather than attempting to eradicate illiteracy immediately (Dartigue, 1941, p. 35). Thus, with this view, it appeared that the Haitian government is ineffectively managing the polarities of democracy in this area. And, by that, I mean what the lack of alternatives from the education policymakers to provide effective public secondary education in the rural areas is leading to the negative aspect of more than one pair of polarities of democracy. For example, the negative aspects of equality resulted from the suffocation of motivation, creativity, hard work, and diligence. Human rights' negative aspects resulted

in a concentration of power, oppression, subjugation, and the disintegration of individual and group rights (Benet, 2013b).

History of Education in Haiti

From an academic perspective, history captivates the inquisitiveness of individuals from diverse backgrounds to illuminate the past and provide instructive insights on the origins of modern society. Historically, Haitians place a high value on education, and being able to attend school is a source of pride. As a native and citizen of Haiti, I believe that a thorough understanding of Haiti's educational history can aid both citizens of Haiti and others in understanding the educational procedures and position of the country. Thus, a summary of Haitian education history is an attempt to explain the root of the lack of access to public education beyond the primary level in rural areas of Haiti.

From 1804 to 1915, Clement (1979) argued that economic issues had the greatest influence over the country's educational growth. In addition to the destruction of the country's commodities, Haiti had to pay for its independence, which drained the country's national treasury and left it with a chronic lack of funding for education. Prou (2009) asserted that following the abolition of slavery in Haiti, the country faced numerous challenges, including lack of international recognition. As a result, the social and economic embargo had a significant impact on aspirations and expectations for a competent public school system. The lack of recognition from the international world powers specifically from the Vatican means that unlike in other colonial-ruled countries

where the Vatican was an early investor in and motivator of education reforms that benefitted the masses rather than elites and upper-class families, in Haiti the Vatican's refusal to recognize Haiti as an independent diocese prevented aid in establishing an educational system Clement (1979). When it comes to Haiti's internal and international development, Trouillot (1990) noted that "the scorn of Rome cost Haiti dearly, crippling the Haitians' chances of developing a robust and comprehensive system of formal education" (p. 51).

Schuller (2007) further stated that Haiti's debt service prevented public education from being funded. Nonetheless, Henri Christophe and Alexandre Pétion, Haiti's postcolonial leaders, recognized that education is the most valuable resource a country can provide to its citizens. As a result, they advocated for public education by enshrining free and compulsory primary education for all children in the 1805 constitution (Civan et al., 2011; Dubois, 2012; Prou, 2009). Christophe believed they needed to be educated, even transformed, to be genuinely self-sufficient. He even went further to state that the destiny of the black race, not just Haiti, was on the line. "The African race has been unfairly maligned for too long," Christophe wrote to Alexander of Russia in 1819. "Too long has it been represented as deprived of intellectual faculties, as scarcely susceptible of civilization or government by regular or established laws" (Dubois, 2012, p. 52). By 1820, postcolonial leaders had built nineteen primary schools and three secondary lycées, according to a Library of Congress report from 1989. Further, the Haiti Education Act of

1848, established rural primary schools, as well as medical and law schools (Haggerty, 1989).

 While the post-colonial leaders were promoting public education, the official language of the Republic of Haiti was French, which the vast majority of Creole-speaking peasants did not understand (Clement, 1979). As such, a language problem plagued education because most instruction was conducted in French, except during Henry I's reign when instruction was conducted in English. Furthermore, despite being surrounded by several Spanish-speaking countries, Haiti was unable to share educational ideas with her neighbors (Clement, 1979).

 With the ratification of the concordat in 1860, the Vatican eventually recognized Haiti as a sovereign republic. As a result, there was an influx of catholic missionaries, as well as the establishment of numerous catholic schools (Prou, 2009). The establishment and maintenance of Catholic schools, which later became nonsecular public schools, was delegated to French religious orders. The Church financed for the new teachers, who were mostly French clergy, while the Haitian government covered all other expenses (Civan et al., 2011; Haggerty, 1989). Unsurprisingly, these members of the clergy nurtured a sentiment of loyalty towards France and a profound respect for all aspects of French culture. Concurrently, they accentuated the underdeveloped state of Haiti whilst disregarding its capacity for self-governance. As a result, while the urban elite had the most access to educational opportunities, a limited number of clergymen ventured into rural regions to provide education to the peasantry, thereby exacerbating the

socioeconomic disparities between the upper and lower echelons of society (Civan et al., 2011; Haggerty, 1989; Prou, 2009). Analogously, Fatton (2002) described the Haitian state's history as "predatory," referencing it as "a despotic structure of power that preys on its citizens without giving much in return; its total lack of accountability suppresses even the murmurs of democracy" (p. 27).

To verify the gap, DeGraff (2013) asserted that throughout Haiti's history, there have been advocates who have promoted the notion of equal rights for all individuals, as a means of verifying the existence of the gap. Individuals such as Toussaint Louverture and Jean-Jacques Dessalines can be regarded as exemplars. Despite the advancements that have been achieved, a significant proportion of the Haitian population continues to experience poverty. This was conclusively illustrated after the earthquake event that transpired on January 12, 2010. An article in the Boston *Globe* spelled out this inequality: The question today is whether the wealthy élite that currently controls the majority of the economy will contribute to the reconstruction of Haiti and the development of a vibrant middle class. Eighty percent of Haitians live in poverty, while a few of the descendants of the French, who governed the country's coffee and sugar slave plantations until Haiti declared independence in 1804, and other groups hold much of the riches (Boston Globe, 2010).

Notwithstanding the aforementioned disparities within the educational system, Haiti underwent a transitory phase of comparative steadiness and accomplishment in the domains of arts, literature, and culture in the latter portion of the 1800s. The endeavor to

broaden the educational system was impeded by violent incidents that occurred in the late

19th century, leading to the cessation of operations in various religious establishments.

(Prou, 2009). Consequently, Haiti became a popular destination for individuals seeking to

engage in illicit transactions that were not feasible in other locations (Ardouin, 1958;

Benoit, 1954). Therefore, a considerable number of Haitian politicians presently govern

their nation utilizing a framework of continuous revolution, coup d'états, and societal,

financial, and political turbulence (Pierre-Louis, 2011). According to Jean-Pierre (2011),

throughout Haiti's history, there has been a lack of sustained alignment between national

interests and individual ambitions. This has been evident since the assassination of the

country's founding leader, Jean-Jacques Dessalines, in 1806, and has persisted through

the violent overthrow of democratically elected president Jean-Bertrand Aristide in both

1991 and 2004.

According to certain scholars, there was minimal progress in terms of educational

growth between the years 1917 and the Duvaliers' administration. The school enrollment

statistics reveal a lack of initiative to improve literacy and educational opportunities

during the mentioned period. According to Hadjadj (2000), the percentage of school-aged

children who received education in 1950 was 10%, and this figure increased marginally

to 12% by 1970. Furthermore, the reluctance of the upper-class elites to establish a

cohesive educational system endured until the ascent of Francois "Papa Doc" Duvalier to

the position of power. The lack of investment in public institutions by both Papa Doc and

his son Jean-Claude ("Baby Doc") Duvalier hindered the development and educational

prospects of the country. Trouillot (1990) provided evidence of insufficient investment by

revealing that Jean-Claude Duvalier allocated an insignificant sum of $3.70 annually per

inhabitant towards education (p. 181). Despite the surge in educational demand during

the 1980s, governmental funding has failed to keep pace. Easton and Fass (1989) suggest

that a considerable number of school-aged children are unable to attend school because of

the unaffordability of education. Although public education is ostensibly free, attendance

at school is typically associated with various costs. A considerable number of public

schools implemented tuition fees because of the insufficient financial assistance provided

by the government. Private schools, which are founded by non-governmental and

religious organizations, have seemingly addressed educational deficiency by emerging in

areas where public schools are inaccessible or where there is a high demand for education

(Easton & Fass, 1989).

Only roughly 55% of children within the school-age range of 6 to 12 years old

are enrolled in educational institutions, with 75% of these students attending private

schools. Approximately 92% of educational institutions in Haiti are under private

ownership. According to McNulty (2011), Salmi (2000), and the World Bank (2017), the

vast majority of private schools are sponsored by religious organizations and operate

independently from public funding. The limited availability of schools that meet the

standard quality criteria often results in the process of school selection resembling a game

of chance. The notion that private schools are inherently associated with superior living

conditions or increased affluence, as is commonly observed in other nations, should not

be accepted without scrutiny. In Haiti, a significant proportion of private schools are commonly referred to as *lekòl bòlet* or lottery schools, indicating their subpar performance in terms of both material and pedagogical aspects (Salmi, 2000).

A significant proportion of individuals residing in rural regions of Haiti lack access to formal education, with a limited fraction of those who do have access to education progressing beyond primary school (Civan et al., 2011). Dubois (2012) asserted that despite the detrimental combination of domestic conflict and external interference that has impeded Haiti's economic and educational sectors, there remains a glimmer of optimism that Haiti can serve as a testament to the potential for progress. In other words, if such progress was achieved in the past, it is plausible that it can be achieved again (Dubois, 2012).

Educational Reform

The first major educational reform in Haiti took place during the period of the first U.S. occupation from 1915 to 1934. An unsuccessful restructured dual-track education system was attempted, failing because of the perpetuation of the urban/rural dichotomy. This was manifested in the administration of distinct programs for each track (Prou, 2007). The initial endeavor to reconstruct Haiti's educational system was accompanied by considerable difficulties, both in terms of the process and outcomes. This can be attributed to the evident discriminatory disposition of the U.S. Marines towards the Haitian populace, which resulted in a pervasive sense of skepticism among

the Haitians regarding the intentions of the American authorities (Pamphile, 1985; Prou, 2009).

According to Charles (1990), a second endeavor to reform education was undertaken in the aftermath of the U.S. occupation. However, it was essentially a replication of the dual-track system. During Elie Lescot's tenure, the Education Minister, Maurice Dartigue, endeavored to implement an innovative educational reform initiative in rural regions in 1941. The primary objective of this program was to establish a curriculum that was more practical in nature, with a focus on agriculture and vocational training. In contrast, La Réforme Dartigue was perceived by numerous rural Haitians as a recycled concept, resulting in a severe backlash against the country's rural populace. In contrast, Charles (1990) found that individuals favored a conventional and exclusive academic methodology. From 1940 to the 1970s, an educational system modeled after the French system was implemented, which included the teaching of the French language. Consequently, the Kreyòl-speaking populace faced increased seclusion from their language and culture because of the adoption of the spelling "Haiti," as noted by Trouillot (1995).

During the 1980s, two significant endeavors were undertaken with the aim of consolidating the educational system and effecting essential reforms. Following a period of suspension spanning from 1981 to 1987, the Bernard Reform was formally reintroduced in December 1987, as documented by Dejean (2010). The Bernard Reform aimed to enhance educational accessibility and promote the use of Creole as the primary

language of instruction for the initial four years of schooling (Dejean, 2010, p. 1).
Nonetheless, the outcomes of the reform fell short of expectations, and several factors
were identified as having contributed to this result, including resistance towards the
implementation of Creole as a method of instruction. Hadjadj (2000) identified several
factors that contributed to the issue at hand, including insufficient resources in terms of
funding and personnel, political and governmental instability, and a dearth of national
discourse regarding the enhancement of educational institutions. Moore (2017) argued
that educational reform, which is integrated into modernizing rural development
frameworks, has frequently been involved in the political oppression of the rural
population. This has resulted in the perpetuation of colonial power structures through the
reinforcement barriers of language, access, and class.

Language in Haiti's Educational System

As I previously stated in the historical account of education in Haiti, the provision
of education has not been universally accessible within the nation, including the
traditional formal education system. Numerous socioeconomic and political challenges
hinder the ability to overcome this limitation, such as a pervasive language barrier that
persists despite the establishment of an official language, Haitian Creole, also referred to
as Kreyòl. This language should serve as a unifying force for the entire population, both
in theory and in practice, under the auspices of the country's laws (DeGraff & Stump,
2018). The sociolinguistic situation in Haiti is characterized by a discrepancy between the
official constitutional provisions and the actual practices of those in positions of power.

This discrepancy is rooted in the unequal status of French and Kreyòl in the country (DeGraff & Stump, 2018).

The Meaning of Creole/ Kreyòl

"Creole" comes from the Portuguese word *crioulo*, which refers to a European born and raised outside of their country of origin (Civan et al., p. 52). A language that has no native speakers is a Pidgin, and when native speakers are added, the language transforms into a Creole. A pidgin is closely related to creole, which is a natural language formed by the interaction of different languages. For instance, sailors, traders, pirates, and everyone in between have all used pidgins (Civan et al., 2011). In one hand, Creole languages have historically been excluded from historical linguistics' tree of language families. Non-Creole languages, on the other hand, are thought to have evolved from full-fledged languages and hence suit the family tree model (Thomason & Kaufman 1988). Creole or Kreyòl is the language spoken in Haiti. However, some intellectuals have recently begun to use the term *Ayisyen* (Haitian) to separate it from the generic term "creole," which refers to a multitude of languages, but also as a symbol of national identity (Civan et al., 2011; Degraff, 2019).

Several studies have been carried out regarding the function of language in the instruction of students in Haiti. Jean-Pierre (2011) conducted an ethnographic study to examine the impact of French and Creole on academic performance. The study collected data from students in Grades 3 through 6 who attended public and private schools in the vicinity of Port-au-Prince. Jean-Pierre investigated the effects of colonialism on

educational methodologies in Haiti, along with the role of classroom communication in shaping students' identities and intellectual development. Data were gathered between 2006 and 2009 through classroom observations, audio-video recordings of instruction, interviews, and supplementary information. According to Jean-Pierre's (2011) findings, the language preferences for French over Creole in Haiti are rooted in the historical practices of colonialism that have influenced the country's policies and practices. Furthermore, the implementation of colonial practices not only resulted in adverse effects on the academic performance of students but also influenced the organization and curriculum of educational settings. According to Jean-Pierre and DeGraff, there was a lower participation rate in French-speaking classes and the students who did participate seemed to feel disempowered. However, when classes were conducted in creole, student reactions and viewpoints were more clearly expressed (Jean-Pierre, 2011, p. 222, DeGraff, 2019).

According to DeGraff (2021), the marginalization of Creole languages has permeated all spheres of social organization and knowledge creation, including academia. He continued by quoting Félix Lambert-Prudent (1980), who coined the term "minoration linguistique" (i.e., linguistic minoritization or diminution) of Creole languages. DeGraff (as cited in Foucault, 1980) clarified there is some overlap between academic discourse on Creole speakers and their languages and non-academic discourse about Creole speakers and their intellectual and political leaders. These discourses, along with their related régimes of truth have engendered profoundly negative sentiments toward Creole

languages. In his writing DeGraff (2001a, 2001b, 2003, 2004, 2005a, 2005b, 2014, 2018, 2019, 2020), he has developed an archaeology of knowledge about Creole languages in which these regimes of truth derive their *raison d'être* from the European conquerors civilizing aim. He explained that the latter was intended to establish hegemonic control over enslaved populations and colonized territories while providing European colonizers with both labor and the much-needed illusion that enslavement and other forms of dehumanization of Africans could be made compatible with universal enlightenment values (DeGraff, 2021).

Moreover, Dejean (2010) asserted that French is fluently spoken by no more than 5% of the country's population; and perhaps as low as 3% if fluency is defined as the capability of using spoken and written French to comfortably converse on any familiar topic. While French is the major language of instruction in schools and of government, courts, formal business, print media, and so forth. Kreyòl, the language fluently spoken by all Haitians in Haiti, is virtually absent (Dejean, 2010).

DeGraff (2019) argued that starting as early as kindergarten, Kreyòl-speaking children are often silenced by the imposition of a former colonial language that even the teachers, on the whole, do not speak fluently, that it is French that limits and defines as a weapon that can shame, humiliate, and colonize. For instance, by self-imposing French as the sole legitimate language, even deputies and senators in Haiti's Parliament are shamed, humiliated, and colonized for any perceived divergence in their French or for unknowingly engaging in Kreyòl-French "translanguaging." Thus, despite the fact that

both French and Kreyòl have been recognized as Haiti's co-official languages by law since 1987, with Kreyòl legally recognized as our sole national language even authority figures can be silenced and rendered relatively powerless because of the (self-)imposition of French as the only legitimate language (DeGraff, 2019). During the data collection, I posed these questions to my participants: As French and Creole are both official languages but only some speak French; What language do you use when teaching? Does this cause any problems for teachers or the students? How would you describe the role that language plays in the classroom? The responses indicated that the French language poses a considerable obstacle in the educational setting. This gives rise to challenges, particularly for the students attending public schools. There is a desire among many individuals for children to receive education in their mother tongue. This has led to the suggestion that all schools should adopt Creole as the language of instruction. The rationale behind this proposal is that some children only have the opportunity to learn the language in school, as they do not have the opportunity to practice it at home. The participants indicated that they employed a bilingual teaching approach, whereby they utilized French language materials and provided explanations in Creole to facilitate comprehension among their students. The individuals asserted that it would not be accurate to claim that every individual in the country is bilingual. Instead, they argued that Haiti exhibits diglossia. As indicated in the study's background, it is imperative to furnish a concise overview of Haiti's political, historical, economic, environmental, sociocultural, and religious structures to comprehend the dearth of public secondary

education accessibility in rural regions. This holds great significance as it has the potential to dispel numerous misconceptions surrounding the nation.

History of Haiti/Hayti/Ayiti

Per the findings of a geological study carried out by scholars from the University of Florida in 2011, Haiti is approximated to be one billion years old. Undoubtedly, the course of Haiti's history has been significantly impacted by its worldwide impact, ambitions, and primarily, the greed of dominant imperialist nations. Throughout a series of years, I have produced multiple written works pertaining to my country of origin (Calixte-Hallworth, 2010, 2012, 2016, 2017, 2018, 2021). The prevailing discourse surrounding Haiti characterizes it as the "poorest country in the Western Hemisphere," a label that has been widely disseminated by the media is a disheartening reality. In fact, the extent of poverty in Haiti is better characterized as a state of acute suffering, as aptly noted by DeGraff (2020). I cannot emphasize enough, as a proud Haitian, that Haiti was the Western Hemisphere's first free independent Black nation. It is a country with a distinct history and abundant natural resources that other countries are still exploiting (Bello, 2013; Bello et al, 2017; Dantò, 2012, 2013; Fils-Aimé, 2020).

Haiti's geographical location is strategically situated between Cuba and Venezuela, as depicted on the Caribbean map. The Ocean Exploration Trust ([OET] 2014) and the Nautilus Exploration Program stated that the Windward Passage, situated amidst Cuba and Haiti, serves as a significant channel that connects the Atlantic Ocean and the Caribbean Sea. Furthermore, it is administered on a transnational level. The

Windward passage facilitates the transit of commercial shipping lines through the

territories of Cuba and Haiti, thereby enabling access to the Pacific Ocean by way of the

Panama Canal. Alternatively, the shipping industry transportation companies would be

required to traverse the entirety of South America to access the Pacific Ocean (Ocean

Exploration Trust, 2014; World Factbook, 2020).

When it comes to its culture, in 2010, the UNESCO director emphasized the rich

and diverse culture of Haiti, highlighting the critical role that the creativity of its artists,

the country's cultural heritage, and the diversity of its cultural expressions play in

preserving Haitian memory and promoting the vitality of its people. The director of

UNESCO asserted that these elements serve as the fundamental pillars of social cohesion

in Haiti. The Carnival is a cultural manifestation that unites numerous Haitians from

various regions annually, representing a living heritage. For most Haitians, it is

considered the foremost social event of the year. The cultural sector holds significant

economic value for a considerable number of Haitians, serving as a crucial means of

generating income and providing employment opportunities. Various forms of artistic

expression, such as crafts, literature, and music, play a crucial role in the economic

progress of the nation, with artisans constituting a significant 10% of the workforce. The

significance of culture holds paramount importance in the existence of Haitian

individuals (UNESCO, 2011).

Haiti is a symbol of freedom because of the fact that during the Haitian

Revolution, the Haitian people successfully established a sovereign state and a

constitution that ensured equal rights to all individuals, in contrast to the previous system that only extended rights to a privileged minority. According to Bello (2013), Haiti is an exemplar for the world as it demonstrated that the Haitian people were not compelled to acquiesce to the institution of slavery. Bello maintained that upon convening, the Haitian founders collectively determined that the country would serve as a sanctuary for individuals of African descent across the globe. The aim of the founders was to create a secure haven for individuals seeking refuge from oppressive turmoil or unrest, where they could attain immediate emancipation. According to Bello et al. (2017), individuals who escaped slavery and arrived in the territory of Ayiti were granted freedom. Furthermore, individuals of African descent who arrived in the region would be automatically granted citizenship and freedom. Additionally, Walker (1930) wrote:

> Hayti [is] the pride of the Blacks and the terror of tyrants. I hope that she may unite, keeping a strict eye out for tyrants, for if they get the slightest chance to harm her, they will take advantage of it. But one thing which gives me joy is, that they are men who would be cut off to a man, before they would yield to the combined forces of the whole world—in fact, if the whole world was combined against them, it could not do anything with them, unless the Lord delivers them up. (p. 24)

Hence, it is imperative in this research to persist in enlightening individuals about the past of this nation. This is not only to rectify prevalent misconceptions but also

because education has conventionally served as a catalyst for positive social change by addressing inequalities in society as a whole.

Haiti Resources

Development program has undertaken several investigations to explore and analyze the mineral reserves of Haiti. The findings of these studies indicate that Haiti possesses gold deposits that are readily accessible from the surface and extend to considerable depths underground. The Library of Congress' Federal Research Division (2006) has acknowledged that Haiti possesses significant wood resources, including bauxite, copper, gold, and lignite. Additionally, the country has several locations where construction materials such as gravel, limestone, clay, sand, calcium carbonate, gold, marble, and hydropower can be procured (World Factbook, 2020). In 2009, IBP, Inc., released a publication entitled "Haiti Mineral & Mining Sector Investment and Business Guide: Strategic and Practical Information, Volume 1." Within this publication, Ginette and Daniel Mathurin, both scientists, asserted that Haiti possesses a significant amount of oil reserves. The authors compared the oil reserves in Haiti and those in Venezuela, stating that the former is akin to a swimming pool while the latter is comparable to a glass of water (Michel 2004). Despite the availability of various resources, Haiti has encountered difficulties in attaining access to efficient public secondary education in its rural regions. In spite the discovery of resources by foreign nations in Haiti, the prevailing colonial narrative persists in portraying Haiti as the most impoverished nation in the Western Hemisphere.

Pre-Colonial Times

  The name "Ayiti" was bestowed upon the island by the indigenous Taino populace, who settled in the region around 1200 CE (World Atlas, 2021). According to Bello (2019), the island of Ayiti had three distinct names, namely Ayiti, Kiskeya, and Boyo, prior to its invasion by the Euro-Christians who were characterized as thieves and criminals. The region was populated by a total of twelve discrete ethnic communities, alongside an equal number of Afrikans, with the preponderance of the latter tracing ancestral roots to Egypt, Phoenicia, and Mali. Bello accounted that the Malian monarch Mansa Abu Bakari II, who was the sibling of his successor Mansa Musa, conducted the latest expedition in the year 1311. However, the island's aesthetic appeal prompted the Spaniards to give it the name of La Isla Española, meaning "the Spanish Island, Hispaniola," upon their initial arrival in 1492. Per the findings of the Yale genocide studies program, it has been established that the Taino culture, which existed prior to any contact, had a highly structured communal system that was divided into five distinct *caciquats* or "kingdoms." Each caciquat was administered by a cacique, as depicted in Figure 4.

Figure 4

Precolonial Hispaniola Map
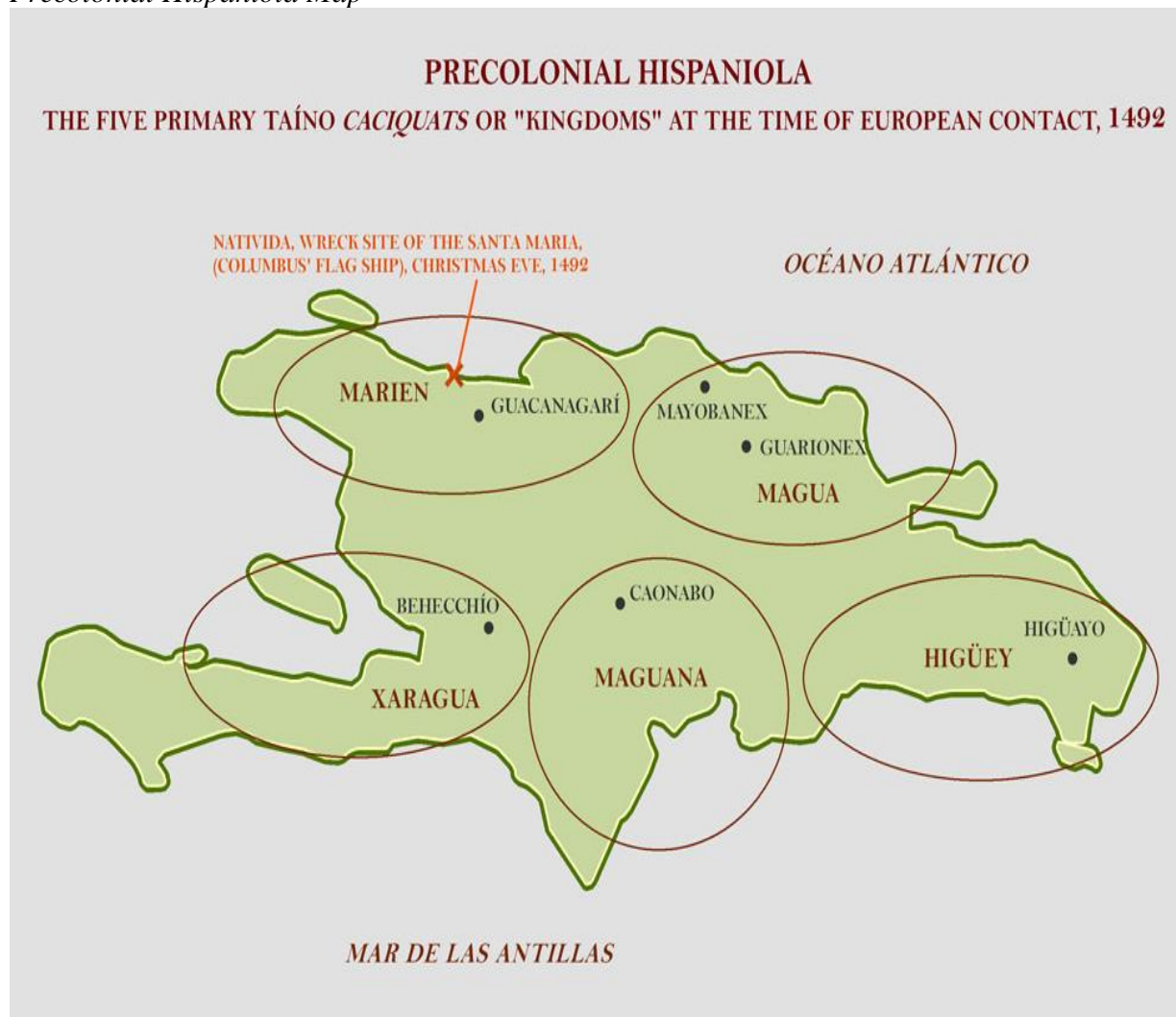
Adapted from "*Hispaniola - Colonial Genocides Project - Destruction of the Taino in archaeology*m" by W. F, Keegan, Genocide Studies Program, Yale University January/February 1992. Used with permission of Russell Schimmer.
https://gsp.yale.edu/case-studies/colonial-genocides-project/hispaniola

By the year 1504, the Spanish had used up the gold reserves of the island, introduced Christianity, and coerced labor into the mining industry (James, 1989). According to estimates, the population of Arawaks on the island in 1492 was between 2

to 2.5 million at the time of their encounter with the invaders were responsible for

perpetrating acts of violence such as murder and rape, as well as employing tactics such

as the use of bloodhounds, the spread of unfamiliar diseases. Additionally, they used

tactics such as destroying crops to induce famine and deprive the local population of

sustenance. Consequently, in a span of 15 years subsequent to the arrival of the Euro

Christians on the island, a significant proportion of the Taino population had perished

(Bello, 2013; James, 1989, p. 4). Upon recognizing the decline in the local population,

the colonizers relocated to Jamaica and subsequently transported a group of individuals to

Ayiti with the intention of exploiting their labor for gold mining purposes. However, this

group of individuals also experienced a disappearance from historical records. Thus, they

embarked on a journey to Puerto Rico and transported a significant number of Arawak,

Tainos, and Caribes individuals. Subsequently, the aforementioned population

experienced a decline in numbers. The decision to transport Africans across the ocean to

work in labor-intensive jobs was made by Europeans and Father Lascassas, who owned

plantations in Cuba and Puerto Rico, after a certain point in time (Bello, 2013). Dubois

(2012) asserted that Hispaniola served as the inaugural American colonial capital,

marking the initial phase of European colonization in the Americas (p. 18) and the

"birthplace of American Slavery" (Robinson, 2008, p. 3)

Colonialism

Colonialism refers to the combination of territorial, juridical, cultural, linguistic,

political, mental/epistemic, and/or economic dominance of one group of people or groups

of people by another (external) group of people, wrote Amber (2020). One could argue that the above definition adequately represents the experiences of Haiti and many other colonized countries all over the world.

The French had established a presence on the island of Haiti by the early 17th century. After 9 years of fighting, the Spanish consented to cede the French the western third of Hispaniola in the Treaty of Ryswick in 1697, renaming it Saint Domingue (Fouron, 2020). James (1989) stated that in 1789, Saint Domingue supplied two thirds of France's overseas trade and was the largest single market for the European slave trade. It was the planet's wealthiest colony. It ranked top in the world for sugar, coffee, indigo, cacao, and cotton production. It was the world's greatest colony, the pride of France, and the envy of every other imperialist power.

According to Wimpffen (2018), the reasons for this outstanding performance were related to land and climate conditions, government aid, and, most notably, the existence of a huge number of enslaved Africans who provided the labor that powered this vast economic system. The western world has never experienced such growth in the economy in millennia and slavery was the sole reason for the 18th century's success. To be as a creole rich at the period, boasting about being as rich as a creole was fashionable, and Saint Domingue was dubbed the Pearl of the Antilles. Prosperity is not a moral concern, and Saint Domingue's rationale is its prosperity (Wimpffen, 2018).

According to one estimate, 60% of all French slaves in the Americas were on Saint Domingue in 1789, and nearly 10 million Blacks were brought from Africa to the

Western Hemisphere (Heinl & Heinl, 2005, p. 22). The slaves were gathered in the interior, shackled one to the other in columns, and dragged with enormous stones weighing 40 or 50 pounds to discourage escape attempts, according to James (1989). He went on to write that the slaves sat at the bottoms of boats for days on end, their hands chained, their faces exposed to the tropical sun and rain, and their backs submerged in water that was never pumped out. At the slave ports, they were confined in trunks for inspection by the buyers. At all hours of the day and night, thousands of people were jammed into these dens of putrefaction. Outside in the harbor, James wrote, the slave-ship captain waited with such a clear conscience to empty the trunks as they filled, that one of them, while waiting to enrich British capitalism with the profits of another valuable cargo, enriched British religion by composing the hymn "How Sweet the Name of Jesus sounds!" In the ship's hold, the slaves were placed one on top of the other. They were only granted 4 ft. to 5 ft. in length and 2 ft. to 3 feet high, preventing them from fully lying or sitting (James,1989, pp. 8–9). This was clearly an example of inhumanity in action.

Affranchis grew in the 17th century, according to Heinl and Heinl (2005), and was referred to as *gens de couleurs* (people of color) or *hommes de couleurs* (men of color). They could not run for office or even look for work nor eat at the same table as White men, and could only sit in segregated chairs, but they were nevertheless subjected to revolution under the banner of liberty. Heinl and Heinl wrote that neither the government nor the White population appear to have realized the paradox of the rules,

which effectively disarms the gens de couleurs while imposing their training and service

in the *maréchaussée* and *milice* on the other hand. As a result, a detachment of around

500 Haitians known as Les Chasseurs Volontaires fought alongside American troops in

the Battle of Savannah in 1779, where Henry Christophe, who eventually declared

himself king, was among the injured (p. 32). To demonstrate Haiti's power, Henry

Christophe built the majestic Sans Souci mansion as well as the Citadelle Laferrière, the

Americas' greatest fortification. The stronghold was declared as a World Heritage Site in

1982 by the United Nations Educational, Scientific, and Cultural Organization

(UNESCO). The Citadele is also known as the eighth wonder of the world. It is the first

monument of its kind to be built by freed Black slaves after they won their independence

and is one of the most well-known symbols of liberty in the world (UNESCO, 1982).

Smith (2012) argues that the enduring impact of colonialism often impedes an

individual's capacity to exert agency and authority. It is evident that the emergence of

colonialism and the historical trajectory of Haiti are profoundly interconnected. As

previously indicated in the study, the Haitian education system has encountered a

multitude of obstacles, both contemporary and historical, and has been distinctly

influenced by the ramifications of colonialism, avarice, and malfeasance (Bello, 2013;

Bhambra, 2016; Dantò, 2013, Dubois, 2012; Fatton, 2002; Fils-Aimé, 2020; Polyné,

2013; Schuller, 2012, 2013; Trouillot, 1990, 1995). Jean Pierre's (2011) examined the

influence of colonialism on educational practices in Haiti and analyzed the significance

of classroom discourse in shaping students' academic development and subjectivities.

Jean Pierre posited that the policies and practices of Haiti are reflective of the historical practices of colonialism. The historical division and inequities within the nation are also deeply entrenched in the legacy of colonialism.

Haitian Revolution

The Haitian revolution is important to understand as it suggests how the Haitians heroes have created a path to obtaining the public secondary education not just in urban areas but as well as the in the rural areas of the country. The onset of the Haitian revolution, which lasted from 1791 to 1804, shocked the imperial powers of Europe and the United States. As a result, the name of the once-prosperous colony, Saint Domingue, became a source of worry and suspicion for decades afterward (Baggesgaard, et al. 2018; Bello, 2013). The Bois-Caiman ceremony commemorated the first step toward the establishment of Haiti, the world's first independent Black nation (Bello, 2013). On August 14, 1791, the slaves congregated in the Bois-Caiman to denounce their inhumane living conditions. During this period, one of the leaders of the Maroons, Boukman, delivered a prayer in which he denounced the use of religion to justify slavery (Dubois, 2012; Heinl & Heinl, 2005; James,1989) and prayed:

The god who created the sun which gives us light,

who rouses the waves and rules the storm, though hidden in the clouds.

He watches us.

He sees all that the White man does.

The god of the White man inspires him with crime,

but our god calls upon us to do good works.

Our god who is good to us orders us to revenge our wrongs.

He will direct our arms and aid us.

Throw away the symbol of the god of the Whites

who has so often caused us to weep,

and listen to the voice of liberty,

which speaks in the hearts of us all. (James, 1989, p. 87)

By 1794 General Toussaint L'Ouverture one of the most astonishing figures of an age rich with remarkable individuals, joined the revolution. According to Fils-Aime (2022), L'Ouverture was a multifaceted figure who served as a strategist, politician, manager, and visionary. Regrettably, the Europeans who deceived him into attending peace negotiations ultimately incarcerated and assassinated him. Upon boarding the boat, Toussaint addressed his people, and stated, "By overthrowing me, you have just cut down the trunk of the tree of liberty in Saint Domingo. It will reappear from its numerous and deep roots" (James, 1989, p. 334). The Haitian revolution was subsequently led by Jean Jacques Dessalines, who is widely regarded as the greatest Haitian General of all time, alongside several other soldiers. Although women such as Aunt Toya, Sanite Belair, and Marie-Jeanne were involved in the revolution, Dessalines was the primary planner and organizer. To defend Haiti, Dessalines constructed a number of fortifications on mountaintops and throughout the country's interior, both by improving existing forts and building new ones (Bello, 2022; Dubois, 2012). Dessalines also regrouped local forces

and directed General François Capois, also known as Capois-la-Mort, to capture Fort

Vertières.

Jean Jacques Dessalines demonstrated exceptional strategic prowess during the

Battle of Vertières, culminating on November 18, 1803. Subsequent to the declaration of

independence on the first day of January in 1804, Dessalines endeavored to execute

economic modifications. Dessalines implemented stricter regulations on foreign trade,

appointed highly educated Haitians to prominent positions within their administration,

and subsequently assumed the title of Emperor of the First Free and Independent Black

Nation on October 8, 1804 (Bello, 2022). Per Garfield's (2015) account, Dessalines

initiated the Acte de l'Indépendance (Act of Independence) and named the nation Ayiti

after its native inhabitants. This event marked the commencement of the postcolonial

progression that culminated in the establishment of a novel country in the Atlantic World.

According to Jean-Pierre's (2020) publication entitled The Cry of Vertierres, the

heroes engaged in a battle to preserve the rights of all individuals, regardless of their race

or status as either free or enslaved. The war has legitimized the result of a revolution that

opposed colonialism, slavery, and racism. Jean-Pierre preceded to assert that the battle of

Vertières marked the culmination of a period of extreme suffering and represented the

ultimate clash between colonial racism and the concrete implementation of the ideals of

racial equality and universal freedom (p. 61). James (1989) reported that the duration of

the war was approximately 10 years. A Spanish invasion, a British expedition consisting

of 60,000 troops, and a similarly sized French mission were all defeated (p. x).

While the majority of historians tend to direct their attention towards Jean Jacques Dessalines' massacre of the White population on the island, it is imperative to recognize the atrocities committed by Rochambeau as well, specifically, the appalling magnitude of the executions of Haitians. Per James's (1989) account, Donatien Rochambeau, a commander in the French army, caused the death of numerous individuals by drowning them with weights around their necks in the Bay of Le Cap. The severity of the situation was such that the local inhabitants abstained from consuming fish for several days. In addition, according to James (1989), Rochambeau employed an arena and a pack of 1,500 hounds to swiftly pursue and consume Haitians while the spectators applauded, and the band performed (pp. 359–360). Additionally, the detainees were subjected to asphyxiation through the use of Sulphur gas while being confined in the ship's holds.

The French had burned numerous Black people alive, hung them, drowned them, tortured them, and buried them up to their necks near insect nests, as was their custom. Hatred and terror were not the only variables at play, according to James (1989); policy was also a factor (p. 360). James concluded that this was one of the most notorious and unjustified crimes in human history (p. 372). Undoubtedly, based on the aforementioned information, it can be inferred that a holocaust may have occurred.

Notwithstanding the brutal acts of assassination perpetrated by the French, Jean Jacques Dessalines executed a proclamation with the French military on November 19, 1803, mandating the withdrawal of their armed forces and granting them a period of 10 days to depart. The proclamation comprised of eight articles, which encompassed a

pledge to ensure the security of the White inhabitants who opted to stay on the island and provided a mechanism for the remaining individuals to depart with the French army (Dubois, 2012). Dessalines issued a proclamation in which he extended an offer to the captains of American vessels. The offer entailed a payment of $40 for every native or Black man of color who passed by Haiti. In exchange for this payment, the individuals would be granted freedom and immediate citizenship upon arrival in Haiti, provided that they publicly declared themselves as Black. Following the issuance of Dessalines' decree, numerous individuals availed themselves of his proposal (Bello, 2013; Fouron, 2020).

The Haitian Revolution brought substantial and irreversible change to the nation. Slavery would have remained substantially longer in their community, as it had in the villages around Ayiti. The defeat of the French resulted in the establishment of a region in the Americas where former slaves were able to exercise cultural and social autonomy to an unparalleled extent (Bello, 2013). Dubois (2012) chronicled the initial years of independence, describing exuberant, unbelievably joyful celebrations as Haitians recognized the magnitude of their victory. Officers and their wives, dressed to the nines in jewels, silk, and Indian madras, traveled to the countryside for barbecues at massive tables arranged in mango tree lanes. Young Haitians took part in plays depicting crucial moments in the country's struggle for freedom (Dubois, 2012).

The acquisition of Louisiana was facilitated by the Haitian revolution. Napoleon came to realize that it was unfeasible to revive a significant French Empire in the

Western Hemisphere. Consequently, he opted to sell the French territories to Jefferson for a sum of $15 million. This transaction resulted in the United States' territorial expansion, effectively increasing its size twofold. The acquired land included the states of Louisiana, Missouri, Arkansas, Iowa, North Dakota, South Dakota, Nebraska, and Oklahoma, as well as Kansas, Colorado, Wyoming, Montana, Minnesota, and Colorado situated to the east of the Rocky Mountains (Charles & Miles, 2004). Subsequently, Haiti provided military assistance to Mexico to gain their independence from Spain, as well as provided assistance to Simon Bolivar and his colleagues in achieving independence for numerous Latin American nations, such as northwestern Brazil, Guyana, Venezuela, Ecuador, Colombia, Panama, northern Peru, Costa Rica, Nicaragua, and Bolivia, under the stipulation that all enslaved individuals within these territories be liberated (Bello, 2013; Trouillot,1995)

Isolation

Regrettably, following the assassination of Emperor Jean Jacques Dessalines, Haiti's governance was thrown into disarray, which some scholars have classified as the nation's first coup d'état. Subsequently, the nation underwent a division into two distinct entities. The northern region of Haiti was under the control of Henri Christophe, while the southern region was governed by Alexandre Pètion. From 1807 to 1820, Haiti experienced a period of division. To prevent a potential military overthrow in 1820, Christophe resorted to taking his own life. The uncertainty resulting from the demise of Christophe led to the re-election of Jean-Pierre Boyer as the president in 1820.

During July of 1825, King Charles X of France dispatched a fleet of armed warships to Haiti, conveying a demand that Haiti pay a sum of 150 million francs to France to ensure its independence, or face the potential repercussions. Under duress, Haiti acquiesced to the demands of France to attain its independence. The magnitude of the sum was beyond the immediate financial capacity of Haiti, necessitating the acquisition of loans with exorbitant interest rates from a French financial institution. During the course of the following century, Haiti remunerated French slaveholders and their offspring an amount that is presently valued at approximately $25 billion. Haiti required a period of 122 years to fully settle its debt. The event caused a significant hindrance to the nation's capacity to thrive. Subsequently, the nation witnessed the emergence of authoritarian leaders driven by a desire for power and material wealth, alongside the intervention of hegemonic nations such as the United States. From 1858 to 1915, Haiti was governed by a total of 22 presidents, as documented by various scholars (Bello, 2013; Dantò, 2013; Dubois, 2012; Fouron, 2012; Garfield, 2015; Jean-Pierre, 2011; Polyné, 2013; Schuller, 2012; Trouillot, 1995).

After the eradication of slavery in Haiti, numerous academics observed that the remaining regions in the Atlantic World excluded Haiti. This was not only because of escalated racial conflicts and the fate of slavery in other Caribbean nations and beyond, but also because of Haiti's classification as a "Black republic" (Bello, 2013; Garfield, 2015, p. 2). The independence of Haiti was eventually acknowledged by the French in 1838. The United States, having a history of slavery, was apprehensive of Haiti's

demonstration as a self-governing Black republic and abstained from acknowledging it until 1862, following the secession of the slaveholding south. Nevertheless, Haiti persisted as a relatively obscure trading ally and lucrative market for American goods (Bello, 2013; Garfield, 2015). An argument can be made that the manifestation of racism during the 19th and 20th centuries, particularly the racism targeted towards Haitians in the modern day and at the Texas-United States border in September 2021, has sought to expunge the noteworthy accomplishments of Haiti during the revolutionary period.

U.S. Occupation

Between 1915 and 1934, the United States invaded and colonized Haiti. At the start of the occupation, the United States confiscated $500,000 worth of Haitian government gold from the Banque Nationale, conveyed the funds to New York, and deposited them at National City Bank. Afterward, The United States changed the constitution to allow foreign land ownership, which had been outlawed since the Haitian Revolution to prevent foreign control of the sovereign state (Angulo, 2010). The United States imposed a forced labor system that impoverished Haiti's rural population and led to the murder of a number of political dissidents (Alcenat, 2021; Danticat, 2015). "The United States decreed how Haitian taxes would be spent on education, decided which programs best-suited Haiti's children, and determined that some teachers merited preferential treatment" (Angulo, 2010, p. 2). The United States disbanded what was remained of Haiti's old revolutionary army and established a new armed force to fight those who resisted their presence, and to ensure that the countryside was effectively

occupied. The U.S. marines recruited creole-speaking marines who wore blackface to blend in until one of the opposition leaders, Cacos Charlemagne Péralte was executed. The marines nailed his corpse, crucifixion style, to a piece of wood for public display and left it to rot in the sun for days. This was done to teach anyone contemplating further resistance a lesson. The U.S. marines continued to instill fear in the general population by kicking around a decapitated man's skull on the street (Alcenat, 2021; Danticat, 2015).

During the onset of the Cacos rebellion in the rural areas, more than 20,000 Haitians were killed. According to Dubois (2012), activists during the 1930s encountered an enormous obstacle in attempting to overcome the enduring effects of foreign rule, similar to their counterparts in 1804. The U.S. occupation had a profound impact on the country, resulting in the dismantling of the established political and economic systems that had developed during the 1800s. This occupation also exacerbated issues such as rural poverty and limited access to public education. The centralization and strengthening of the government's authority has conferred upon the country's leaders an enhanced capacity to regulate the populace and suppress dissent beyond their initial expectations. Undoubtedly, the antipathy that Haitian rural inhabitants nurtured towards the United States was not solely instigated by the marines' brutality and the loss of national autonomy but also by significant economic hardship (Alcenat, 2021; Dubois, 2012).

The damage done to rural Haitian people was exacerbated by the colonial forces' relentless attack on their indigenous religious practice, Vodou. The forces in charge of the rural districts, as well as the new rulers, utilized them as the legal basis for a broad

assault against Haitian Vodou in general. Participation in the myriad events that made up their religion's liturgical calendar had suddenly become a felony for the bulk of the country's population (Alcenat, 2021; Dubois 2012, p. 272). The U.S. marines further instituted that any ceremony would be raided and everyone attending would be detained and sentenced to up to 6 months of hard work on the building site. A Baptist missionary from the United States testified to Congress of the "pleasure of burning tom-toms and all the paraphernalia of the faith, as well as carting away donkey loads of demon-worshipped tools" (Alcenat, 2021, Dubois 2012).

In Haitian culture, serving the Lwa and family ancestors in Vodou entails continual ritual obligations, which are both embarrassing and hazardous if ignored. However, many Haitians were forced to choose between turning their backs on the Lwa and facing harassment, imprisonment, and hard work because of the U.S. occupation. Dubois (2012) noted that religion had always been a source of strength for the downtrodden in Haitian society, but even this aspect of life proved difficult to protect during the occupation. Many rural groups determined that they had no choice but to leave their ancestral lands in the face of such attacks. As a result, Haiti, long a magnet for emigrants from the Caribbean, North America, Europe, and the Middle East, became a country of mass exodus for the first time in its history (Alcenat, 2021; Dubois, 2012). Only about 200 Haitians came to Cuba in 1912; 5,000 did so in 1916, the year after the occupation began, and the number rapidly climbed after that. By 1920, 70,000 Haitians

were living in Cuba, with another 30,000 arriving the following year. During the 1920s,

10,000 Haitians per year left the country (Fouron, 2012).

Dubois (2012) described how Lieutenant Louis A. Brokaw, the marine

commander, summoned an elderly oungan imprisoned in Croix-des-Bouquets one night

in May 1919, during the Caco war. Brokaw and two marine privates took the elderly man

and another prisoner to a neighboring field. After being told to dig their own graves, the

two men were shot and executed (Dubois, 2012). A priest stated that an officer had the

skeleton of an executed prisoner hanging in his house, while an American ex-soldier

revealed how he and others had crucified Haitian victims. One could reaffirm that given

such attitudes among the occupation's American commanders, it seemed unlikely that

they would respond to Haitian calls for increased democracy and political representation.

The combination of reticence concerning the occupation's political and economic

consequences on the one hand, and a lot of fuss about Haiti's alleged character and

culture on the other, was a disastrous impact of the United States invasion (Alcenat,

2021).

The U.S. invasion concluded with the 1915 Haitian American Treaty, according

to the U.S. Department of State. Under the terms of this agreement, the Haitian

Gendarmerie was formed, which was essentially a military force made up of U.S.

residents and Haitians under the command of U.S. marines. Furthermore, the United

States gained entire control over Haiti's finances as well as the ability to intervene in the

country anytime it considered appropriate (Angulo, 2010). In the end, the trauma of the

neocolonial assault under U.S. occupation is exemplified by a popular proverb throughout the country: The one who strikes the blow forgets, but the one who bears the scars remembers. The material deprivation and recurring terror of U.S. neocolonialism, imperialism, and militarism have not dimmed Haitians' sense of what is owed to them (Alcenat, 2021).

Parsley Massacre

The only motive for the Parsley Massacre was anti-Haitian caused by lack of education from the neighboring country. The History Channel recounted that during the 1930s, the exact location of the border between Haiti and the Dominican Republic had long been disputed, but in 1936, Dominican dictator Rafael Trujillo—whose mother was Haitian, though he tended to conceal this fact—travelled to Haiti to sign a treaty formally settling the boundary dispute. Newspapers and politicians hailed the event as a diplomatic triumph, heralding the start of a new era of cooperation between the two neighbors, (Bishop & Fernandez, 2017; Dubois, 2012; Pulley, 1965). Then, in October 1937, Trujillo, who feared the darkening of Dominicans and openly promoted anti-Haitian sentiments, took a tour of the border region and falsely claimed that Haitian marauders were attacking Dominican farmers (Bishop & Fernandez, 2017; Pulley, 1965). Trujillo directed Dominican military to execute Haitian families and Dominicans of Haitian ancestry. The way they carried out the killings was determined by the pronunciation of the Spanish word *perejil*, which was used as a litmus test to determine their origins (Bishop & Fernandez, 2017). Thousands of Haitians were decapitated with machetes in

Santiago's town square. Others were killed as they attempted to flee across the border, which had been guarded (Bishop & Fernandez, 2017; Dubois, 2012)

Meanwhile, the United States, which occupied the Dominican Republic during that time, intervened quietly to help broker a deal between Vincent and Trujillo, concerned about the implications for regional stability. The Dominican dictator agreed to pay Haiti $750,000 as an indemnity for genocide. He eventually paid only two thirds of that, or less than $8 million in today's currency to the Haitian government, which used a portion of the money to establish colonies for massacre survivors. Even after the indemnity agreement was signed, sporadic massacres of Haitians in the two countries' southern border region continued for years, now directed at Haitian cane workers (Bishop & Fernandez, 2017; Dubois, 2012; Pulley, 1965). Although the massacre was one of the largest genocides to occur in the Americas during the 20th century, there has never been an official trial or investigation into what occurred (Bishop & Hernandez 2017; Dubois, 2012; Pulley, 1965).

In 2010, the constitutional court of the Dominican Republic announced a decision to retroactively cancel the birthright of more than 200,000 Dominicans who were born to Haitian parents as far back as 1929 (Katz, 2018). Hundreds of thousands of people of Haitian descent lived in a state of terror that was institutionalized and enforced by the Dominican police, military, and vigilante mobs (Katz, 2018). As a result, many of these individuals became stateless overnight. An estimated 70,000 and 80,000 people of Haitian descent had been deported by the year 2015 (Katz, 2018). Many of them had

never been to Haiti before, so they had no idea where to go and could not communicate in Kreyòl (Katz, 2018). This is a country in which the Haitian authorities, in the year 1861, provided sanctuary and logistical support to during their fights against the Spanish; until their independence was finally reestablished in the year 1865 (Sagas, 1994).

Similarly, witnessing US. customs and border protection officers on horseback charged and threateningly swung their reins toward the Haitian migrants in Del Rio, Texas, is evidence of how Haiti stands alone in the Caribbean as well as the continued demonization by the United States. However, people appeared to forget that Haiti was a safe haven for people from other nations, particularly for people of African descent who were escaping oppression in the United States and other parts of the Americas (Fouron, 2020). Consequently, as a Haitian, it serves as a reminder to continue educating people about Haiti's history.

Duvalier Era

The Duvalier era had a detrimental effect on the nation's educational system as well as other areas. Terror, corruption, extremes of riches and poverty characterized the Duvalier era in Haiti's long history. To stay in power, Papa Doc, aided by the Eisenhower administration, launched an anticommunist policy (Jean-Louis, 2021). Despite widespread exposure of human rights abuses, the United States continued to fund, arm, and support the Duvalier regime in Haiti. Papa Doc even used USAID trucks to carry supporters to his political events (Quigle, 2014). In 1964, Francois Duvalier declared himself president for life, and even after his death in 1971, his grip on the country

remained entrenched. Jean-Claude Duvalier (Baby doc), at the age of 19, succeeded him

as dictator, and the repressive government lasted until Jean Claude was overthrown in

1986 (Arthus, 2013; Dubois, 2012; Schuller, 2012).

Duvalier brought the legislature and judiciary courts to their knees by enlisting the

help of the military and the Catholic Church. He destroyed the press and instituted a

state-run media. He wielded unprecedented levels of state-sanctioned violence through

his paramilitary Tonton Macoutes. Thousands of intellectuals and professionals were

forced to leave the country, followed by hundreds of thousands of working-class

Haitians. The Duvalier regime slaughtered tens of thousands of Haitians, triggering a

15% population outflow with constant destruction (Arthus, 2013; Dubois, 2012; Schuller,

2012). Duvalier also redesigned the Haitian flag, replacing the original blue and red

horizontal stripes with vertical black and red stripes. He established a new version of the

Lord's Prayer that stated as follows,

> Our Doc, who art in the Palais National for life, hallowed be Thy name by present
>
> and future generations. Thy will be done in Port-au-Prince as it is in the
>
> provinces. Give us this day our new Haiti and forgive not the trespasses of those
>
> antipatriots who daily spit upon our country. lead them into temptation and poised
>
> by their own venom, deliver them from no evil. (Dubois, 2012, p. 343)

Another devastation under the Duvalier's era is that for rural Haitians, raising

Creole pigs was a worthwhile investment. Aristide (2000) described selling pigs to

address exigencies and significant events such as funerals, marriages, baptisms, illnesses,

and notably, to defray educational expenses by purchasing books and paying school fees

for children during the annual commencement of the academic year in October. Including

my grandparents, that was their source of income. The animals were Haiti's indigenous

black breed of pigs. They were essential to rural subsistence of the country. In addition,

the black pigs were well-adapted to their surroundings, feeding on native vegetation and

knowing what was safe to consume, and there was no evidence that the pig posed an

immediate danger to the general public (Dubois, 2012). However, in 1982 the USAID

communicated to the Haitian peasants that their pigs were afflicted with an illness that

necessitated their slaughter, to prevent the spread of the disease to the northern countries.

Assurances were given that healthier pigs would be substituted in place of the ailing pigs.

"Over a duration of 13 months, all of the creole pigs were eliminated with a level of

efficiency that is rarely observed in development projects" (Aristide, 2000, p. 14)

Subsequently, after a period of two years, pigs were procured from Iowa, which

necessitated access to potable water, which was inaccessible to approximately 80% of the

Haitian population. Additionally, the pigs required imported feed, which incurred an

annual cost of $90 per pig, a significant expense considering the per capita income was

approximately $130. Furthermore, the pigs required specialized roofed enclosures. The

Haitian rural population expeditiously bestowed upon them the moniker of "*prince a*

quatre pieds" (princes with four feet). In addition to the initial disappointment, the flavor

profile of the meat was found to be unsatisfactory. As a result, the repopulation program

was an unequivocal failure (Aristide, 2000, p. 15).

Aristide (2000) asserted that according to an observer of the process, the estimated monetary loss incurred by Haitian peasants amounts to $600 million. One could argue, there is still much uncertainty surrounding the events that led to the extinction of the Haitian Creole pig. Aristide wrote that, following the eradication of the pig, there was a "30 percent drop in enrollment in rural schools, a dramatic decline in the protein consumption in rural Haiti, a devastating decapitalization of the peasant economy and an incalculable negative impact on Haiti's soil and agricultural productivity" (p. 15). Reimbursement for slaughtered the creole pigs was promised by USAID and the Haitian government; nevertheless, many Haitians received nothing in compensation for what they had lost because of the eradication program (Dubois, 2012). Although it has been years, "the experience looms large in the collective memory" (Aristide, 2000, p. 15). Needless to say, rural Haitians, like my grandparents, never fully recovered from the devastation; this was the beginning of enabling outsiders to destroy Haiti's agricultural industry for good. Seeing my grandparents weep as they saw the USAID agent slaughtering their pigs as a child still haunts me. This explained a part of my bias as a researcher, which was mentioned in Chapter 1.

Democratically Elected President

In 1990, despite a $12 million expenditure by the United States to endorse Marc Bezin, a former World Bank executive, Jean-Bertrand Aristide, a Catholic priest and advocate of liberation theology and the leader of Fanmi Lavalas ("The People's Flood") was elected president in a resounding victory. He espoused the belief that all individuals

are equal, as evidenced by their use of the phrase *"tout moun se moun."* Aristide

advocated for alternative forms of governance outside of traditional parliamentary

systems, all the while highlighting the significant socioeconomic disparities that exist

within the Haitian population (Fatton, 2002, p. x). He had advocated for a populist

platform that aimed to transition from extreme poverty to a more respectable standard of

living. According to Fatton (2002), the Lavalas movement gained a significant following

among Haiti's underprivileged populace because of its charismatic and prophetic

messianic leadership. Fatton (2002) wrote that the individual's motto was "Alone, we are

weak. Together we are strong. Together, we are the flood." Aristide's primary aim was to

institute an authentic democratic framework that could ameliorate the considerable

socioeconomic inequalities that existed in Haiti (p. 79).

According to Hallward (2010), Aristide displayed a keen concern for the situation

of the populace and endeavored to mitigate the misery of those residing in impoverished

areas of the nation. Therefore, upon assuming his position, he promptly initiated

measures to fulfill his promised reforms by augmenting subsidies for agriculture,

education, and healthcare (Hallward, 2010). In the initial phase of democratic governance

in 1991, the Aristide regime implemented stricter tax enforcement measures, specifically

regarding import levies and sanctions (Hallward, 2010). As a result, the Direction

Générale des Impôts observed a remarkable increase in its total revenue, which

effectively counteracted the previous trend observed in prior administrations (Dupuy,

2007).

Robinson (2004) asserted that the president embodied the ideals of Toussaint

L'Ouverture and Jean Jacques Dessalines, the founder of the Haitian republic who

successfully fought and defeated the armies of Spain, England, and France to secure

economic and social equality, as well as fundamental human freedoms, for Black

Haitians. Consequently, the president increased the national minimum wage of the

country from 35 gourds to 70 gourds (equivalent to US$2) per day. Then, he signed

decree mandating a standardized birth certificate format for all Haitians Robinson (2004).

Nevertheless, democracy posed a threat to the economic interests of the elites (Naidu et

al., 2016).

According to Kitissou (2008), the Bush administration was unsuccessful in

establishing a constructive professional rapport with the newly elected president.

Moreover, the president caused displeasure to the French government by demanding

restitution of the 150 million gold-francs that Haiti was compelled to remit to King

Charles X in 1825 as a condition for achieving independence following a successful

resistance against the forces of Napoleon (Kitissou, 2008). As a result, a small group of

military leaders who received financial backing from the upper-class orchestrated a coup

d'état on September 30, 1991, a mere 8 months following Aristide's assumption of the

presidency. Aristide escaped to the United States; however, the military implemented

merciless retribution toward his supporters, resulting in the deaths of a minimum of 1,000

individuals in the initial days and tens of thousands more in the subsequent years.

Weisbrot (1997) argued there was no uncertainty regarding the U.S. backing of the coup that resulted in the termination of Aristide's tenure. According to Weisbrot, the individuals who spearheaded the coup, namely Lieutenant General Raul Cedras, Michel Francois, and General Philippe Biamby, received remuneration from the CIA. Furthermore, the CIA was cognizant of the coup's occurrence, yet it refrained from taking any preventative measures.

According to Kovats-Bernat (2006), the economic situation in Haiti deteriorated during Aristide's exile as a result of a trade embargo imposed by the United States. As reported by McCaleyvey (1994), Haitians were compelled to flee on the high seas because of the extensive and appalling human rights violations occurring in their country. Despite Clinton's critical stance on this policy during his campaign, his Administration persisted with the same approach of forcibly returning the refugees to Haiti. Randall Robinson, the co-founder of Trans Africa initiated a hunger strike on April 12, 1994, in objection to what he perceived as the Clinton administration's highly prejudiced policy. Thus, to obtain the support of Haitian voters, the Clinton administration (Brown, 1994) undertook a military intervention in Haiti, resulting in Aristide's presidency from 1994 to 1996. Upon Aristide's return, he disbanded a brutal Haitian military that had caused the deaths of numerous impoverished individuals. However, he was left with a national police force that had been infiltrated and influenced by the CIA (Robinson, 2004).

In the midst of violent circumstances and significant multinational coercion, Aristide executed the Governor's Island Accord, relinquishing authority to international

establishments via privatization and structural modifications (Schuller, 2007). The utilization of military intervention by the United States to reinstate a democratic regime that was previously aided in its overthrow by the United States, as noted by Weisbrot (1997), can be considered unprecedented.

Aristide secured a second term in office and served as the elected president from 2001 to 2004. The administration of George W. Bush, however, extended its offensive against Haiti into a comprehensive and incapacitating endeavor. According to Robinson (2004), the governing body acted expeditiously to induce economic, social, and political disintegration in Haiti, while also providing weaponry to the Duvalierist rebels and consolidating the small and divided political opposition in the country. President Aristide on the other hand, disclosed the outcomes of a restitution commission established by the government on April 7, 2003, which coincided with the bicentenary of Toussaint L'Ouverture's demise. Per the commission's decision, it was determined that France is liable to pay a sum of $21 billion to Haiti, which represents the present-day monetary worth of the funds that were coerced by France from Haiti subsequent to the latter's attainment of independence. During the conference, Clauve Ribbe, who serves as a human rights commissioner and is also the author of Le Crime de Napoleon, made the following statement,

> Indeed, much of Haiti's current problems are directly attributable to the
> exploitation and repression during France's colonial rule, as well as the brutal,
> far-reaching measures imposed on Haiti by the major powers in response to

Haiti's declaration of independence… Arguments supporting France's right to

have drained Haiti's treasury were not persuasive 200 years ago, and they are not

persuasive now. As legal scholars and litigants, we are willing to work with Haiti

to seek redress from France, and this deserves broad-based international support.

(Robinson, 2004, p. 58)

On February 29, 2004, the president and his wife Mildred were abducted from

their residence by American soldiers and subsequently transported to Bangui, the capital

city of the Central African Republic. On the second day following the coup and one day

after Aristide's arrival in Bangui, President Bush contacted French President Jacques

Chirac via telephone to express his appreciation for the "outstanding French American

collaboration in Haiti" and to extend gratitude to France for its intervention (Robinson,

2004, p. 205). In 2005, René Préval, who had previously served as the head of state

during Aristide's tenure, was re-elected as the president of Haiti. According to Dantò

(2013, 2016), a Haitian scholar, the United States engaged in the overthrow of Haiti's

democratically elected government in 2004 and subsequently established control over the

country through the use of United Nations weapons under the guise of a humanitarian

invasion. The primary objective of their intervention was to gain access to Haiti's natural

resources and oil reserves (para. 5).

The Clinton administration's efforts to reinstate Aristide were accompanied by the

dismantling of Haitian rice farming, which had served as a crucial source of income for

farmers to finance their children's education (Democracy Now, 2016, 29:44). This had

dire repercussions for the rural population, given that Haiti's economy is predominantly agricultural, with approximately 70% to 80% of its populace engaged in farming. In 2010, former President Bill Clinton issued an apology to the Haitian people, acknowledging his wrongdoing with the following statement: "It may have been good for some of my farmers in Arkansas, but it has not worked," he explained. "I have to live every day with the consequences of the lost capacity to produce a rice crop in Haiti to feed those people, because of what I did" (Democracy Now, 2016, 29:44).

During the occurrence of the earthquake in Haiti in January 2010, Mrs. Clinton held the position of Secretary of State, while Mr. Clinton was appointed as the UN Special Envoy to Haiti. During this period, Secretary Clinton demonstrated effectiveness in advocating for Michel Martelly's candidacy, despite his disqualification for the Haitian presidency. Even though $13.5 billion in donations and pledges were received, little was done to assist Haiti in its recovery. Instead, through contamination of the Artibonite River which is the area that fed the country with rice, vegetables, and so forth, the United Nations efforts spread Cholera over Haiti, killing nearly 10,000 people (Domonoske, 2016). It seems that the disease has ravaged rural communities, particularly rural students, demonstrating the large disparity between those living in Haiti's urban and rural areas. This discrepancy was not unexpected, as the rural regions are known to be inadequately served. The audacity of President Theodore Roosevelt's announcement of his civilizing mission to Congress in 1904, to President George W. Bush's support for a

second coup against President Aristide in 2004, following his call for reparations, has continued to shape the U.S.-Haitian policies Katz (2013).

Over the past few decades, Haiti has experienced a series of afflictions, including but not limited to illnesses, environmental calamities, and the assassination of a head of state. The seismic event of January 2010, which registered a magnitude of 7.0, resulted in a significant loss of human life, with a death toll exceeding 300,000 individuals. Additionally, the United Nations' introduction of cholera to the affected region had a devastating impact, causing the deaths of over 10,000 individuals. In 2016, Hurricane Matthew made landfall on the southern coast of Haiti, resulting in a significant loss of life. Similarly, in August of 2021, a powerful earthquake struck the southern region of Haiti, resulting in a substantial number of fatalities and injuries.

The 43rd President of the Republic of Haiti, Jovenel Moise, was assassinated at his residence on July 7, 2021. His resignation was scheduled for February 2022. The primary financier of the assassination of Haitian President Jovenel Moise purportedly participated in the operation based on the assurance of complete support from the United States (Kurmanaev, 2022). The report did not receive front-page coverage in the newspaper. The information in question was located towards the conclusion of the article, specifically in the 29th line. It could be contended that the political turmoil in Haiti is transpiring amidst a backdrop of economic and humanitarian devastation, which persistently affect the nation's educational infrastructure. To quote Robinson (2004), it is

arduous to identify an instance of systematic human affliction in Haiti's 2-century

chronicles where the United States did not play a direct, collateral, or instigative role.

Neoliberalism and Current Crisis

The imposition of Structural Adjustment Programs has been a significant tool

utilized by neoliberalism. The implementation of the structural adjustment program in

Haiti commenced during the 1980s, with the oversight of certain international financial

institutions. These entities encompass the U.S. Agency for International Development,

the U.S. Department of State, the International Monetary Fund, the World Bank, Inter-

American Development Bank, and other multilateral organizations that exert an impact

on economic policy. The United Nations Development Program (Weisbrot, 1997) is also

among these organizations. In the instance of Haiti, the structural adjustment programs

have led to a state of hopelessness. The economy and political structures have been

severely impaired by their actions. The market for Haitian exports was significantly

constrained during the 1980–1982 recession in the United States, and the country

experienced a substantial reduction in revenue generated from coffee exports. These

shocks coincided with historically high interest rates on foreign borrowing and came after

the decade-long rises in oil prices. To make matters worse, these policies staked the

country's future on the growth of a low-wage, export assembly sector for light

manufactured goods (Weisbrot, 2007).

The Neoliberal policies have failed to fund the most obvious sensible initiatives to

reduce rural poverty, including agrarian reform, agricultural extension programs,

improving food self-sufficiency, and peasant loans, tools, and infrastructure. They have

also disregarded how important it is to create nonagricultural jobs in rural areas to limit

the rate of rural-urban migration. Instead, they have developed a strategy that is based on

growing agro-export output and most crucially, expanding the assembly industry

(Weisbrot, 1997). In his book titled Eyes of the Heart: Seeking a Path for the Poor in the

Age of Globalization, Aristide wrote,

> Behind the crisis of dollars there is a human crisis: among the poor, immeasurable
>
> human suffering; among others, the powerful, the policy makers, a poverty of
>
> spirit which has made a religion of the market and its invisible hand. A crisis of
>
> imagination so profound that the only measure of value is profit; the only measure
>
> of human progress is economic growth. (p. 6)

According to Weisbrot (1997), the last Structural Adjustment Facility in Haiti was

administered in 1986. The process of structural adjustment programs was then disrupted

by the political turmoil that followed the collapse of dictator Jean-Claude ("Baby Doc")

Duvalier in 1986, and, more importantly, by the election of President Jean-Bertrand

Aristide in 1990. Moore has stated in this regard, "The arrival of an economy dominated

by sophisticated markets brought about a revolution in human life. These advantages

have not been distributed equally" (Wolf, 2004, p. 57). Similarly, Africa was not

excluded from the Structural Adjustment Program, which urged governments to practice

fiscal restraint and decrease debt as described above. Kitissou (2014) demonstrated that

hunger contributes to political instability and noted the impacts of these Structural

Adjustment Programs on Africa south of the Sahara during the period of 2008–2011, as
he wrote:

> As most African laborers were small farm holders, the World Bank saw that they
> were in no position to compete and were not to compete on the world food
> markets. Instead of investing in seeds and expensive fertilizers, African
> governments were instructed to focus on industrialization and earn money to
> import food. As a result, agriculture was neglected. Industrialization also failed.
> While this policy was imposed on African countries, the US and the EU were
> themselves subsidizing their own farmers, thus making African farming even less
> competitive. Imported crops, in addition, displaced locally grown food. (p. 192)

Thus, Kitissou's findings in Africa suggest that if the current neoliberal crisis in Haiti is
not addressed, these policies are going to remain as barriers to achieving no cost effective
public secondary education in the rural areas.

The adoption of neoliberalism in Haiti during the 20th century can be attributed to
various factors. However, it is conceivable that the global economic powers embraced
neoliberalism as a means of exerting their dominance over all facets of Haitian society,
encompassing governance, commerce, academia, and culture (Pierre-Louis, 2011).

According to Hursh and Martina (2016), the prevailing viewpoint of
contemporary society is neoliberalism, which prioritizes market-oriented decision-
making and individual competition over alternative forms of decision-making.
Neoliberalism has resulted in a shift from prioritizing the well-being of the community to

prioritizing the well-being of the individual, from democratic deliberation to market choices, and from qualitative complexity to quantitative "certainty." Block and Somers (2014) asserted that society has adopted market fundamentalism, which is a quasi-religious conviction that markets are the most effective means of decision making. This belief extends to decisions regarding the development of a sustainable society, the necessary social, technological, and environmental responses to mitigate climate change, and the objectives of education and their attainment (Hursh & Martina, 2016).

Schuller (2014) posited that Neoliberalism gained traction through globalization, facilitated by nongovernmental organizations (NGOs) that extend various sectors such as environmental, charitable, educational, religious, human rights, and research. The author expounded on the promotion of a neoliberal policy agenda by international NGOs and its subsequent adoption by local NGOs, which espouse policies that are influenced by neoliberal economics and liberal democratic ideology (Schuller, 2007, 2014). Per the findings of USAID, a significant proportion of primary educational institutions, exceeding 85%, are under the private management of NGOs, religious establishments, local communities, and commercial enterprises. The widespread impact of globalization has led to an associated rise in the engagement and reach of NGOs, as well as the emergence of barriers to education for impoverished families residing in rural areas. This is a phenomenon that cannot be disregarded. Hence, it is possible to agree with the statement made by Hursh and Martina (2016) that public education is potentially facing extinction. The statement posits that education may undergo a transformation where a

significant portion of it will be privatized, thereby curtailing the involvement of

stakeholders such as parents, students, instructors, and community members in

determining and achieving educational goals. It is not suggested that public funding for

education be terminated (Hursh & Martina, 2016).

According to Harvey (2005), similar to the manner in which capitalism generates

a dichotomy between the wealthy and the impoverished, neoliberalism also engenders a

equality between the affluent and the underprivileged. The dearth of public secondary

schools compounded by the high rates of illiteracy in rural Haiti can be attributed to the

historical disparity between the elites and rural areas, which has persisted since the

colonial era (Schuller, 2007, 2013).

According to reports, "for each ministry, a parallel (NGO) conducts the program"

Pierre-Louis (2011, p. 189). Similarly, in 1948, a group of foreign specialists presented

Haiti with 101 precise policy reform and governmental restructuring recommendations.

As a result, the Food for Work program of the Cooperative for American Relief

Everywhere (CARE) was established in 1954, increasing Haiti's reliance on the US and

allowing the US to gain economic control over Haiti's natural resources (Schuller, 2007).

Because the food dumped on the market was significantly cheaper than locally farmed

items, many people abandoned their farmlands in search of jobs in the city. However, the

outcome was disastrous since CARE was unable to create enough jobs for the people.

The 1980 refugee crisis resulted from this large departure from the countryside, when

many who could not find job in Port-au-Prince fled by boat to the United States and other

Caribbean islands in search of a better life (Prou, 2009)

It was also during that time that the perception of the United States government of

a communist threat in the Caribbean and Latin America influenced American

administrations to consider Haiti under the Duvalier both Francois and Jean Claude

governments as an ally in the fight against Soviet expansionism in the region during this

time period (Gerlus, 1995). Even after the Duvalier dictatorship's violations of human

rights were widely documented, the United States continued to provide financial,

military, and diplomatic support to the regime (Dubois, 2012). However, while the

Duvalier's use of this perception resulted in them receiving economic assistance from the

United States, their increased reliance on such assistance to remain in power was

exploited by the Reagan administration to secure cooperation in the implementation of a

migration policy against undocumented Haitian immigrants (Gerlus, 1995).

While many proponents of NGOs assert that they provide a vital and necessary

service to the Haitian people, Pierre-Louis questioned if this is indeed the case or whether

NGOs have created dependency to advance the neoliberal goal (Pierre-Louis, 2011).

Because neoliberalism views market transaction as an ethic in and of itself, capable of

guiding all human conduct and supplanting all previously held ethical on a worldwide

scale (Harvey 2005, pp. 2, 3), wealthy countries remain wealthy, whereas destitute

emerging countries remain impoverished, rarely improving and Haiti is a significant

example. Dubois (2012) noted that Aristide was required to follow the neoliberal

economic ideology and remove all protectionist tariffs as a condition of receiving

international financial institutions. When Aristide tried to resist, he was met with the

threat of withheld aid and loans. As a result of the government's massive debt, he had

trouble funding state programs that may have benefited the lives of the people of Haiti

(Dubois, 2012).

According to Reimann (2006), in comparison to the level of cooperation in the

1950s and 1960s, the United Nations has not only funded NGOs to implement UN

projects but has also funded their attendance at UN conferences since the 1980s. The

World Bank followed a similar policy, increasing NGOs' participation in its projects

from 6% in 1988 to 50% in the late 1990s (Reimann, 2006). With a dizzying patchwork

of foreign assistance organizations playing a significant role (Reimann, 2006) in Haiti's

economic and political life, critics now refer to Haiti as the Republic of NGOs.

Furthermore, the Haitian people have no control over foreign governments and

organizations Dantò (2012, 2013), which, in many respects, are in charge of how things

are conducted in Haiti. Those institutions, which include the United Nations military

mission (known as UN Stabilization Mission in Haiti as MINUSTAH), official United

States aid agencies, and nongovernmental and missionary organizations, form an

astonishingly dispersed and intricate network (Dantò, 2013, 2016).

Many scholars, including Schuller (2007, 2012, 2013), have identified a number

of challenges that have contributed to the overwhelming failure of aid agencies to effect

long-term positive change, including: a disconnect between the perspectives of locals and

aid agency personnel; a failure to include the local population and grassroots groups in committees and decision-making; a lack of communication between stakeholders; and numerous instances of gender-based violence at the hands of NGO personnel (Lee & Bartels, 2019). This is an example of how public education can be poorly implemented.

According to Kushner (2019), USAID had spent $2.3 billion in Haiti. However, almost all of it was donated to American corporations, and little of it went through the hands of Haitians. Based on a study conducted by the Center for Economic and Policy Research, less than 3% of total spending went directly to Haitian organizations or enterprises. In comparison, 55% of the funds were distributed to American businesses located in and around Washington, DC (Kushner, 2019). Other researchers, including Zanotti et al. (2015), questioned additional challenges the country experiences in terms of possible solutions to end the cycle of poverty in circumstances where national governments are very weak and international- and locally sponsored NGOs make up the majority of the economy. Dantò (2013), on the other hand, wrote that as long as White supremacy portrays Haiti as a failed state because of poor public services, as long as Haiti is prevented from investing in its own local economy by unfair trade and World Bank/IMF structural adjustments, and as long as the organization mentioned above bears the mark of international distinction and service to humanity, Haiti's pains will continue to be their profitable venture.

Harvey (2005) describes neoliberalism as a political-economic theory that asserts the state must ensure the currency's purity and integrity. It must also establish the

military, defense, police, and legal institutions and functions necessary to protect private property rights and to ensure the effective functioning of markets, if necessary, through force. In Haiti, the UN peacekeeping mission that started as an effort to stabilize the country following the 2004 revolt that deposed President Aristide, and it was extended when a devastating earthquake destroyed the country in 2010; the UN peacekeepers fathered and abandoned hundreds of children, leaving mothers struggling with stigma, poverty, and single parenthood (Lee & Bartels, 2019). Even though I have quoted various academics discussing the UN mission to father children in Haiti, my own analysis (Calixte-Hallworth, 2017) provided an examination of a horrific expedition that resulted in the mutilation of countless Haitian children. Thus, when analyzing the neoliberal agenda, Benet's argument confirms the incompatibility with the polarities of democracy theory as the most basic and straightforward definitions of neoliberalism are the free market, economies, deregulation, privatization of services, and lowering of taxes for the wealthy and these concepts are also used as justification for exercising greater control over those with less power such as Haiti.

The current governmental crisis in Haiti is devastating. According to Coto and Sanon (2023) of the Associated Press, the country is functioning without a single elected government official including the house and the senate. The Senate was Haiti's last democratically elected institution and as of the month of October 2022 the term of the 10 remaining senators had expired (Coto & Sanon, 2023). As a result, the educational system is one of the main victims of Haiti's recurrent crises. According to the United

Nations International Children's Emergency Fund (UNICEF, 2022), "In Haiti, 500,000

children have lost access to education because of gang-related violence. Almost 1,700

schools are currently closed in the metropolitan area of Port-au-Prince as clashes between

rival gangs flared since the end of April" (para. 1). Thus, thousands of children are denied

an effective education because of insecurity in the country.

As detailed above, it is impossible to understand the current situation in Haiti

without understanding that the dark history of international interventions, including U.S.

occupation from 1915–1934, continues to blight Haiti. Hence, to quote Galtung (2004),

"Imagine of democracy as being such an effective, widespread concept that it will be

impossible to prevent it from entering the international stage" (p. 1074), would the

leadership of the NGOs be sufficiently democratic to be concerned of the current crisis in

Haiti? One could argue that the failure of the ministry of education to provide access to

effective secondary education in the rural areas of Haiti is the political failure of the

external control and the neoliberalism policies imposed on Haiti (Dantò, 2012, 2013)

One may further posit that the current inquiry pertains to the significance of the

Core Group's involvement within the context of Haiti. The Core Group consists of a

contingent of roughly nine rotating international career ambassadors, spearheaded by the

United States, Canada, France, Germany, Brazil, Spain, along with the Secretary General

of the Organization of American States, the United Nations, the European Union, and the

Apostolic Nuncio (Dantò, 2016). If one were to ponder upon the conundrum of numerous

nations collectively amalgamating into a cohesive entity with the purpose of providing

assistance to the nation of Haiti, it becomes rather perplexing to comprehend the

prevailing state of heightened insecurity that regrettably impedes the access of children to

their rightful education.

Summary and Conclusions

Several themes emerged from this literature review, including a lack of resources

for students and their families, governmental resources, lack of programs, cultural

obstacles or structure, racism, and inequality. As noted in this chapter, Haitian institutions

have been unable to provide the services for which they were established. This is

particularly evident in the provision of effective secondary public education in rural areas

of Haiti.

Furthermore, I identified through the literature review that Haiti has historically

been characterized by disarray, challenges, and widespread corruption. Haiti has

encountered unparalleled intervention from the global community, characterized by

unfulfilled commitments, erroneous strategies, and a longstanding tendency to

marginalize, notably by the United States, France, and Canada. Consequently, there is a

pressing need for public policy reforms that can effectively address the current situation.

The literature review has provided additional evidence to support the notion that

the origins of colonialism have a profound and enduring impact on Haiti's society. The

contemporary discourse surrounding Haiti is largely framed within this historical context,

and the ongoing repercussions of colonialism continue to shape current events in the

country. Moreover, the historical divide and inequities within the nation are deeply

entrenched in colonialism. The context was thoroughly presented in the analyzed books and news articles, as well as through the perspectives of Haitian educators and other educators knowledgeable about Haiti's educational system.

The perpetuation of the narrative labeling Haiti as the "poorest country in the Western Hemisphere" serves the colonial perspective and the international community's interests in portraying the country in the most negative light possible to downplay Haiti's significant accomplishments (Bello, 2013; Dantò, 2012, 2013, 2016 ; Fils-Aime, 2020). Most researchers have focused on Haiti's educational system rather than the experiences and perspectives of Haitian educators in the rural areas. Furthermore, none of the researchers used the polarities of democracy in their research, nor did they interview knowledgeable educators about the problem to determine what might be the solution.

I summarized what is known about educational inequality, noting research gaps in the research, and arguing that the long-term repercussions of such a condition were worth investigating, as well as advocating for positive social change. In Chapter 3 I present the study design and logic, qualitative approach, the role of the researcher, methodology, trustworthiness, and ethical processes used to include the perspectives of individuals knowledgeable about the impacts of the absence of effective public secondary education in rural regions.

Chapter 3: Research Method

Introduction

In Chapter 2, I presented the theoretical framework and the review of the

literature. In this generic qualitative study, I explored and examined the perceptions of

Haitian instructors and other educators knowledgeable about the lack of access to

effective public secondary schools in rural areas of the country, regarding the barriers to

or facilitators of solving that issue. The specific research design covered the

interpretation of participants' perspectives and experiences regarding the lack of public

education beyond the primary level in rural parts of Haiti, using a generic qualitative

technique to address the research objectives. This chapter presents the research design

and its appropriateness, the methodology, and my position as a researcher. Afterward, I

discuss the sampling strategy, as well as the data collecting and analysis techniques. I

conclude with a review of the research's assumptions, limits, validity, and reliability, as

well as the ethical issues related to the study.

Research Design and Rationale

In qualitative research design, the activities of "gathering and evaluating data,

creating and updating theory, extending or refocusing the research questions, and

detecting and resolving validity risks" (Maxwell, 2013, p. 2) are generally carried out in

parallel with one another. Based on the purpose of the study, I formulated one main

research question:

What do Haitian educators and other instructors knowledgeable about the provision of public education in rural areas perceive as the barriers to or the facilitators of improving access to public secondary education in rural areas like Pointe L'Abacou, Haiti?

A research design is a plan that guides the answer to one research question. On the other hand, the research method is the strategy to collect and analyze data. The final study output will set them apart (O'Sullivan et al., 2017). Within the framework of polarities of democracy an interview procedure suited for this study was established to gather data from the individuals and their perspectives of the research issue. For data collection, I used the WhatsApp video-conferencing application. I conducted semistructured interviews with Haitian educators and other educators who are knowledgeable about the subject.

The rationale for selecting this subject of topic stemmed from my Haitian heritage and my responsibilities, which have instilled in me an understanding of the paramount importance of education to the Haitian people. This is evidenced by the historical precedence set by Haitian leaders in the 17th century who placed public education at the forefront of their agenda. The lack of access to public education in rural regions is a fundamental obstacle to the development of a democratic society (Freire, 2005). Furthermore, it is a vital issue in broader attempts to effectively manage the polarities of democracy that are necessary in social transformation to maintain a democratic society (Ferragina & Arrigoni, 2016; Hill & Varone, 2017; Murray, 2015). Given the study's

goal, it was critical that I use a technique to elucidate the factors that contributed to the phenomena. Qualitative research is inductive in nature, with researchers gathering data in the form of observations or narratives and utilizing this information to develop generalizations and conclusions (Silverman, 2011). Central to this study were the following pairs of the polarities of democracy: participation and representation, diversity and equality, justice, and due process.

Central Concepts

The theoretical structure of the research was based on the concept of polarities of democracy, which can serve as a foundation for the interaction between educators' perception and government action. Benet (2021) emphasized the need to incorporate democratic principles into transformational techniques that are utilized to move the education system forward. In this research, I considered the perspectives of educators as an occurrence of democratic participatory leadership as well as a transformational practice in the process of bringing change to lack of public education beyond the primary level in rural areas of Haiti. The fundamental elements of democracy, freedom and authority, justice and due process, diversity and equality, human rights and social responsibility, and participation and representation are the features of Benet's polarities of democracy model. Some features provide a framework by which practices deemed transformative, such as the lack of public secondary education, could be examined using a general qualitative methodology.

Role of the Researcher

I was in charge of interviewing the participants in this study. As the primary instrument of the study, my interviewing skills, expertise, and rigor were critical in eliciting responses that are both full and convincing. Given my fluency in both Haitian Creole and English, there was no need for translation during the interviews. However, because I was coming to the study with biases such as believing that effective public secondary education should be equated to all of the characteristics described by Edmond (1979), the way I ensured that my bias was controlled was through bracketing. As Tufford and Newman (2010) explained,

> Bracketing is a method used by some researchers to mitigate the potential deleterious effects of unacknowledged preconceptions related to the research and thereby to increase the rigor of the project. Given the sometimes close relationship between the researcher and the research topic that may both precede and develop during the process of qualitative research, bracketing is also a method to protect the researcher from the cumulative effects of examining what may be emotionally challenging material. A lengthy research endeavor on an emotionally challenging topic can infuse the researcher with its inherent challenges, render continuing research an arduous endeavor and, in turn, skew the results and interpretations. (p. 81)

According to Patton (2015), an interview is a two-way interaction that helps to establish a relationship. In interviews, it is critical to build a rapport and being

nonjudgmental, to be sincere and trustworthy (Patton, 2015). Interview skills include

asking open-ended questions, being explicit so the person being interviewed knows what

is being asked, asking follow-up questions, and pushing for more depth and information

as needed, and smoothly transitioning between portions of the interview or subjects

(Patton, 2015). I conducted this study in both the rural locality of Pointe L'Abacou and

the Les Cayes Arrondissement located in southern Haiti. Additionally, I collected data

from the country's capital, Port-au-Prince, which is situated in the western region of the

country.

      According to Ravitch and Carl (2016), positionality refers to the researcher's

purpose and social location or identity in relation to the context and environment of the

study. To mitigate potential biases or ethical concerns stemming from my professional

background, I documented, transcribed, and evaluated the participants' remarks solely

based on their explicit statements. The study findings were published in an unbiased

manner without any data manipulation or preconceived notions. To maintain the utmost

integrity, I took measures to preserve the collected data in the event that sensitive issues

arose during the data collection process. Patton (2015) emphasized the significance of

confidentiality in research. The participants of the study were duly informed that their

data would remain undisclosed and would not be scrutinized by any personal or

professional acquaintances of the researcher.

Methodology

Within the framework of my research, the term methodology pertains to the approach utilized to conduct the study, as well as the systematic sequence that will be adhered to. Participants in the study were not compensated financially in return for their time; nevertheless, the study findings are accessible to them as a resource upon request. Holloway (2005) characterized methodology as a framework of ideas and concepts that serves as the foundation for the development of research methodologies and processes. Hunger and Polit (2004) defined methodology as the process of gathering, organizing, and analyzing data. Methodology, per Henning (2004), is comprised of a cohesive collection of procedures that have the capacity to fit well with data as well as conclusions, and that represent the research question as well as the aim of the study. In the words of Burns and Grove (2003), methodology includes the following elements: design, setting, sample, methodological limits, data collection, and analytic procedures.

The purpose of the study was to investigate and examine the perceptions of both Haitian and other educators familiar with Haiti who are knowledgeable about the lack of effective public secondary education in rural areas of the country regarding the barriers to or facilitators of solving that issue. One of the paradigms by which we know things is that reality is a function of perception which is in consistent with the interpretive paradigm; therefore, it was important to gain the perceptions of these noted educators. According to Patton (2015), qualitative researchers usually go to great lengths to avoid introducing prejudice into the study from their own perspectives and experiences. Furthermore,

qualitative studies provide the best method to collect data that identified perceptions and examine the experiences of the participants. Thus, a qualitative research technique was more appropriate for this topic. De Vos (2002) asserted that the qualitative technique is characterized by its dialectic and interpretative nature, wherein the researcher uncovers and interprets the participant's experience through the interaction between the researcher and the participants. In relation to my research, the rationale behind participant selection was centered on the identification of the target population, the justification of the sampling strategy, and the establishment of criteria for participant selection. Additionally, considerations were given to the sample size, sampling technique, and saturation.

Participant Selection Logic

An investigational technique that recruits a population for a specified purpose, most typically based on a set of criteria that are determined in accordance with the study's aim, is known as purposive sampling or stratified sampling (Barratt et al., 2015; Petty et al., 2012). For this study, purposive sampling was employed to pick participants since the target group were educators who have perceived a shortage of public education in rural regions. Additionally, I considered the significance of availability and willingness to participate, as well as the ability to communicate experiences and opinions in a clear, eloquent, and introspective manner (Etikan et al., 2016). Purposive sampling, also known as judgment sampling, is a method of selecting participants based on specific qualities that they possess (Etikan et al., 2016). Demographics is an area of study that examines a particular population group based on various factors, including but not limited to race,

gender, age, and other relevant variables. The collection of demographic information can

be achieved through surveys or questionnaires, which depict the characteristics of the

population sample (Hayes, 2022). The selected criteria in the selection of participants

were based on their experiences with the barriers to or the facilitators of improving access

to effective public education beyond the elementary level in rural regions.

I initially sought a sample size of 15 participants but eventually interviewed 20

individuals. The determination of the sample size was based in part on the empirical

observations of qualitative researchers, who have found that conducting more than 20

interviews yields minimal additional data (Green & Thorogood, 2009). According to

Silverman (2011), a sample size ranging from 10 to 20 participants is adequate for

providing comprehensive accounts of beliefs, attitudes, and personal experiences.

Moreover, in line with the concept of data saturation in qualitative research, an increase

in data volume does not necessarily equate to a corresponding increase in pertinent

information. The participant population, as defined by Burns and Grove (2003),

encompasses all individuals or groups who meet predetermined criteria for inclusion in a

research study.

The study involved the inclusion of educators who were familiar with the Haitian

education system. Apart from being contacted through WhatsApp and telephone,

individuals who opted to take part in the research were sent a formal invitation via email,

which included a description of the study (refer to Appendices A-English, C- French, D-

Kreyòl). Individuals who expressed interest in participating were provided with an

electronic permission form and guidance on the process of granting their consent for participation. Upon electronic authorization resulting from an invitation response, a specific date and time for the interview were scheduled. A secure directory was established within a cloud-hosted storage platform, wherein a password-encrypted file would be stored for safekeeping. The approach was executed with caution and deliberation to obtain data that was appropriate and valuable (Creswell 2018).

Confidentiality was ensured by treating the data of each participant as private. Codes were assigned to participants to associate them with their respective identities and institutions. The exclusive access to both the unprocessed and processed data was limited to only me. The records were securely stored on a cloud-based storage system that utilizes encryption protocols, with a retention period of no less than 5 years.

<div align="center">

Instrumentation

</div>

Holloway (2005) asserted that instrumentation pertains to the methodology employed for gathering data in a research study. The semistructured interview guide appears in Appendices B-English, E-French, and F-Kreyòl. The interview protocol comprised open-ended inquiries that facilitated participants to articulate their thoughts and opinions in their own verbiage based on their level of comfort. The utilization of a semistructured interview guide ensured comprehensive coverage of all pertinent areas of the issue under investigation and the research question during the interview.

Data Collection Plan

Prior to initiating any data collection procedures, I obtained the necessary research authorizations. Upon obtaining the Institutional Review Board (IRB) approval (reference number 05-03-23-0309976), I communicated with the educators. Through my professional network, I had compiled a roster of distinguished educators. Upon identifying suitable candidates, I extended a formal invitation to participate in my research endeavor, which included a succinct summary of the study's objectives, the rationale for their inclusion, the expected level of engagement, and the anticipated time commitment. The invitation correspondence comprised a duplicate of the informed consent letter. The informed consent letter provided a comprehensive account of the rights of the participants, the measures taken to ensure the confidentiality and privacy of their data, and the voluntary nature of the study, along with the procedures for withdrawal. The data collection process involved the utilization of WhatsApp, Zoom, and Voice Memos, with the participants being duly informed prior to the interviews. No interview exceeded 45 minutes. The participants were made aware of their right to withdraw from the study at any point in time. Additionally, they were informed that all data collected during the study would remain confidential. Any subsequent communication with the participants would be carried out using their respective contact details.

Data Analysis Plan

Qualitative data analysis is the skill of gathering raw data from interviews and evaluating it in a systematic and compelling manner to produce clear and convincing responses to the research question (Yin, 2018). I used Saldaña's (2016) coding methods to process the data. Coding is the process of categorizing data to make it easier to analyze and Saldaña (2016) defined them as phrases, words, sentences, or the complete paragraph. Saldaña added that two coding procedures should be used: first cycle and second cycle. In the first cycle, the code can take the form of a single word, a sentence, or even an entire page. Finding the initial codes is the first step in the data analysis process. Saldaña stated that a reconfiguration of the codes is a part of the second cycle of coding data. Because they include synthesis, abstraction, conceptualization, and theory development, Saldaña said that the second cycle's processes are more difficult. The codes have more specific meanings during the second phase of the data analysis. I used NVivo14 software to evaluate the unstructured audio data and discover patterns in my data sets by analyzing numerous codes (Bazeley, 2010). To correctly capture the information from the recorded interviews, I listened to the voice memos many times before beginning to analyze the data. After then, the recording was transcribed exactly as it was recorded. Of the 20 interviews, 17 were conducted in their native language, Kreyòl, and I translated them in English as I am fluent in both languages. In transcription, the process of translating spoken words into written transcripts is known as dictation (Holloway et al., 2002).

In the analysis phase, I used "the actual language found" (Saldaña, 2009, p. 74) for the purpose of analytic memo writing and coding. During the course of this procedure, I familiarized myself with the interview transcripts and identified noteworthy words and phrases, which I consequently highlighted. In instances where the participant utilized identical words or phrases that appeared to warrant an NVivo code, I proceeded to incorporate them for the purpose of comprehensively capturing the underlying processes that clarified the fundamental perception of the participants. Subsequent to the composition of the analytic memo for the first and second cycles, a comprehensive review of all NVivo codes was conducted, and a reanalysis of the initial work was undertaken with the aim of reducing the number of NVivo codes. The process of coding facilitated the identification of crucial data pertaining to the formation of polarities of democracy. In addition, the software facilitated not only the retention of accumulated data, but also the process of categorization, identification of patterns and coherence, and interlinking of indicated components was rendered less arduous. There were no instances of discrepant data encountered during the phase of data collection.

Issues of Trustworthiness

Trustworthiness is a key component in qualitative research, as it indicates a careful and honest research procedure (Patton, 2002). Several principles, which are common to qualitative dissertation research in general, were employed during this study: adherence to university-mandated standards and including an informed consent protocol. In qualitative investigations, trustworthiness should be used in lieu of validity, which is

necessary in quantitative studies to quantify and verify research. Trustworthiness is based on four factors: credibility, transferability, dependability, and confirmability. Scholars could only accept the reliability or methodological rigor of a study if it had a strong research design (Lincoln & Guba, 1985). The importance of trustworthiness in this research was significant since it was ensured that the outcomes of the study accurately reflect the data that were obtained via the participants' experiences and perspectives.

Credibility

Credibility denotes an appropriate representation of the constructions of the social environment that is acceptable to the participants (Bradley, 1993, p. 436). According to Lincoln and Guba (1985), to ensure that findings were credible, a researcher should immerse himself or herself in prolonged engagement in the field and conduct consistent observation, triangulation, negative case analysis, and checking interpretations against raw data, as well as peer debriefing and member checking of the transcripts. Triangulation is the process of drawing conclusions from many sources to get a final conclusion (Lincoln et al., 1985). I assured the legitimacy of this research by doing data triangulation and member verification through virtual communications. I discussed with the participants the topics and categories that have been created to get their input and to ensure that their words were appropriately reflected. Furthermore, as I became more acquainted with the substance of the phenomena, triangulation had helped me discriminate between false and accurate information.

Transferability

The term *transferability* refers to the ability to apply the results of this research to a comparable context (Halloway et al., 2002; Speziale et al., 2011). The reader must decide if the study's results are transferrable. More exactly, it refers to the extent to which the study methodology and conclusions may be applied to other investigations (Patton, 2002). The researcher must have utilized single words and precise explanations of the study's location, atmosphere, and participants' attitudes (Amankwaa, 2016). The research should include a detailed or comprehensive summary of the facts so that the reader may assess its applicability in different situations. This implies that the participants' meanings and purposes, as well as my own narratives, account, and thoughts, were fully described (Lincoln & Guba, 1985). To allow for transferability, I examined the data obtained from the participants in great detail. Member checks of the transcripts were used to ensure transferability in this manner. External validity in quantitative research is similar to qualitative research's transferability (Thomas & Magilvy, 2011).

Dependability

Lincoln and Guba (1985) explained that dependability refers to the consistency of data over a period of time and that it is related to the reliability of a research project. The consistency of my results should be a determinant of dependability. Thus, if my research were to be replicated with the same people in a comparable setting, the results would be the same as the first time. Accordingly, the viewpoints of Haitian educators and those

who are acquainted with the country, in this instance, the topic of the illiteracy rate and Haitian government's inability to improve the lives of rural people via public secondary education were to investigate (Guion et al., 2011).

Confirmability

Confirmability refers to how well the results represent the replies of participants rather than the scholar's biases, goals, or worries. The study's confirmability was related to the quality of the data obtained and the neutrality of the data. This indicates that the research is devoid of bias. The purpose of confirmability is to show that the data and thinking process of this study leads to a similar result for another researcher. Confirmability is impossible to achieve in the absence of credibility, transferability, and dependability (Holloway & Wheeler, 1996). Furthermore, confirmability cannot be accomplished without taking into account the moral rights of the research participants. The rules and procedures put in place to guarantee participant privacy and data confidentiality also contributed to the study's validity by ensuring participant honesty throughout data collecting processes (Shenton, 2004). The study placed significant emphasis on the ethical considerations of the participants. As a result, I employed subsequent reviewing approaches. The primary data were gathered from the voice memo device and reviewed carefully. The study's methodology including its process, design, sampling, and data collection were meticulously planned. The analyzed data corroborated the study's findings and demonstrated accuracy, integrity, and competence, per Holloway et al. (1996).

Ethical Procedures

According to Yin (2013), research ethics encompasses a set of principles that encompasses a range of values, including the imperative to avoid biases. Scholars are expected to uphold the highest ethical standards in their research, which includes being accountable for their scholarship, refraining from plagiarism, avoiding falsification of data, and taking other relevant factors into consideration. Individuals must exhibit integrity and assume complete accountability for both their actions and inactions. Adherence to the IRB's guidelines is imperative throughout all stages of the inquiry. O'Sullivan et al. (2017) stated that practitioners must have informed the participant about the voluntary nature of their involvement in the research and their right to withdraw their consent at any point in time. To ensure the confidentiality of research subjects, it is imperative that data collection is carried out with a sense of trust and responsibility towards the participants (Irwin & Winterton, 2012, p. 293).

Throughout the research period, my foremost concerns were the maintenance of participant privacy and the preservation of data confidentiality. All participants were instructed to respond to the email consent form by providing their consent to indicate their comprehension of the scenario. The communication extended to potential research participants comprised an invitation letter accompanied by a document outlining the informed consent letter. This was appended to the invitation letter in the recruitment phase of the investigation. The rules and procedures of the research were communicated to the participants through the informed consent form. A secure directory was established

to store an encrypted and password-protected file generated through a cloud-based storage platform. This was done to maintain all physical copies of the data, including transcriptions, drafts, and prints. It was communicated that the data will be preserved for a duration of 5 years subsequent to the culmination of the research. The tangible forms of the data would be eliminated within a period of 5 years, while the digital records would undergo complete erasure after the same duration.

Summary

This chapter encompassed a comprehensive discussion of the study design and its justification, my role as the researcher, the methodology employed, the equipment utilized, the data analysis plan, issues pertaining to trustworthiness, and ethical considerations. The study's pursuit of trustworthiness involved an examination of the credibility, transferability, dependability, and confirmability of the collected data. I addressed ethical concerns by prioritizing safeguarding the participants' moral and ethical rights. Likewise, I showed how the research problem was addressed within the confines of the theoretical framework. Chapter 4 includes the results.

Chapter 4: Results

Introduction

In this chapter, I present the setting, the demographics, the data collection, the

data analysis, the evidence of trustworthiness, the results, and the chapter summary. The

findings are based on a qualitative thematic analysis of interviews with 20 participants

who shared their perspectives and experiences about the lack of effective public

secondary education in rural areas of Haiti. My intent was to explore the perceptions of

Haitian educators and other instructors knowledgeable about barriers to or the facilitators

of improving access to effective public secondary education in rural areas like Pointe

L'Abacou, Haiti. The 20 participants were Haitian educators. Through a qualitative

thematic analysis, I identified the themes that address the study's goal and single research

question. I used NVivo to organize and tabulate the codes into final themes. The main

research question that guided the study was: What do Haitian educators and other

instructors knowledgeable about the provision of public education in rural areas perceive

as the barriers to or facilitators of improving access to effective public secondary

education in rural areas like Pointe L'Abacou, Haiti?

Setting

Semistructured interviews with 20 participants were the primary method of data

collection. I interviewed them through the WhatsApp Zoom conference platform. I

distributed an invitation email (see Appendix A) through my professional network. Of 23

willing individuals, I selected 20 individuals. Upon receiving the participants' email

expressing their willingness to participate in the study, I sent them an informed consent

via email in accordance with the established procedures. The participant's reply to the

email containing the phrase "I consent" served as an indication of their voluntary

agreement to take part in the research.

The interviews were conducted within a span of 3 weeks and were arranged in

accordance with the availability of each participant. Regrettably, the internet connectivity

was moribund at times, leading to the determination of the research setting based on the

individual participants' internet accessibility. Once the participants secured a suitable

internet connection, I commenced the interview, which I documented through the use of

voice memos. Intermittent disconnections did occur during the interview session;

nevertheless, the reconnection was successfully established, allowing the data collection

process to resume seamlessly from the previous point of interruption. I had no preexisting

personal relationships with the participants that could have potentially biased the data

collection process.

Demographics

As noted elsewhere, I used a semistructured interview protocol to collect data

from the target population. Although the target size was 15, a total of 23 individuals

responded to the email invitations (Appendices A, C, and D), and of those 20 participated

in the study. The participants were from Les Cayes, Pointe L'Abacou, Port-au-Prince,

and the United States. Five participants were female and 15 were male. All individuals in

question were educators who possessed a considerable amount of experience in teaching,

ranging from a minimum of 6 years to more than 40 years. The demographic

characteristics of the participants are presented in Table 1.

Table 1

Demographics and Characteristics of the Participants

Location	Participant ID	Gender	Years in Teaching
Les Cayes	P–1	Male	21
	P–4	Male	28
	P–6	Male	18
	P–14	Female	22
	P–16	Male	6
Port-Au-Prince	P–3	Male	32
	P–9	Male	35
	P–10	Male	14
	P–13	Male	23
Pointe L'Abacou	P–7	Male	40
	P–11	Female	30
	P–17	Female	17
United States	P-2	Male	30
	P–5	Male	25
	P–8	Female	20
	P–12	Male	25
	P–15	Female	7
	P–18	Male	24
	P-19	Male	33
	P-20	Male	40

Data Collection

I employed purposive sampling methods to ascertain and choose individuals who possess expertise and extensive knowledge on the subject matter, coupled with practical experience (Etikan et al., 2016). The intended recipients satisfied the specified criteria., (a) Be at least 18 years of age, (b) Currently employed or previously employed as an educator, (c) Possess knowledge pertaining to the educational system in Haiti, (d) Reside either in Haiti or in the United States. Each participant was guaranteed confidentiality, and to ensure this, a unique code number such as P1, P2, and so forth was assigned to them based on the order in which they were interviewed. The interview was conducted with 20 individuals who were invited to participate in the study. Of these, 17 interviews were performed in the Kreyol language, and the rest in English. All interviews were conducted in a virtual environment, as outlined in Chapter 3.

The opportunity for participants to inquire about the study was provided. Individual participants were notified that a subsequent interview might be administered. Each interview lasted between 30 to 45 minutes, which deviated from the anticipated 90-minute timeframe, as elucidated in Chapter 3. This is because a sufficient amount of data were gathered from each participant within that time frame as I pursued information saturation, a state where previously gathered data is reiterated (Hennik et al., 2017)

I conducted the interviews using the semistructured interview protocol questions in Appendix B. All interviews were conducted via WhatsApp, an iPhone, and recorded

on an iPad. The recording was done impeccably, and no data were lost. While conducting the interview, I wrote notes that helped me remember vital information crucial to understanding the phenomena under study. Based on my observation of the tone of the participants, they were excited to explain to me their perceptions and experiences of the issue. The participants did not show signs of distress during the interview. Upon the conclusion of each interview, I conveyed my expressions of gratitude to the participants for their valuable time and contribution to the study. Additionally, I forwarded a follow-up email expressing my appreciation. The process of debriefing was carried out for each participant. At this juncture, the participants were afforded the opportunity to contribute additional information to the research or pose any pertinent inquiries pertaining to the study. Several respondents offered supplementary input or conveyed the significance of the subject matter and investigation, while also commending me for contemplating the pursuit of the study in Haiti despite residing abroad.

The interviews were later stored on my laptop computer, and the password-protected flash drives and notes were stored in a secured safe. Access to the safe is reserved for me alone. The documents will be kept for a period of 5 years. The documents will then be destroyed as required by the IRB guidelines and regulations. In addition, during the data analysis process, bracketing was employed to minimize the influence of personal biases, preconceptions, and assumptions, thereby facilitating the elimination of the researcher's subjective experiences from the participants' experiences (Hursh & Martina, 2016).

Transcription/Coding

Ethically, the research aimed to accurately reflect the participant's perceptions

and experiences (Berg, 2004). This is consistent with the generic qualitative approach

described in Chapter 3. I transcribed the interview data because I am fluent in Kreyol. As

a native of Haiti, I was confident I could accurately transcribe the data. I translated and

dictated 17 out of 20 interviews conducted in Kreyol in English using Google Voice

Typing. I then checked each document for misspellings before proceeding with the data

analysis. I completed the transcription successfully, and the transcribed data were saved

on my laptop computer. It took me 3 weeks to conduct the interviews and three days to

transcribe the recorded interview. I reread the transcribed texts and listened to the voice

recorder several times to ensure accuracy. It should be noted that I addressed the study

questions adequately. The raw data were organized into segments, then coded and

categorized based on the research questions and the responses from the participants.

Data Analysis Plan

The data for this qualitative study were analyzed using a thematic analysis.

Following Saldaña's (2016) coding methods, two cycles were performed in the current

study, as elaborated in Chapter 3. Saldaña (2016) emphasized the need to analyze shared

perceptions and experiences. Thus, the two cycles aimed to break down the data and then

carefully classify and group the codes according to the meanings of the participants'

shared responses. The transcribed interview responses were transferred from a Microsoft

Word document to NVivo 14 qualitative software for the purposes of data organization,

coding, and analysis. Description focus-coding was employed to facilitate data analysis, whereby the software was utilized to conduct the analysis. The themes were identified by me, following which the system executed the remaining tasks. To compute the frequency of words, I navigated to the "explore" tab and selected "word frequency." Figure 5 contains the word cloud from NVivo14, and Table 2 contains the breakdown of the top words from the frequency results. The file containing the manually developed themes was uploaded in NVivo14 to code the participants' responses from the transcripts according to their meanings. This step aided in acquiring an initial knowledge of the study's data. The words identified were also used as the initial codes during the initial review of the interviews. The word frequency allowed me to understand the study flow and probable findings in the study's next steps.

Following the initial coding, I performed the thematic analysis of the interviews. to identify the most critical information and perceptions from the responses. Thematic analysis involves the identification and development of codes and themes through the process of data coding (Adu, 2019). The process of theme generation involves identifying significant information from the data, extracting it, assigning codes to the extracted information, categorizing it, and finally developing themes by examining patterns and other relevant factors as noted by Adu (2019).

Figure 5

NVivo Word Frequency

Procedures

To derive the themes, the codes were exported to an Excel spreadsheet and subsequently categorized using a Word document. Initially, the codes were sorted. Adu (2019) defined sorting as the process of categorizing codes based on their interrelationships through a thorough analysis of each code and determining the appropriate method of grouping them. I conducted an analysis to identify shared characteristics among the codes and determine their potential for categorization. Subsequently, the codes were extracted from NVivo and compiled into an Excel spreadsheet, wherein a tabular format was employed to classify the codes into three distinct clusters. Afterwards, the clusters were labeled based on the content presented in Table 3, in accordance with the research question. The process of exporting the codes

involved initially exporting the list of the participant answers onto an Excel spreadsheet and ultimately saving it onto the desktop. Thereafter, I returned to the Word document and proceeded to select the number of participants associated with a particular code from the table. The dominant code, which had the highest number of code and case count, was then selected in descending order of frequency.

Table 2

Word Frequency Count Breakdown

Word	Length of Count	Weighted	Percentage (%)
Education	9	308	3.75
Government	10	198	2.41
Schools	7	163	1.98
Population	6	155	1.89
Country	7	136	1.65
Politics	8	130	1.58
Public	6	127	1.55
People	6	116	1.41
Lack	4	99	1.2
Haiti	5	89	1.08
Universal	10	73	0.89
Rural	5	66	0.88
Educational	11	51	0.62
Interest	8	51	0.62
Society	7	51	0.62
Weak	4	46	0.56
Students	8	46	0.56

Table 3

Breakdown of the Codes and the Clusters

Cluster 1 Public secondary education in rural areas is hindered by politics.	**Cluster 2** Inequality and high disregard for basic human rights in the country	**Cluster** 3 Barriers in Haitian educational system, and facilitators of Haitian educational governance.
• Weak Government • Quality education is not a priority for the Haitian Government • Politics play a significant role in rural areas' lack of secondary education. • No patriotic conscience • Non-existent Government • DDE is present to offer political education for the Minister. • They don't want to educate the rural population. • Lack of funding • Government should provide hot meals to all public schools. • Other Findings	• Division in the educational system • Divided Society • Discrimination against Rural Areas • French Language creates division. • Inequality • Must teach children in their native language. • Not enough secondary public schools in rural areas • Must create more public secondary schools in Rural areas. • Aristide has built more public schools than any other administration. • Public secondary education should be free	• Nepotism and Corruption • Need for Revolution in Education • Too much interference from the international community • Overcrowded Public Schools • No incentives to encourage professors to go to rural areas. • Professors' poor salary • Poverty • No infrastructure • No Materials for learning • Facilitators of fraud • Elites control everything • Disassociation of the elites with the country • Greed from the people in power

This process helped determine the themes' significance based on the number of sources and references coded under each theme. Figure 5 shows the final content of the NVivo workbook. The responses were read multiple times to develop the codes about the study's research question. From these codes, similar ideas were clustered and organized. Upon constant review and systematization of the data, codes were assigned with names and descriptions. The names were then transformed into themes addressing the study's research question.

Evidence of Trustworthiness

Ensuring trustworthiness was a significant consideration during this study because, as the researcher, I was responsible for showing readers that they could trust the results. Lincoln and Guba (1985) proposed four principles to ensure trustworthiness intrinsically for qualitative research: credibility, dependability, transferability, and confirmability. Thus, Trustworthiness in this study was established when the perceptions and experiences of the participants were represented accurately. The data collection method and the sampling strategy were done accurately without discrepancy.

The selection of a credibility technique is contingent upon the study's design. Nevertheless, in situations where participants possess a high level of education and experience, all strategies can be employed to ensure credibility (see Korstjens & Moser, 2018). In this context, the individuals whom I selected as participants fulfilled the study's prescribed criteria for inclusion, which encompassed being of the age of 18 or older, holding a profession as an educator, and being a resident either of Haiti or the United

States. Furthermore, the participants of the study were duly notified that their identities would be safeguarded through the utilization of an identifier for the purpose of identification. Within utmost importance, the individual's identity would remain undisclosed to any party, whether intentionally or unintentionally. Similarly, the responses provided by the participants during the interview process will solely be utilized for the purpose of the present study. Consequently, the credibility criteria facilitated the provision of comprehensive responses to the semistructured interview questions by the participants.

Furthermore, credibility was established by explaining the perceptions and experiences of the participants accurately. Triangulation involves various methods and sources to investigate data (Lincoln et al., 1985). It increased my study's credibility through multiple data collection sources, including three more educators who wanted to participate in the study. During our virtual interactions, monitoring the participants' tone of their voice and the questions asked by participants was another appropriate technique to achieve triangulation. My data collection increased in accuracy after I reviewed up-to-date Haiti's number of public secondary schools to increase my understanding of the country's lack of public secondary schools. After acquiring enough information for data to reemerge and for my findings to reach the point of saturation, triangulation of the data produced accurate and reliable results while providing breadth, complexity, richness, and depth (Creswell, 2013).

The researcher's comprehensive depiction, as suggested by Lincoln and Guba (1985) and Korstjens and Moser (2018), can enhance the potential user's capacity to evaluate transferability. Given that the researcher lacks knowledge regarding the specific scholar or stakeholder who may wish to utilize the findings, it is imperative that the researcher furnishes comprehensive descriptions to enable interested parties to evaluate the transferability of the findings (Lincoln & Guba, 1985). For the purpose of ensuring transferability, I meticulously documented and delineated the participants' experiences and perceptions throughout the process of data collection, analysis, and outcomes. The present study's methodology was thoroughly examined to ascertain its transferability. This involved a detailed analysis of the study's participants, participant recruitment, data gathering instructions, and the approach to data collection and analysis. To provide additional support for the argument, I ensured that the results of the study were presented concisely and supported by evidence. This approach enables subsequent researchers and readers to draw adequate conclusions from the study and potentially apply it to future research endeavors.

The third principle, dependability, was ensured through the utilization of member checking of the transcripts. Dependability pertains to the evaluation made by the participants regarding the research's outcomes, analysis, and suggestions, which are all substantiated by the data obtained from the study's participants (Lincoln & Guba, 1985). The concept of dependability involves ascertaining whether the analytical methodology conforms to the recognized benchmarks of a case study design, as posited by Korstjens

and Moser (2018). According to Thomas and Magilvy (2011), the dependability of a study is deemed high when another scholar can effortlessly retrace the decision-making process of the original researcher.

The study's dependability was established through the utilization of a purposive sampling technique, which enabled the identification of participants who met the study's inclusion criteria. Furthermore, a comprehensive report was presented regarding the data collection and analysis process of data collection and analysis, encompassing the formulation of research inquiries, the establishment of thematic analysis, the creation of codes, and a cluster of categories to construct themes. The research was conducted with the objective of collecting and analyzing data from study participants, as reflected in the research findings. The results of the verification process of the members were subsequently utilized to optimize and uncover more extensive information. According to Amankwaa (2016), a comprehensive characterization of the phenomenon under investigation and an in-depth description can facilitate the application of conclusions to diverse events, settings, individuals, and temporal contexts. From my perspective, exhibiting dependability entailed meticulously scrutinizing each document and attentively reviewing each recording multiple times to ensure coherence and precision.

Lastly, to obtain confirmability, I ensured that the conclusions and interpretations of the study were solely derived from the opinions or facts gathered from the participants and not influenced by any exaggeration or personal bias. Prior to transcription and analysis, I engaged in the process of simplification and

recontextualization of the participant's utterances as captured by the voice recorder. Utilization of themes, categories, codes, and data theming in conjunction with the research question facilitated the process of producing a precise outcome reflecting an interpretation of the participants' experiences, ideas, conditions of inquiry, and results. The analyzed data corroborated evidence for the research's conclusions and showcased its proficiency.

Results

Table 4 provides a condensed overview of the themes that were derived from the collected data, organized according to the respective participants. It also reflects the quantity of codes that contributed to the three themes.

Figures 6 through 8 represent the three themes and as previously mentioned, depict the breakdown of the numerical representation of individuals associated with a particular code, as well as the amount of information linked to the specific code. The results generated from the thematic analysis of the data are organized according to the frequency of themes. Excerpts from the interviews exemplify the three themes that emerged from the data as factors affecting the lack of public secondary in rural areas of Haiti. The term "files" or "case count" refers to the numerical representation of individuals who are associated with a particular code. The term "References" or "code count" refers to the quantity of information that is linked to a particular code, as described by Adu (2019).

Table 4

Number of Codes Contributed to the Themes

Participants ID #	Theme 1 The government prioritizes its political and personal interests over rural residents' education	Theme 2 Disparities between urban and rural areas	Theme 3 A revolution in the educational system is required to build more public secondary schools for the citizens of rural areas
P–1	10	6	7
P–2	5	7	7
P–3	5	8	3
P–4	5	4	3
P–5	3	3	4
P–6	3	5	5
P–7	7	9	5
P–8	5	5	4
P–9	4	4	6
P–10	10	9	6
P–11	3	2	5
P–12	18	11	10
P–13	5	7	9
P–14	7	6	3
P–15	6	7	10
P–16	13	10	10
P–17	15	9	11
P–18	8	8	7
P–19	6	6	4
P–20	4	4	6

Interpretation of the Findings

Three themes emerged from the three clusters. The results of the study are

presented in the form of quotations from transcripts, which are displayed in either

quotation format for excerpts. I obtained a variety of quotes from all 20 participants, and

to maintain the confidentiality of their identities, I chose not to include the participants'

numbers alongside the quotations.

Theme1: Education for Rural Populations Is Overlooked on Favor of the

Government's Political and Personal Agendas

I identified this theme based on the participants' responses. I asked the

participants *What role politics plays in the lack of secondary schools in rural areas like*

Pointe L'Abacou? What role does politics play in the country's educational system?

The participants responded that politics play a significant role in the country's

lack of access to public secondary education, and "it is there to destroy education than to

reinforce it." They perceived that government doesn't care for the rural areas to have

secondary schools because government officials only see their personal interests instead

of a community of people. "They don't want to educate the population, they don't have

any interest in educating the rural population, and they don't have any interest in helping

the population advance for economic development." The reason is that "when they need

to go to the election, they need to deal we people who cannot do an analysis." They can

"lie to these people; they do not want the population to read between the lines, and

investing in education is not a part of their political agenda." Thus, they can continue to

lie once they have their power. The participants stated that "the government is so weak that it feels like they are nonexistent."

Figure 6

Theme 1: Government Priorities

Theme 1	The government prioritizes its political and personal interests over rural residents' education	Files 20	References 249
	DDE is present to offer political education for the Minister.	8	12
	Government should provide hot meals to all public schools	3	3
	Lack of funding	8	12
	No patriotic conscience	13	26
	Non-existent Government	15	25
	Other Findings	18	49
	Distance of public schools in the rural areas	7	8
	Government Demagogue	12	14
	Kids get into Gangs	1	1
	Need for inclusivity in education	14	22
	No comfortable bathrooms in the public schools	1	1
	The need for literacy	1	1
	Three pillars of a schools	1	1
	Politics play a significant role in rural areas' lack of secondary	18	31
	Quality education is not a priority for the Haitian Government	15	32
	They don't want to educate the rural population	16	24
	Weak Government	17	35

One participant responded that I could only say to myself, "There is no politics in the country; I can call what there are doing a mess because politics is a science, and science helps you observe, measure, and justify." I could have said that politics play a major role in achieving that, but it's not. The participant stated that all rural communities should have a secondary school to function as they are supposed to because school is a place for leisure. It's a space where the children can be centered and focus on their vision

and the goals they want to achieve. The participant continued, "Thus, I'm asking that question again, is there a political system in Haiti? I will answer again that it's a mess that has contributed to the lack of organization in the country's educational system."

Other participants replied that this is a" demagogic government. "We [had] a government with a patriot conscience; today's government is completely absent or resigned, so the educational system is automatically victimized. Education should be for everybody. It should be apolitical, but this is not true in Haiti." More participants replied that the "people they put at the head of the Ministry of Education usually is because they are friends with the heads of state in place, so they must take care of the affairs of the individual who placed them in the position" and "they are not there to take care of Education or to think about opening more public secondary schools."

> The Departmental Directorate Education (DDE) is there to conduct a political educative for the minister of the education. They are electoral gratuity; thus, an individual might not even be able to read correctly and did not go to university to become a teacher, but he or she is nominated as the head of a public school or get a teaching job.

The participants elaborated that "if a qualified teacher is looking for a job in the Ministry of Education, they must have a senator or deputy to assist them; otherwise, they will not get a teaching job in the public-school sector." Other participants stated that this is terrible in the country. One participant explained it as follows:

One can go to the Ministry of Education to see the list of these deputies and senators provided to force the minister to nominate. The problem is that the minister who's himself knows that he cannot refuse because the President has placed him in that position and needs those deputies and senators to vote on his bills. Again, this is not just in the education system but also at the Diplomatic level and other departments.

Other participants stipulated:

Getting a job in the ministry of education is all based on the individual one has helped get elected. This is why in those public schools, sometimes a professor can decide not to go to work, and the school director in place can't make any reports against that professor because they will inform the school director that they are not working for him because they were placed in that position by a politician.

The participant continued to explain that Haitians live in a country where the laws are not applied correctly. Therefore, the director of that public school dose not want to make any report against that professor to the Departmental Directorates of Education. "If they take a measure against that professor in return, they could fire or transfer him or her very far. Thus mystically, the director who filed the complaint can be killed."

The participants stated that the Ministry of Education has a nomination process to hire Professors to teach in public schools; However, one participant remarked:

Sometimes a professor could spend five years with an acceptance letter on hand to start teaching and never receive one payment but continue to teach expecting to

get paid later. Most professors concentrated in private schools, which caused a shortage of teachers in the public schools. The public schools' professors have been on strike for over 3 weeks this month, leaving the children on the street.

Which, the interviewee said, is why many kids get into gangs. "The educator can't get paid, what is the point of staying in school once they can make quick money in the streets." Other participants indicated that "public school instructors have no supplies and are not adequately compensated." They stated that "professors are paid every 60 days, and there is no encouragement for them which one could say prevents them from producing well." The participant further stated that in Haiti, "it is preferable to sell alcohol and tobacco rather than become a teacher." The participant explained with what appeared to me to be a sadness on their voice that

teaching is a noble profession because when you run across former students on the street, they always greet you with a respectful "good morning, professor," you will get the impression that they are paying you back for the service you gave them. Otherwise, teaching in Haiti's public schools is demoralizing.

In addition, the participants elaborated that although "the schools are public, they are not free, as the government charges parents an annual fee of 1,000 Haitian dollars."

The government took 40% and gave 60% to the school's operating budget. If the school administrator finds that operating with only 60% of operating funds the government provides is insufficient it is their responsibility to make up the

difference, and it is up to the director or administrator to devise an alternate solution.

They explained in some rural areas "some public institutions, are still operating under tents, and the children have no school supplies, books, or pencils and no comfortable bathrooms or hot meals." As a result, despite their poverty, some parents exert great effort to send their children to private schools. However other children have no other choice, where they must travel so far to attend secondary school and that they frequently drop out. One participant explained that the "government's vision for its citizenry would determine their location to establish a rapport with the local populace. Education should not be politicized; it should be education alone. Therefore, "politics is extremely detrimental to rural Haiti's dearth of secondary education."

Theme 2: Notable Disparities Between Urban and Rural Areas Populations

This theme was noted based on the participants' responses. I asked the participants, *why do you think public secondary schools are lacking in rural areas?* Based on the responses, the government seems uninterested in providing the rural populace with educational opportunities. For that reason,

> they came up with this distinction between citizens living in the city and those living in the rural. They emphasized that the residents in the community require a solid education and have access to everything. On the other hand, people who live in the country are referred to as peasants and are marginalized. They can only

work in the fields to help grow the garden. They can only perform and sell in the

market. It's as if they don't need a solid education.

In the meantime, they continued,

The government, you know, creates that position for people in the city where they

have fantastic education and where they can become agronomists, physicians,

engineers, and attorneys. That view has generated a vision that is based on

discrimination. As a result, forming those people and providing them with a good

education is not a priority for the government.

Figure 7

Theme 2: Disparities between Urban and Rural Areas

Theme 2	Disparities between urban and rural Areas	Files 20	References 218
	Aristide has built more public schools than any other administration.	3	5
	Discrimination against Rural Areas	15	24
	Divided Society	17	34
	Division in the Educational System	19	35
	French Language is to create division	18	26
	Inequality	16	25
	Must create more public secondary schools in Rural areas	9	16
	Must teach children in their native language	12	16
	Not enough secondary public schools in rural areas	14	21
	Public secondary education should be free	13	16

Consequently, several participants noted that

> Politically, the government could control the masses to do whatever they needed.
> The better educated you are, the more aware you know of your rights. You will
> understand your responsibilities as a citizen and refuse to do anything they ask of
> you. You will understand your place in society so that you may contribute, and
> you will understand that there are certain things you will not do because you
> know your rights.

"A person lacking a decent education can be influenced and manipulated to vote for them." "Again, it's all about the government's global vision for the people because education should be mandatory and available to all, as stated in our first constitution." "The government does not prioritize education. It is only when they offer speeches, but it is not a priority for their actions. As a result, the rural-urban divide is exacerbated by a shortage of public secondary institutions." Several participants further stated

> We have a split society and a community surrounded by dualism. And this
> dichotomy is perpetuated at all levels, whether it's the French or Kreyòl language,
> how they see citizens as urban residents or peasants, or religions where we have
> protestants and voodooists. So, there is duality across the country. Even in the
> court system, we have a justice official and a justice parallel because of how they
> divide the citizens in the country. Therefore, the duality has cost the entire
> country.

The participants stated that Haiti has two distinct educational systems. And it is all because to the colonists who put the country in that position and whom we have inherited, leading us to believe that everything French is good and everything Kreyol is not fantastic." "Nothing has been established for the people's use in the rural areas." "The government's job is to ensure everyone has access to food, health care, and education to live a better life. In Haiti, the government is either nonexistent or resigned, which immediately leads to abuse of the educational system." They mentioned that former President Aristide was attempting to accomplish this, among other things, where he ensured that all the kids received books during his time in the office without paying anything. "The government's job is to assist the populace with their education. Instead, the government puts money in their pockets when they receive foreign aid for healthcare or education. There are issues with schooling nationwide, not just in rural areas."

According to one participant's analysis,

The government does not want to invest in education and does not want people to pursue secondary education. They only have a few schools where children may learn to read and write; if there were no private schools, most children would be unable to attend school. For example, I teach in a public school and serve as a director because the previous director has retired. For the past ten years, I have asked the government to create an extra classroom, but they have refused. I have three seventh graders, one-eighth grader, and one-ninth grader in one classroom.

The government requests that no more than 60 kids be added to a classroom. They are, nevertheless, a classroom with over 100 students.

In addition to the aforementioned participant, several other individuals stipulated that certain classrooms accommodate more than 100 students as well.

Another participant explained:

I used to teach in a school operated for a group in the morning and a group in the evening." The night group began at 1:00 p.m. and ended at 6:00 p.m. However, by 4:00 pm, 80% of the kids departed to go home to get home about 8:00 p.m. to 9:00 p.m. if they left school at 6:00 p.m., they would arrive home late at night. The worst part is that they left their residence between 8:30 and 9:00 a.m. to be to school by 1:00 p.m. Those students travel long distances from remote places to attend school because there is no secondary school in their locations, so they must make that sacrifice to complete 9th grade. I can tell you that it is difficult for some rural students. They have much to do with the issue in our school system because they don't want us to progress.

Theme 3: A Change in the Educational System Is Required to Develop More Public Secondary Schools for Rural Residents

The question asked was, "*What can be done to remedy the lack of public secondary schools in rural areas?*

Several participants responded that "there must be a change and that for a change to occur, whether in education or any other department, we must have leaders in place

who care about the country and are willing to divorce the system that we currently have in place, which means we need an educational revolution." "The revolution will transform their mentality so that they would understand that they do not have to treat the government like their private enterprise but rather that their obligation is to serve the country. As a result, it must begin at the top, where they have a conscience and realize the value of education in the country." They implied that "some of the reasons professors from metropolitan regions do not go to teach in rural areas are infrastructure issues, a lack of public transportation, or a lack of funds to pay for gas. Furthermore, because of political concerns, professors cannot come to teach, and sometimes professors only go to prepare for three days because they do not have enough money for gas, making it difficult to locate a qualified professor to go and teach in the countryside." They commentated that "some instructors in the public schools do not even have a place to store their school bags when they go to class. They lack a garbage bin, children's chairs, and a lavatory." One participant stated "I am presently teaching a class of greater than 150 students while some private schools have classrooms with fewer than 40 students and all the necessary supplies at their disposal. This is how divided the nation is."

Figure 8

Theme 3: A Change in the Educational System Is Required

Theme 3	A revolution in the educational system is required to build more public secondary schools for the citizens of rural areas:	Files 2 0	References 198
	Need for Revolution in Education	14	20
	Nepotism and Corruption	17	28
	No incentives to encourage professors to go to rural areas	8	11
	No Infrastructure	18	24
	Facilitators of Fraud	16	26
	Elites Control Everything	10	11
	Disassociation of the elites with the country	7	10
	Greed from the people in power	12	15

Several participants stated that "Former President Aristide created more public schools than all other administrations combined, and he also employed a system designed to serve the population, demonstrating his concern for education." Sadly, after Aristide's departure, all these programs were eliminated. Even after returning from exile, Aristide continued to invest in education. According to them, the international communities have a hand in everything that is wrong in the country because they know that if they destroy our culture and our educational system, the government will be weak, and that will be the end of Haiti; they have altered our educational system so that schools no longer teach Civics. This destroys the nation on all levels as they know education is the key. As stated, if you destroy the educational system, you ruin the nation, explained the participants.

In addition, the participants stated,

We do not need to educate our children using the French or Canadian methods. We must safeguard our civilization. We cannot form a population under such conditions; our national holidays have been annihilated. Again, the international community must allow our nation to govern its own affairs; if they continue to dictate what Haiti must do, we cannot progress. . . . Individuals in positions of authority should stop being greedy.

They claimed that "the elites should recognize that they are Haitians and invest in Haiti." They suggested that the elite class should allocate resources towards the advancement of education in Haiti, given their extensive ownership of assets within the nation." A few participants stated that there must be a revolution to replace those who are now in place. They stated that the international community must give us a chance to choose the people who can do the job because they are the ones who always choose the people. The individuals they choose to manage the country accomplish nothing. For instance, one participant revealed, "Battle of Vertières, on the 18th of November, Michelle Martelly went to Spain to watch a soccer game in Barcelona; he went to the colonizer's home." He was one of the people put in control by the world community who had no regard for the country. The former president's action was unpatriotic to the participant and continued to imply that we can't do anything if we don't have leaders who wish to help, the former president and his entourage are facilitators of fraud, nothing will change, and rural areas will continue to lack public secondary schools."

Other Alternatives

What Are Other Alternative Approaches to the Rural Education System?

The query mentioned above served as the concluding question directed towards all participants. From the collection of responses, I have chosen eight in order to elucidate their alternative options, which includes a consolidated response comprising the perspectives of five participants.

The initial response comprises a quotation from eight participants who expressed their views that individuals in positions of authority should cease their avaricious behavior and allocate resources towards Haitian education to assist the rural population. These participants asserted that whenever international aid is received for educational purposes, it is consistently appropriated for personal gain by those in power and their immediate families. One participant said,

> The country's elites possess and exercise complete ownership and control over various aspects of the Haitian society. However, they distanced themselves from the general populace, despite accumulating significant wealth within Haiti and ranking as the wealthiest individuals in the Caribbean.

They stated given the elites economic prosperity; they recommended that the elites should also allocate resources towards educational initiatives to assist rural regions. However, "rather than allocating their funds domestically, they choose to invest their capital overseas, neglecting any efforts to support the rural populace." They expressed the following:

The elites could be the facilitators of improving access to effective public

secondary education in rural areas like Pointe L'Abacou, Haiti. . .. It is imperative

for the populace to become aware of the current circumstances and recognize the

need for a transformative revolution. It is essential to acknowledge that Haiti's

current position at the lowest end of the illiteracy spectrum is a matter of concern.

. . . As education is a fundamental human right that should be accessible to all

individuals, those residing in rural areas should be granted access to this essential

right."

A second response follows:

The approach that I could think of is to understand the validity of Education in a

country because when you don't have leaders that know the validity of Education

in the country, we are going nowhere internationally. Thus, the main objective is

for the government to validate education, then will be able to satisfy the needs of

citizens so the country can move forward.

A third response follows:

They must train the professors in the rural area where they live so They do not

have to travel from the urban areas. Thus, it wouldn't be too difficult for the

professors to be present in the classroom with the students when there is political

unrest.

A fourth response follows:

The government must know how many students are enrolled in each department and are attending secondary education; if it cannot, it ceases to exist. The organization of society is the responsibility of the government. They must know the number of students in each area to build the appropriate number of classrooms; if the government is unable to evaluate the population to compile accurate statistics regarding the number of students in each school, it is a tragedy for the country.

And a fifth response follows:

The development of a country has no other embryo than education. And The story of a country has no source other than education; without education, there is no country. . . . If an administration wants to attack another country, they don't have to use guns; they usually attack their education. They don't have to use weapons or anything else because automatically, if the doctor is not formed or trained, he cannot treat sick people, and they will die automatically. If the attorney does not adequately prepare, justice will not be served, and he will automatically start stealing. If the professor doesn't train, he will not be able to train the students or teach a course; consequently, this country is already deceased, and this is Haiti's path.

The sixth response follows:

Haiti is the first nation to create democracy in the world; it is the mother of democracy, where we ended slavery for everybody to be free. Our constitution

states that whenever one touches the ground or the land in Haiti, they are free, while they were enslaved people in another part of the world. Haiti shouldn't be in that position. Haiti should have continued to teach the world at every level. Unfortunately, we are a Black Nation, so they continue to strangle us because of our skin color. The participant continued to state that the debt France fraudulently claimed for our independence is why our country is in that stage. This debt that Aristide had asked France to pay us back cost him his administration. We had every right to ask for reparation and restitution because they were the ones that kept us in slavery for over 300 years. We could have used the money to help the educational system by building more public schools. This independence debt kept us very behind in education. It negatively impacted the country, not only of the lack of education but also of the lack of infrastructure, health, and many other things that the government needed to develop.

Response 7 was the following:

There is a need to create a society project that will define what position we will give education; how we will make an inclusive education that is not based on Prejudice or discrimination. That will consider the value of the citizens, the language, and the reality of the population, which will give them an ease to learn what they need to know wherever they are in the country. What they need to know will marry with the reality of their daily lives even if they let their Spirit open about what is happening in Haiti and worldwide. Thus, the education system

The final response was the following:

Government should create more secondary schools and provide access to a hot meal to all children attending public schools in rural locations. Some children arrive from great distances without food and can barely concentrate in class. The participants ask, in return, how is it reasonable that some schools in the twenty-first century are operating without electricity in the morning and afternoon? How is it fair that, in the twenty-first century, students do not have access to comfortable restrooms? How is it fair that a school director does not even have a laptop and that computer information is relayed verbally, with no computer facility, no computers for students to practice, or space for laboratory research?

These interviews brought me back home as I could hear the passion in the participants' voices on how they wanted to see a change in the country at every level, and this was where I had to use the techniques described in Chapter 3 to control my biases as a researcher.

Summary

This chapter contained the presentation of the findings from the analysis of the interviews with the 20 participants. I analyzed the data using the thematic coding strategy noted by Saldaña (2016) to discover themes that would provide meaning to the purpose and research question of the study. Through the analysis, the main research question was then addressed. From the analysis, three major themes were generated. The study's findings suggested that the main cause of the lack of secondary schools was the

government's prioritization of its political and personal interests over the educational needs of rural citizens and the disparities that these interests caused between urban and rural areas.

In Chapter 5 I discuss the findings in relation to the literature and the theoretical framework; the limitations and recommendations gathered from the study; the implications of the findings; and the conclusions.

Chapter 5: Conclusions and Recommendations

Introduction

The goal of this qualitative study was to explore and examine the experiences and perspectives of Haitian educators and other educators familiar with Haiti who are informed about the lack of access to effective public secondary education and to inquire into what they believe are strategies to improve access to effective public education for Haitian youth living in rural areas like Pointe L'Abacou. Even though there have been several studies on the country's educational system, scholars have not investigated this significant issue utilizing the theory of polarities of democracy developed by Benet (2006, 2012, 2013). Benet presented the polarities of democracy as five sets of interrelated polarities: freedom and authority, justice and due process, diversity and equality, human rights and communal obligations, and participation and representation to serve as a guide for social change efforts that could contribute to creating sustainable communities. In addressing the gap, a general qualitative design with semistructured open-ended questions was applied in the study. This included in-depth interviews based on semistructured questions to probe the experiences and perceptions of the participants knowledgeable about the barriers to accessing effective public education beyond primary level education. The approach allowed me to select 20 participants to describe their perceptions and experiences of the problem in their own words. My findings are an evaluative assessment and interpretation of the participants' responses based on the research question.

In this chapter I summarize the findings from the data collection and analysis phases. I will also provide an interpretation of the results, the limitations, the recommendations for further study, and implications for social change as well as a conclusion of the research.

The results are organized by the three main themes paraphrased below:

- Education for rural populations is overlooked in favor of the government's own political and personal agendas.

- There currently exist notable disparities between urban and rural areas populations.

- A paradigm shift in the educational system is imperative to establish additional public secondary schools that cater to the populace residing in rural regions.

The findings suggest that accountability and transparency serve as fundamental principles or facilitators for enhancing access to efficient public secondary education in rural regions such as Pointe L'Abacou, Haiti. In applying the polarities of democracy theory, one could argue that most of the findings are associated with diversity and equality related to the ineffectiveness of the Haitian government to the lack of public secondary education. On the other hand, the results also linked the polarity pairs of human rights and communal obligations and participation and representation with the government's failure of rural education efforts.

Connecting Study Results to the Theoretical Framework

During the study I employed the polarities of the democracy model Benet

developed as a theoretical framework. The theory proposed that democracy may be

attained by managing five polarity pairs: freedom and authority; justice and due process;

diversity and equality; human rights and communal obligations; and participation and

representation (Benet, 2006, 2012, 2013). I employed the theoretical framework to

analyze the experiences of the educators that yielded in the emergence of specific

meanings and interpretations by the participants. Benet argued that to overcome

oppression, it is crucial to strategically utilize the interplay between five pairs, with the

aim to maximize the positive aspects of each pole while minimizing the negative aspects.

Upon analyzing the experiences and perceptions of educators, the results indicate that

there is a lack of effective utilization in at least three pairs: diversity and equality, human

rights and communal obligations, and participation and representation. Moreover, given

the interconnected nature of each polarity within the framework of democracy, it can be

inferred that the negative aspects extend to the freedom and authority as well as the

justice and due process pair.

Participants offered the following supporting language:

- "Quality education is not a priority for the Haitian government."

- "Politics play a significant role in rural areas' lack of secondary education."

- "Division in educational system."

- "The "Haitian government is weak."

- "Nepotism and corruption."

From the data collected, it appeared that the lack of public schools is because of a lack of policy that envisions treating all students equally or providing equal access to public secondary education. Second, the elites in the private sector must be more aware of their position as major players in partnering with the state to improve the development of less fortunate children. So, when I put them all together, it is a political system split into a small elitist group instead of allowing everyone to have the same education, which is the foundation to assist people in achieving what they need in society. The lack of public secondary education in Haiti's rural areas contributes to citizens' lack of democratic involvement and inclusion as described in the literature review.

This linkage also suggests that the government's lack of rural secondary education efforts might have failed because the polarities of diversity, and equality and participation and representation were not adequately managed (Benet, 2006, 2012, 2013, 2020). Several other secondary themes also followed, which allowed for the enlightenment of the different perceptions of the participants on why there is a lack of effective secondary education in rural areas like Pointe L'Abacou, Haiti.

In this study, the participants confirmed their perceptions of rural communities' marginalization and exclusion from participation and representation. The polarity pair of human rights and communal obligations address the human rights of marginalized communities hindered from participating in a democratic system, thereby exemplifying the absence of representative bureaucracy (Benet, 2006, 2012, 2013, 2020). The

government must avoid violating human rights. Communities have obligations to protect their members' human rights. When ignored, this can be detrimental to a community. Therefore, excluding the rural areas in a democratic system to earn an education would be considered an assault on their educational rights, representing an assault on human rights.

Likewise, participation as a polarity of democracy fits into the participants' narratives. Participation in the rural areas in Haiti's educational system is regarded as a human rights concern regarding strategy, education, and literacy progress. The lack of effective public secondary education has been exacerbated by the failure to effectively manage participation and representation, as they are both critical in any educational system of a democratic society.

The study's results identified significant frustration against the Haitian government for ineffectively managing the diversity and equality pair. The perceptions of the participants also suggested that the human rights and communal obligations pair is not being managed. The government engages in the inhumane treatment of the citizens while the government cannot provide public goods such as schools, good roads, and learning materials for rural students. The participants attested to high unemployment, poverty, lack of infrastructure, electricity, and insufficient clean drinking water. Thus, the government is failing to protect the human rights of the people in rural areas while also failing to meet the communal obligations of society (Benet, 2006, 2012, 2013, 2020).

Participants also revealed that the government does not support participation in the democratic process. The participants allege that some citizens need to be represented by government leaders effectively. In addition, the findings suggest that the positive aspects of representation are not being achieved because of corruption among governmental officials. This also discouraged citizens from participating.

Hence, the results of the study suggest that because of the failure on the part of the government to effectively manage the polarities of democracy, the lack of secondary education in the rural areas engulfed the urban areas. It brought insecurity that even the urban children couldn't continue with school. Participants in the study felt that students in rural areas are unfairly treated by walking for more than 2 hours to attend a secondary school, which indicates the failure to achieve justice. This can be achieved only if the Haitian government can maximize the positive aspects while minimizing the negative aspects of the polarities of democracy (Benet, 2006, 2012, 2013, 2020). Therefore, the findings suggest that the polarities of democracy may be helpful in planning, implementing, and evaluating the policy recommendations that I make to achieve positive social change in the Implications section below.

Limitations of the Study

In Chapter 1, I discussed several limitations of this study. The most notable end of the study is that the data collection occurred virtually, eliminating face-to-face interaction with the participants. The potential influence of my personal desire for change in my country of origin may have had an impact on the interpretation of the study's

findings, thereby introducing a potential bias that further contributes to the limitations of this study. However, Tufford and Newman (2010) addressed the issue of bias by implementing bracketing and reflexivity techniques. These methods were employed to prevent the researcher from assuming a more active role than that of a passive listener during the research process. By doing so, the researchers aimed to enhance the dependability and trustworthiness of the study's findings.

Environmental factors were another limitation the researcher experienced during the interview process. There were moments when the interview stopped because of the moribund internet, which I could not control. However, this condition did not influence the participants' responses. The study provided participants with the voice to express themselves about the topic. Important themes about their experiences and perception were identified in their own words. I attempted to explain the procedure and context of the data collected for readers to interpret and apply the interpretation or results in their way. This was done to enhance transferability.

The participants provided a reflective story of their teaching experience in overcrowded classrooms. One explained they "sometimes talked so loud by trying to provide equal treatment to all the students, including the ones standing at the classroom door or windows they lost their voice before the end of the course." "Some even tried to teach at night without electricity in those classrooms. Some even gave their own money to students to pay for food because they had traveled far away to get an education but had no food." "Others sometimes must collect money from the community to incentivize

teachers to keep the school going while waiting over ten years on the government to replace the retired teacher or to open an extra classroom."

At times, I felt that certain interviewees exhibited a lack of full transparency, deliberately withholding information, particularly concerning instances of corruption and sexual harassment within specific educational institutions. This behavior can be attributed to their apprehension of potential reprisals from waved establishments. This situation imposes limits on the researcher's capacity to extract relevant information. In general, the limitations of this study did not have a significant impact on the outcome of the results. Furthermore, this study has the potential to contribute to existing literature and provide a foundation for future research in this area of study.

Obtaining a comprehensive compilation of all public secondary schools in Haiti posed a considerable challenge. No statistical data regarding the number of public secondary schools was found on the official website of the Ministry of Education. The study participants were unable to definitively ascertain the accurate figure and expressed difficulty in obtaining a precise number because of the absence of regulatory measures within the country's education system, as previously discussed in Chapter 4. However, a few participants provided information about a privately owned website that exclusively listed 103 secondary educational institutions for the entire nation, a claim that I initially found dubious. In an attempt to verify this information, I reached out to the ministry for clarification, but received no response. Additionally, I attempted to contact the Haitian Embassy in Washington, DC, yet I received no reply. After several attempts, I

successfully established communication with an individual with expertise in law in Haiti, who then directed me to a former high-ranking official at the ministry. The individual provided assurance that they are presently engaged in the process of compiling a final list, which is expected to be completed and accessible within the upcoming week. I maintained a state of patience for a period of 14 days, during which the ministry issued a press release (see Appendix G) acknowledged their observation of the unregulated and nonconforming establishment of public secondary schools over the course of several years. They wrote that this occurred despite numerous reminders regarding the necessary procedures and legal framework that should govern the establishment of such educational institutions. To mitigate potential confusion arising from the disorderly circumstances, the Ministry of National Education, Vocational Training, Higher Education and Scientific Research (MENFP) has taken the initiative to release a comprehensive list of secondary schools established within the republic, per the central state's decision (as shown in Appendix G and Appendix H). They continued to state that the Ministry maintains its unwavering commitment to implementing the National School Accreditation Policy and intends to imminently release the roster of public schools encompassing preschool, elementary, and vocational education levels (MENFP, 2023). The ministry has furnished on their website a comprehensive inventory of 235 publicly funded secondary educational institutions (see Appendix H) within the nation, catering to a populace of approximately 11.5 million individuals.

In Table 5 I present the quantity of public secondary schools in Haiti categorized by departments. Haiti comprises 10 departments, 42 arrondissements, 145 communes, and 571 communal sections.

Table 5

Number of Public Secondary Schools in Haiti

Departments	Number of public secondary schools
Artibonite	23
Center	15
Grand-Anse	21
Nippes	16
North	31
Northeast	22
Northwest	24
West	47
South	22
Southeast	24

Recommendations

The theoretical framework of the polarities of democracy serves as a foundation for research on various social change-related topics and methodologies. The contradiction of democracy theory offers academics an integrative framework for planning, directing, and evaluating social change initiatives (Benet, 2013). Thus, future researchers could demonstrate how the polarities of democracy theory provide a framework to ensure that the Haitian government's behavior of subjugating their political and personal interests

over rural inhabitants' education is leading the country's educational system to fail. In

additional research, a quantitative method might be employed to establish the degree of

connection between the variables found from the results of this study and other studies.

Future researchers could also employ additional qualitative procedures such as focus

group exchanges, immersions, and observations to collect and evaluate data. Researchers

could also construct a validated survey instrument to compare studies with other rural

areas based on their findings. Such an effort would address whether the failure of Haiti's

educational system is shared or unique to other rural communities. These

recommendations for future research are relevant and timely since combined with this

study, they will assist in filling the literature gap on empirical research that addresses

the lack of access to secondary education in other nations similar to Haiti.

Implications for Positive Social Change

As the results and findings have demonstrated, the implication for social change

from this research is to provide insight into best practices regarding reducing educational

disparity and improving academic quality by building more public secondary schools in

rural areas. Additionally, by adding to the existing body of literature, this research may

improve knowledge of the polarities of democracy, particularly concerning diversity and

equality, human rights and communal responsibilities, and participation and

representation, as they were the three polarity pairs applied in this study.

The key to social change is inclusive and widespread citizen participation. The

Haitian government ought to promote civic engagement and empowerment. The Haitian

government could utilize the findings of this study to construct other public secondary schools in rural regions of the country. This initiative could promote social equity, enhance community and local government relationships, alleviate the community, decrease gang-related crime rates, mitigate urban migration, and stimulate local business entrepreneurship and opportunities.

There are two types of public schools in Haiti: one with a fast speed and another with a slow pace; there needs to be a simple program for the schools in Haiti. The government has not done anything to the disposition of the education system to help the professors to have an excellent reasonable salary where they can teach. Education should be for everybody. So, it must start from the head where they are conscience and understand the importance of Education in the country. They must add some programs in place and some necessary infrastructure that will have well-trained teachers. They must have a school to train all teachers in each department and commune to make them professional so they will have enough teachers in the countryside to teach the children. They must do that so that teaching can be a career, not just something you do because you have yet to have any other thing to do. It does not have to be all about nepotism, favoritism, or the militantism that can help someone to be nominated to get a teaching job. They could also serve as the facilitators for changes in policies aimed at achieving equitable employment opportunities for all citizens. It is recommended that investment be made toward the training and educating of individuals residing in rural areas to mitigate the prevalence of illiteracy and inadequate professional competencies. The majority of

high literacy rates within a society is conducive to advancing innovation and the growth

of local communities. To attain this objective, the government must implement monetary

and fiscal measures that effectively mitigate inflationary pressures and facilitate

employment opportunities for the populace.

To achieve social change, the government must adopt an approach towards

infrastructure development. The government should construct roads, electric power, pipe-

borne water, and telecommunications lines. The significance of infrastructures lies in

their contribution to the continuity of economic, social, and political systems. The

implementation of this initiative has the potential to generate employment opportunities

for young individuals residing in rural areas, offer financial resources to economically

disadvantaged households, and mitigate socioeconomic disparity. These measures could

support rural areas' economic development and contribute to Haiti's economic growth.

The government must undertake measures to rehabilitate the agricultural sector in

rural areas. The revitalization of the farming industry, which has been adversely affected

by urban migration, has the potential to generate employment opportunities and enhance

the socio-economic conditions of rural regions. Ultimately, the Haitian government must

safeguard natural resources that are fundamental to both economic recuperation and

political steadiness. It is recommended that the government prioritize issue-based politics

over identity politics. Giving everyone a chance to participate in political activities would

encourage the population in the rural zone to contribute their suggestions on how their

public schools should be designed for effective secondary education. Additionally, I

recommend that the Haitian government promote establishing a robust civil society. This holds significant importance in facilitating the actualization of social change within Haitian rural communities.

The government must increase the education budget. The government must build more public schools in rural areas and treat all the country's public schools equally. They must provide an incentive to encourage professors to teach in rural areas. They must increase the salary of the professors.

Conclusion

Education encompasses not just one particular stage of life but lasts for the entirety of one's existence (Galtung & Udayakumar, 2013). In this study, I explored the perceptions of Haitian educators and other instructors knowledgeable about the lack of access to effective public secondary schools in rural areas regarding what they see as the barriers to or facilitators of solving that issue. I used a general qualitative approach to achieve the research objectives and encompassed interpreting participants' perspectives and experiences to answer the critical research questions. This was guided by semistructured interview protocol questions (see Appendix A). The findings filled the gap by focusing on the perceptions and experiences of Haitian educators and other knowledgeable instructors. I could find no other studies conducted in Haiti that used the polarities of democracy as a theoretical framework.

The literature review covered the search method, the conceptual framework of Johnson's (1992) polarity management, and the theoretical framework of Benet's (2013)

polarities of democracy. I elaborated on the theory to give readers a better understanding of the theoretical model. The literature review evaluated the works of other academic scholars who had undertaken relevant investigations in Haiti. For data collection, I used a semistructured interview approach through the internet. I chose the target demographic through the use of purposeful sampling. The intended audience consists of Haitian instructors and other educators who know the Haitian educational system.

The participants originated from Port-au-Prince Haiti's capital, Les Cayes in the southern region, the rural area of Pointe L'Abacou, also in the southern region and the United States of America. Twenty people were chosen for the interviews in all. The data gathered were transcribed from a voice recorder. The study's credibility, transferability, confirmability, and dependability confirmed its trustworthiness. Lastly, the study's findings permitted me to suggest additional research and recommendations for social change.

References

Adu, P. (2019). A *step-by-step to qualitative data coding*. Routledge.

Alcenat, W. (2021). How U.S. economic imperialism underdeveloped Haiti: *NACLA, Report on the Americas*, *53*(2), 193–201.

https://doi.org/10.1080/10714839.2021.1923226

Amankwaa, L. C. (2016). Creating protocols for trustworthiness in qualitative research. *Journal of Cultural Diversity*, *23*(3), 121–127.

https://pubmed.ncbi.nlm.nih.gov/29694754/

Angulo, A. J. (2010). Education during the American occupation of Haiti, 1915–1934. *Historical Studies in Education*, *22*(2), 1–17.

Apple, M. W. (2011). Democratic education in neoliberal and neoconservative times. *Journal of International Studies in Sociology of Education, 21*(1), 21–31.

https://doi.org/10.1080/09620214.2011.543850

Apple, M. W. (Ed). (2010). *Global crises social justice and education* (1st ed.). Routledge.

Aristide, J. B. (2000*). Eyes of the heart: Seeking a path for the poor in the age of globalization.* Common Courage Press.

Baggesgaard, M. A., Kjærgård, J. R. & Kullberg, C. (2018). Haiti and the world: Global effects of Haitian tremors – 1791, 2010. *Karib – Nordic Journal for Caribbean Studies, 4*(1), 3. https://doi.org/10.16993/karib.54

Barratt, M. J., Ferris, J. A., & Lenton, S. (2015). Hidden populations, online purposive

sampling, and external validity: Taking off the blindfold. *Field Methods*, *27*(1), 3-21. https://doi.org/10.1177/1525822X14526838

Barro, R. J., & Lee, J. W. (2001). International data on educational attainment: Updates and implications. *Oxford Economic Papers*, *53*(3), 541–563. https://www.jstor.org/stable/3488631

Bellegarde, D. (1941). President Alexandre Pétion. *Phylon* (1940–1956), *2*(3), 205–202. https://doi.org/10.2307/271937

Bellegarde, D. (1953). Alexandre Pétion: The founder of rural democracy in Haiti. *Caribbean Quarterly, 3*(3*)* 167–73. https://doi.org/10.1080/00086495.1953.11829529

Bellegarde-Smith, P. (2006). Resisting freedom: Cultural factors in democracy—The case for Haiti. In: Vodou in Haitian life and culture. *Palgrave Macmillan, New York.* https://doi.org/10.1057/97803123762087.

Bello, B. (2013, February 21). *Decoding the revolution*. [Video]. You Tube. https://www.youtube.com/watch?v=U0oVRV9D6as&t=19s

Bello, B. (2019). *SHEROES of the Haitian revolution.* Thorobred.

Bello, B. (2022). *Jean-Jacques Dessalines.* Fondasyon Felicitee.

Bello, B., Dantò, E., Charles, E., & Nasheed, T. (2017, November 16). *The hidden history of Haiti.* [Video Part 2]. YouTube. https://www.youtube.com/watch?v=p4YPlVHInQY

Bello, B., Dantò, E., Charles, E., & Nasheed, T. (2017, November 9). *The hidden history*

of Haiti. [Video Part 1]. YouTube.

https://www.youtube.com/watch?v=zvebe2jJUfw

Benet, W. J. (2006). *The polarity management model of workplace democracy*

(Publication No. NR15724) [Doctoral dissertation*,* Ontario Institute for Studies in

Education of the University of Toronto, Canada]. ProQuest Dissertations &

Theses Global; ProQuest One Academic. (304928339).

https://www.proquest.com/docview/304928339/fulltextPDF/72A6305802964EF2

PQ/1?accountid=14872

Benet, W. J. (2012, June). Managing the polarities of democracy: A social economy

framework for healthy, sustainable, and just communities [Poster presentation].

Association for Social Economics 14th World Congress of Social Economics,

University of Glasgow, Scotland.

https://drive.google.com/file/d/1S6rzx2gPWypWyVX5yOnDcae2IM_yKtYn/vie

w?usp=sharing

Benet, W. J. (2013). Managing the polarities of democracy: A theoretical framework for

positive social change. *Journal of Social Change 5*(1), 26–39.

https://doi.org/10.5590/JOSC.2013.05.1.03

Benet, W. J. (2013a, July). The case for public education: A question of survival.

[Conference session]. Fourth Annual Conference in Political Economy,

International Initiative of Promotion of Political Economy, the Institute for Social

Studies, Erasmus University, The Hague, the Netherlands. http://iippe.org/wp/wp-content/uploads/2013/06/IIPPE-2013-Paper-WJ-Benet.pdf

Benet, W. J. (2020). *Advanced certification in the polarities of democracy*: Course manual [Implementation Resource]. The Polarities of Democracy Institute.

Benet, W. J. (2021). *Defining democracy* [Implementation Resource]. The Polarities of Democracy Institute.

Benet, W. J., Kayser, W. C., & Rackl, S. E. (2022). *A set of basic maps for the polarities of democracy theory.* The Polarities of Democracy Institute.

Bentz, V. M., & Shapiro, J. J. (1998). *Mindful inquiry in social research*. Sage.

Berg, B. L. (2004). *Qualitative research methods for the social sciences* (5th ed.). Pearson Education.

Bergan, S., Gallagher, T., & Harkavy, I. (2016). Higher education for democratic innovation. Strasborg, France: *Council of Europe*. https://book.coe.int/en/higher-education-and-research/6791-higher-education-for-democratic-innovation-council-of-europe-higher-education-series-no-21.html

Bhambra, G. K. (2016). Undoing the epistemic disavowal of the Haitian revolution: A contribution to global social thought. *Journal of Intercultural Studies*, *37*(1), 1–16. https://doi.org/10.1080/07256868.2015.1122578

Bishop, M. & Fernandez, T. (2017). 80 years on, Dominicans and Haitians revisit painful memories of Parsley Massacre. *NPR Stations*. https://www.npr.org/sections/parallels/2017/10/07/555871670/80-years-on-

dominicans-and-haitians-revisit-painful-memories-of-parsley-massacre

Bradley, J. (1993). Methodological issues and practices in qualitative research. *Library Quarterly*, *63*(4), 431–449. doi:10.1086/602620 Brown, W. (2011). The end of educated democracy. *Representations*, *116*(1), 19–41.

https://doi.org/10.1525/rep.2011.116.1.19

Burkholder, G. J., Cox, K. A., & Crawford, L. M. (Eds.). (2016). *The scholar-practitioner's guide to research design.* Laureate Publishing.

Burt, G. (2016). Haiti's army, stabilization, and security sector governance. *Stability: International Journal of Security and Development*, *5*(1), 14.

https://doi.org/10.5334/sta.473

Caelli, K., Ray, L., & Mills, J. (2003). Clear as mud: Towards a greater clarity in generic qualitative research. *International Journal of Qualitative Methods, 2*(2), 1–23.

https://doi.org/10.1177/160940690300200201

California Department of Education. (2022). *Definition of a private school.*

https://www.cde.ca.gov/ds/si/ds/dos.asp

Calixte-Hallworth, M. (2017, May 14). UN peacekeepers or UN child predators. Tennessee Tribune. https://tntribune.com/u-n-peacekeepers-u-n-child-predators/

Calixte-Hallworth, M. (2010/2018, January 25). Haiti was once the richest colony of the Caribbean. Tennessee Tribune. https://tntribune.com/haiti-richest-colony-caribbean/

Calixte-Hallworth, M. (2021, August 26). First free independent black nation in the

western hemisphere. Tennessee Tribune, 22(24).

Carlson, W.L., Desir, A., Goetz, S., Hong, S., Jones, S., & White, J. (2011). The Haitian diaspora and education reform in Haiti: Challenges and recommendations. *Columbia School of International and Public Affairs*. https://www.haiti-now.org/wp-content/uploads/2017/05/Education-Reform-in-Haiti-Challenges-Recommendations-Columbia-May-2011.pdf

Carter, B. J. (2017). *An ANOVA analysis of education inequities using participation and representation in education systems*. [Doctoral dissertation, Walden University]. https://scholarworks.waldenu.edu/dissertations/4274

Charles, E., & Miles, M. (2004). *Let Haiti live: Unjust U.S. policies towards, its oldest neighbor.* Educa Vision Inc.

Charles, J. M. (2020). The slave revolt that changed the world and the conspiracy against it: The Haitian revolution and the birth of scientific racism. *Journal of Black Studies Vol. 51*(4) 275–294. https://doi.org/10.1177/0021934720905

Charles, T. (1990). *L'Education en Haïti : De la période coloniale à nos jours*. Henri Deschamps.

Chung, J. J. (2021). *Working toward a democratic and prosperous Haiti : U.S. Views.* USDS. https://www.state.gov/working-toward-a-democratic-and-prosperous-haiti-u-s-views/

Civan, M.B., Vilsaint, F., & Morisset-Metellus, G. (2011). *Haitian history and culture: An introduction for teachers, students and Haitianists*. Educa Vision.

Clark, G. P. (1980). The role of the Haitian volunteers at Savannah in 1779: An attempt at an

    objective view. *Phylon* (1960-), *41*(4), 356–366. https://doi.org/10.2307/274860

Clément, J. B. (1979). History of education in Haiti: 1804–1915 (First Part*). Revista de

    Historia de América, 87*, 141–181. http://www.jstor.org/stable/20139316

Colclough, C. (1982). The impact of primary schooling on economic development: A

    review of the evidence. *World Development*, *10* (3), 167–185.

Collins, T., & Magnan, M. O. (2018). Post-secondary pathways among second-

    generation immigrant youth of Haitian origin in Quebec. *Canadian Journal of

    Education/Revue Canadienne de l'éducation, 41*(2), 413–440.

    https://journals.sfu.ca/cje/index.php/cje-rce/article/view/242

Constitution of the republic of Haiti. (1987). Article 32 1–3

    https://pdba.georgetown.edu/Constitutions/Haiti/haiti1987.html

Coto, D., & Sanon, E. (2023, January 10). Political Vacuum in Haiti deepens as senators'

    terms expire. *Associated Press*. https://apnews.com/article/politics-haiti-united-

    states-government-florida-state-latin-america-

    36dad35dce439953e59af39a449206c0

Creswell, J. W. (2003). *Research design qualitative, quantitative, and mixed methods

    approach*. Sage.

Creswell, J. W. (2013). *Research design: Qualitative, quantitative, and mixed method

    approaches* (4th ed.). Sage/

Danticat, E. (2015). The long legacy of occupation in Haiti. *The New Yorker.*

https://www.newyorker.com/news/news-desk/haiti-us-occupation-hundred-year-anniversary

Dantò, E. (2012, August 15). US control of Haiti and other little republics' vote at the UN is not new. *Black Agenda Report.* https://blackagendareport.com/content/us-control-haiti-and-other-little-republics-vote-un-not-new

Dantò, E. (2013, July 3). Haiti: US to re-write Haiti constitution to better service the one Percent. *Black Agenda Report*. https://blackagendareport.com/content/haiti-us-re-write-haiti-constitution-better-service-one-percent-0

Dantò, E. (2016, February 3). No more electoral coups: OAS is not welcome in Haiti. Black Agenda Report.

https://blackagendareport.com/OAS_not_welcome_in_haiti

Daraei, M., & Mohajery, A. (2013). The impact of socioeconomic status on life satisfaction. *Social Indicators Research*, *112*(1), 69–81. https://doi.org/10.1007/s11205-012- 0040-x

DeGraff, M. (2001). Morphology in creole genesis: Linguistics and ideology. In Michael Kenstowicz (ed.), Ken Hale: A life in language, 52–121. *Cambridge, MA: MIT Press.* http://lingphil.mit.edu/papers/degraff/degraff-hale-festschrift.pdf

DeGraff, M. (2001b). On the origin of creoles: A cartesian critique of neo-darwinian linguistics. *Linguistic Typology 5*(2/3). 213–310. http://web.mit.edu/linguistics/www/degraff/darwin/anti-simplest.html

DeGraff, M. (2002). Relexification: A reevaluation. Linguistic anthropology *44*(4).

https://www.researchgate.net/publication/313557466_Relexification_A_reevaluat
ion

DeGraff, M. (2004). Against creole exceptionalism (redux). *Language* 80. 834–839.
https://doi.org/10.1353/lan.2004.0178

DeGraff, M. (2005a). Linguists' most dangerous myth: The fallacy of creole
exceptionalism. *Language in Society 34*(4). 533–591.
https://doi.org/10.1017/S0047404505050207

DeGraff, M. (2005b). Morphology and word order in 'creolization' and beyond. In
Guglielmo Cinque & Richard S. Kayne (eds.), *The Oxford Handbook of
Comparative Syntax, 293–372.* Oxford University Press.

DeGraff, M. (2019). *Against apartheid in education and in linguistics: The case of
Haitian Creole in neo-colonial Haiti. Foreword in Donaldo Macedo (ed.),
Decolonizing foreign language education: The misteaching of English and other
colonial languages,* ix–xxxi. Routledge.

DeGraff, M. (2020). The politics of education in post-colonies: Kreyòl in Haiti as a case
study of language as technology for power and liberation. *Journal of Postcolonial
Linguistics 3*(2020), 89–125.

DeGraff, M. (2020). Toward racial justice in linguistics: The case of creole studies.
(Response to Charity Hudley et al.) *Language 96*(4): e292-e306.
https://doi.org/10.1353/lan.2020.0080

DeGraff, M., & Stump, S. (2018). Kreyòl, pedagogy, and technology for opening quality

education in Haiti: Changes in teachers' metalinguistic attitudes as first steps in a

paradigm shift. *Society of America, 94*(2), 237–280.

https://doi.org/10.1353/lan.2018.0030

Dejean, Y. (2010). *Creole and education in Haiti. In A. K. Spears & C. M. B. Joseph*

(Eds.), The Haitian creole language: History, structure, use, and education (pp.

199–216). Lexington Books.

Democracy Now. (2016, October 11). *Bill Clinton's trade policies destroyed Haitian rice*

farming, now Haiti faces post-hurricane famine. [video]. Democracy Now Station

https://www.democracynow.org/2016/10/11/bill_clinton_s_trade_policies_destro

yed

Denzin, N. K., & Lincoln, Y. S. (2011). *The sage handbook of qualitative research (*4th

ed.).

Dewey, J. (2012). The public and its problems: An essay in political inquiry. M. L.

Rogers (Ed.). Penn State University Press. Retrieved from

https://doi.org/10.5325/j.ctt7v1gh.

Dobbie, M. & Fryer, R.G. (2012). Getting Beneath the Veil of Effective Schools:

Evidence from New York City.

https://scholar.harvard.edu/files/fryer/files/dobbie_fryer_revision_final.pdf.

Domonoske, C. (2016, August 18). U.N. admits role in Haiti cholera outbreak that has

killed thousands. *NPR Stations*. https://www.npr.org/sections/thetwo-

way/2016/08/18/490468640/u-n-admits-role-in-haiti-cholera-outbreak-that-has-

[killed-thousands](#)

Dube, A., Moffatt, M., Davison, C., & Bartels, S. (2018). Health outcomes for children in Haiti since the 2010 earthquake: a systematic review. *Prehospital and Disaster Medicine, 33*(1), 77–88. [https://doi.org/10.1017/S1049023X17007105](#)

Dubois, L. (2012). *Haiti: The aftershocks of history*. Henry Holt and Co. Kindle Edition.

Dupuy, A. (2007). *The prophet and power: Jean-Bertrand Aristide, the international community, and Haiti.* Rowman & Littlefield.

Durkheim, E. (2013). Durkheim: The division of labour in ssociety. Macmillan Education UK.

Easton, P. A., & Fass, S. M. (1989). Monetary consumption benefits and the demand for primary schooling in Haiti. *Comparative Education Review*, *33*(2), 176–193. [https://www.doi.org/10.1086/446834](#)

Edmonds, R. (1979). Effective Schools for the urban poor. *Educational Leadership,* 37(1): 15–24. Reprinted by permission of CEMREL, Inc. [https://files.ascd.org/staticfiles/ascd/pdf/journals/ed_lead/el_197910_edmonds.pdf](#)

Eide, E., & Showalter, M. (2011). Estimating the relation between health and education: What do we know and what do we need to know? *Economics of Education Review, 30*(5), 778–791. https://doi.org/10.1016/j.econedurev.2011.03.009

Endicott, L. (2019). Innovation in higher education: Three sites in Haiti. [Doctoral dissertation, University of Texas at El Paso] ScholarWorks.

https://scholarworks.utep.edu/cgi/viewcontent.cgi?article=3850&context=open_et
d

Etikan, I., Musa, S. A., & Alkassim, R. S. (2016). Comparison of convenience sampling
and purposive sampling. *American Journal of Theoretical and Applied Statistics,
5(*1), 1–4. https://doi.org/10.11648/j.ajtas.20160501.11

Fatton, R. (2002). *Haiti's predatory republic: The unending transition to democracy*.
Lynne Rienner

Ferguson, C. A. (1959). Diglossia. *Word, 15,* 325–340.
https://doi.org/10.1080/00437956.1959.11659702

Ferragina, E., & Arrigoni, A. (2016). The rise and fall of social capital: Requiem for a
theory? *Political Studies Review, 15*(3), 355–367.
https://doi.org/10.1177/147892991562396

Fils-Aimé, J. (2020). *A place of unrest: Insights on Haiti's corruption, contradictions,
and chaos.* Lominy Books.

Fils-Aimé, J. (2022*). A new look on Toussaint Louverture the magnificent and the
sublime*. Indomptable

Fouron, G. E. (2012). *The history of Haiti in brief.* In A. K. Spears & C. M. B. Joseph
(Eds.), *The Haitian creole language: History, structure, use, and education (pp.
23–54).* Lexington Books.

Fouron, G. E. (2020). Haiti's painful evolution from promised land to migrant-sending
nation. *Migration Policy Institute*. https://www.migrationpolicy.org/article/haiti-

painful-evolution-promised-land-migrant-sending-nation

Freire, P. (1997a). *Pedagogy of hope*. Continuum.

Freire, P. (1997b). *Pedagogy of the heart*. Continuum.

Freire, P. (2000). *Pedagogy of the oppressed* (20th Anniversary Ed.). Continuum.

Freire, P. (2005). *Teachers as cultural workers: Letters to those who dare teach*
(Expanded ed.). Westview Press.

Galtung, J. (2004). Imagining global democracy. *Development & Change*, *35*(5), 1073–
1079. https://doi.org/10.1111/j.1467-7660.2004.00395.x

Gedro, D. M., Hartman, D. B., & Suárez, L. (2021). Impact of poverty on quality of
education in Haiti. *Journal of Education, 4*(7).
https://doi.org/10.53819/810181025019

Green, J. & Thorogood, N. (2009). *Qualitative methods for health research (2nd ed.).*
Sage.

Greene, M. (2021). *Collaborative governance in public education through democratic
management of polarities.* [Doctoral dissertation, Walden University]. Scholar
Works. https://scholarworks.waldenu.edu/dissertations/11077

Guion, L.A., Diehl, D.C., & McDonald, D. (2011). *Triangulation: Establishing the
validity of qualitative studies.* Report for the department of family, youth and
community services, Florida cooperative extension service.
http://edis.ifas.ufl.edu/pdffiles/FY/FY39400.pdf

Hadjadj, B. (2000). Education for all in Haiti over the last 20 years: Assessment and

perspectives. *Education for All in the Caribbean*:

http://unesdoc.unesco.org/images/0013/001363/136393e.pdf

Haiti Libre. (2021). Haiti - Education : 20% of Haitian children aged 6 to 10 do not

attend school. *Haiti Libre*. https://www.haitilibre.com/en/news-35525-haiti-

education-20-of-haitian-children-aged-6-to-10-do-not-attend-school.html

Haiti-Référence. (2023). Secon*dary schools.* https://www.haiti-

reference.info/pages/plan/education/niveau-secondaire/lycees/

Hallward, P. (2010). *Damming the flood: Haiti and the politics of containment*. Verso.

Hanushek, E. A. (2003). *The importance of school quality.* In P. E. Peterson (Ed.), *Our

schools and our future: Are we still at risk?* (pp. 141–173). Hoover Institutions

Press.

Harvey, D. (2005). *A brief history of neoliberalism.* Oxford University Press.

Hayes, A. 2022. Demographics: How to collect, analyze, and use demographic data.

https://www.investopedia.com/terms/d/demographics.asp

Hennink, M. M., Kaiser, B. N., & Marconi, V. C. (2017). Code saturation versus meaning

saturation: how many interviews are enough? Qualitative Health Research, 27(4),

591–608. https://doi.org/10.1177/1049732316665344

Hill, M., & Varone, F. (2017). *The public policy process* (8th ed.). Routledge.

Holloway, I. (2005). *Qualitative research in healthcare.* Open University, McGraw-Hill

Education.

Holloway, I., & Wheeler, S. (1996). *Qualitative research for nurses*. Blackwell

Holloway, I., & Wheeler, S. (2002). *Qualitative research in nursing* (2nd ed.). Blackwell.

    https://www.cde.ca.gov/ds/si/ds/dos.asp

Hughes, S. (2018). A brief introduction to philosophy of science as it applies to clinical

    psychology. In S. Hayes and S. Hoffman (Eds.), *Core competencies of behavior*

    and cognitive therapies.

Hursh & Martina. (2016). The end of public schools? Or a new beginning? *The*

    Educational Forum, 80(2), 189–207.

    https://doi.org/10.1080/00131725.2016.1135380

Irwin, S., & Winterton, M. (2012). Qualitative secondary analysis and social explanation.

    Sociological Research Online, *17*(2).

Jacob, S. A., & Furgerson, S. P. (2012). Writing interview protocols and conducting

    interviews: tips for students new to the field of qualitative research. *The*

    Qualitative Report, *26*(6), 1–10. https://nsuworks.nova.edu/tqr/vol17/iss42/3

James, C.L.R. (1989). *The Black Jacobins*. (2nd ed., rev.). Knopf Doubleday.

Jean-Pierre, L.G. (2020). *The cry of vertières: Liberation, memory, and the beginning of*

    Haiti. McGuill-Queen's University Press.

Jean-Pierre, M. (2011). *Language and learning in post-colonial context: The case of*

    Haiti. [Doctoral dissertation, University of Massachusetts Amherst].

    https://search.proquest.com/docview/882898264?accountid=28833

Jean-Pierre, M. (2020). The education system of Haiti: History, challenges, and

    perspectives. *Journal of The Education Systems of the Americas, 6*(2) 1–26.

https://doi.org/10.1007/978- 3-319-93443-3_33-

Johnson, B. (1992). *Polarity management: Identifying and managing unsolvable problems*. HRD Press.

Katz, J. M. (2013). *The big truck that went by: How the world came to save Haiti and left behind a disaster*. St. Martin's.

Katz, J. M. (2018). What happened when a nation erased birthright citizenship? https://www.theatlantic.com/ideas/archive/2018/11/dominican-republic-erased-birthright-citizenship/575527/

Keast, R., Mandell, M. (2014). The collaborative push: moving beyond rhetoric and gaining evidence. *Journal of Management & Governance*, *18*(1), 9–28. https://doi.org/10.1007/s10997-012-9234-5

Keegan, W. F. (1992). *Hispaniola - colonial genocides project - Destruction of the Taino in* archaeology. Yale University. https://gsp.yale.edu/case-studies/colonial-genocides-project/hispaniola

Kitissou, M. (2008). Conflicting stories and contending mages of Africa. *African Renaissance, 5*(2).

Kitissou, M. (2014). Africa South of the Sahara 2008–2011: Hunger as a factor in political instability. *The Journal of Pan African Studies*, *6*(7).

Korstjens, I. & Moser, A., (2018). Series: Practical guidance to qualitative research. Part 4: Trustworthiness and publishing, *European Journal of General Practice, 24*(1), 120–124. https://doi.org/10.1080/13814788.2017.1375092

Kuhn, A. (2020). Haiti and creole*:* The violation of human rights in education*. Columbia Journal of Translational Law*, *58.* https://www.jtl.columbia.edu/bulletin-notes/haiti-and-creole-the-violation-of-human-rights-in-education

Kushner, J. (2012). *Haiti's gold rush.* Pulitzer Center. https://pulitzercenter.org/stories/haitis-gold-rush

Kushner, J. (2019). Haiti and the failed promise of US aid. *The Guardian*. https://www.theguardian.com/world/2019/oct/11/haiti-and-the-failed-promise-of-us-aid

Lester, D. L. (1989). *The United States and the Caribbean in the twentieth century* (4th ed.). University of Georgia Press.

Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. Sage.

Marshall, C., & Rossman, G. B. (2016). *Designing qualitative research.* Sage.

Mason, R. M. (1982). *Participatory and workplace democracy: A theoretical development in critique of liberalism.* Southern Illinois University Press.

Maxwell, J. A. (2013*). Qualitative research design: An interactive approach* (3rd ed.). Sage.

MCalevey, P.C. (1994). Invisible no more: Randall Robinson is a quiet force for chang—e: Consider his recent hunger strike and our about-face on Haiti. *Los Angeles Times.* https://www.latimes.com/archives/la-xpm-1994-06-10-ls–2784-story.html

McNulty, B. (2011). The education of poverty: Rebuilding Haiti's school system after its "total collapse." *The Fletcher Forum of World Affairs*, *35*(1), 109–126.

https://www.proquest.com/docview/860074807?accountid=28833

Medastin, J. J. (2016). *Case study of access to higher education through technology in the resource-poor country of Haiti.* [Doctoral dissertation, Walden University]. Scholar Works. https://scholarworks.waldenu.edu/dissertations/2498

Merriam, S. B. (2014). *Qualitative research: A guide to design and implementation* (3rd ed.). John Wiley & Sons.

Michel, G. (2004). Oil in Haiti, as cited in Engdahl F. W. (2010, January 30). The fateful geological prize called Haiti. Global Research. http://www.oilgeopolitics.net/Geopolitics___Eurasia/Prize_Haiti/prize_haiti.html

Ministère de l'Éducation Nationale et de la Formation Professionnelle (Ministry of National Education and Professional Training). (2022). State examinations 2022: Publication of the results of the single baccalaureate for the DDEs of North-East, Center, Grand-Anse and North-West. *Republic of Haiti Ministry of National Education and Professional Training* https://menfp.gouv.ht/#/home

Ministère de l'Éducation Nationale et de la Formation Professionnelle (Ministry of National Education and Professional Training). (2023). *Republic of Haiti Ministry of National Education and Professional Training.* Press release. List of secondary Schools in the Republic.
https://menfp.gouv.ht/#/home/blog/AVPV5wzoDNbG1Tx

Moore, S. S. (2017). Organize or die: Farm school pedagogy and the political ecology of the agroecological transition in rural Haiti*, The Journal of Environmental*

Education, 48(4), 248–259. https://doi.org/10.1080/00958964.2017.1336977

Murrey, A. (2020). *International encyclopedia of the social & behavioral sciences* (2nd (J. D. Wright, Ed). ScienceDirect.

Murray, C. (2015). *Losing ground: American social policy*, 1950–1980. Basic Books.

Naidu, S., Robinson, J. A., & Young, L. E. (2016). Social origins of dictatorships: Elite networks and political transitions in Haiti. *American Political Science Review*, *115*(3), 900–916. https://doi.org/10.1017/S0003055421000289

O'Sullivan, E., Rassel, G. R., Berner, M., & Taliaferro, J. D. (2017). *Research methods for public administrators* (6th ed.). Taylor & Francis.

Ocean Exploration Trust (OET) (2014). Nautilus exploration program. Windward passage project. *Nautilus Live*. https://nautiluslive.org/album/2014/08/20/strange-creatures-windward-passage

Pamphile, L. D. (1985). America's policymaking in Haitian education, 1915–1934. *The Journal of Negro Education*, 54(1), 99–108. https://doi.org/10.2307/2294904

Patton, M. Q. (2002). *Qualitative research and evaluation methods* (3rd ed.). Sage.

Pierre-Louis, F. (2011). Earthquakes, nongovernmental organizations, and governance in Haiti. *Journal of Black Studies*, *42*(2), 186–202. https://doi.org/10.1177/0021934710395389

Plummer, B. G. (1988). *Haiti and the great powers, 1902–1915*. Louisiana State University Press.

Polyné, M. (2013). To make visible the invisible epistemological order: Haiti, singularity,

and newness. In M. Polyné (Ed.), *The idea of Haiti: Rethinking crisis and development* (pp. xi–xxxvii). University of Minnesota Press.

Porter, E. (2015, September 22). Education gap between rich and poor is growing wider. *New York Times*. https://www.nytimes.com/2015/09/23/business/economy/education-gap-between-rich-and-poor-is-growing-wider.html

Prou, M. E. (2009). Attempts at reforming Haiti's education system: The challenges of mending the tapestry, 1979–2004. *Journal of Haitian Studies, 15*(1&2) http://works.bepress.com/marc_prou/3/

Pulley, R. H. (1965). The United States and the Trujillo dictatorship, 1933–1940: The high price of Caribbean stability. *Caribbean Studies*, *5*(3), 22–31. http://www.jstor.org/stable/25611893

Ravitch, S. M., & Carl, N. M. (2016). *Qualitative research: Bridging the conceptual, theoretical, and methodological*. Sage.

Roberts, R. E. (2020). Qualitative interview questions: Guidance for novice researchers. *The Qualitative Report*, *25*(9), 3185–3203. https://doi.org/10.46743/2160-3715/2020.4640

Robinson, R. (2004*). An unbroken agony: Haiti, from revolution to the kidnapping of a president*. Basic Civitas Books

Rubin, H. J., & Rubin, I. S. (2012). *Qualitative interviewing: The art of hearing data* (3rd ed.). Sage.

Rudestam, K. E., & Newton, R. R. (2015). *Surviving your dissertation: A comprehensive guide to content and process* (4th ed.). Sage.

Sagas, E. (1994, October 14–15). *An apparent contradiction: Popular perceptions of Haiti and the foreign policy of the Dominican Republic.* Department of Latin American and Puerto Rican Studies, Lehman College, The City University of New York.

http://faculty.webster.edu/corbetre/haiti/misctopic/dominican/conception.htm

Saldaña, J. (2016). *The coding manual for qualitative researchers* (3rd ed.). Sage.

Salmi, J. (2020). Equity and quality in private education: The Haitian paradox. Compare, *30*(2), 163–178. https://doi.org/10.1080/03057920050034101

Sandiford, G. A. (2013). *Rebuilding Haiti's educational access: A phenomenological study of technology use in education delivery* (Publication No. 3601749) [Doctoral dissertation, Walden University]. ProQuest Dissertations and Theses. https://www.proquest.com/dissertations-theses/rebuilding-haitis-educational-access/docview/1468433650/se-2

Schuller, M. (2012). *Killing with kindness: Haiti, international aid, and NGO's.* Rutgers University Press.

Schuller, M. (2013). Cholera and the camps: Reaping the republic of NGO's. In M. Polyné (Ed.), *The idea of Haiti: Rethinking crisis and development* (pp.181–201). University of Minnesota Press.

Schuller, M. A. (2007). *Killing with kindness? Impacts of international development aid*

on participation and autonomy within women's NGOs in post-coup Haiti.

[Doctoral dissertation, University of California, Santa Barbara]. Scholar Works.

https://search.proquest.com/docview/304880944?accountid=28833

Scotland, J. (2012). *Exploring the philosophical underpinning of research: Relating*

ontology and epistemology to the methodology and methods of scientific,

interpretive, and critical research paradigms. Eric Institute for Education

Sciences. https://doi.org/5539/elt. v5n9p9

Shenton, A.K. (2004). Strategies for ensuring trustworthiness in qualitative research

projects. *Education for Information*, *22*, 63–75. https://doi.org/10.3233/EFI-2004-

22201

Sider, S., Morvan, J., & Börner, M. (2021). Partnerships to support quality education in

Haiti: a case study addressing the sustainable development goals. *Compare: A*

Journal of Comparative & International Education, 1(18)*.*

https://doi.org/10.1080/03057925.2021.1941771

Sigurdsson, H., D'Hondt, S., Arthur, M. A., Bralower, T. J., Zachos, J. C., van Fossen,

M., & Channell, J. E. T. (1991). Glass from the cretaceous/tertiary boundary in

Haiti. *Nature, 349*(6309), 482–487. https://doi.org/10.1038/349482a0

Silverman, D. (2011). *Qualitative methodology (3rd ed.).* ResearchGate.

Simon, M. K. & Goes, J. (2013). Dissertation and scholarly research. Retrieved from.

http://www.dissertationrecipes.com/wp-content/uploads/2011/04/Assumptions-

Limitations-Delimitations-and-Scope-of-the-Study.pdf

Speziale, H. S., Streubert, H. J., & Carpenter, D. R. (2011). *Qualitative research in nursing: Advancing humanistic imperative* (5th ed.). Wolters Kluwer & Lippincott, Williams & Wilkins.

Thomas, E. & Magilvy, J. K. (2011). Qualitative rigor or research validity in qualitative research. *Journal for Specialists in Pediatric Nursing, 16*(2*),* 151–155. https://doi.org/ 10.1111/j.1744-6155.2011. 00283.x

Thomason, S.G., & Kaufman, T. (1988). *Language contact, creolization, and genetic linguistics*. University of California Press.

Tobin, K. A. (2015). Feeding a population: Agricultural education priorities in Haitian history. *Journal of the Indiana Academy of Social Sciences, 18(*1). https://digitalcommons.butler.edu/jiass/vol18/iss1/9

Trainor, A. A. (2013). Interview research. In A. A. Trainor and E. Graue (Eds.), *Reviewing qualitative research in the social sciences* (pp. 125–138). Routledge.

Trouillot, M. R. (1990). The odd and the ordinary: Haiti, the Caribbean, and the world. *University of Chicago*. https://doi.org/10.1590/1809-43412020v17j553

Trouillot, M. R. (1995). *Silencing the past: Power and the production of history*. Beacon Press.

Tufford, L., & Newman, P. (2010). Bracketing in qualitative research. *Qualitative Social Work, 11*(1): 80–96. https://doi.org/10.1177/1473325010368316

United Nations Development Program. (2019). *Haiti: Human development indicators*. http://hdr.undp.org/en/countries/profiles/HTI

United Nations Educational, Scientific and Cultural Organization. (1982). *National history park – citadel, sans souci, ramiers, Haiti.* https://whc.unesco.org/en/soc/1775

United Nations Educational, Scientific and Cultural Organization. (2011). *Making culture a motor for reconstruction Haiti, the "land of a thousand colours."* http://unesdoc.unesco.org/images/0018/001894/189496e.pdf

United Nations Educational, Scientific and Cultural Organization. (2020). *Dropping out of school: An unwelcomed trend in Haiti.* https://www.iiep.unesco.org/en/dropping-out-school-unwelcomed-trend-haiti-13528

United Nations International Children's Emergency Fund. (2021). *Humanitarian situation*. https://www.unicef.org/media/98381/file/2021-HAC-Haiti-May-Update.pdf

United States Agency for International Development. (2018). *Haiti strategic framework 2018–2020.* https://www.usaid.gov/sites/default/files/documents/1862/USAID-Haiti-Strategic-Framework–2018-2020.pdf

United States Agency for International Development. (2020). *Haiti- education fact sheet.* https://www.usaid.gov/documents/1862/usaidhaiti-education-fact-sheet-january-2020

United States Agency for International Development. (2021). *Haiti report - Education.* https://www.usaid.gov/haiti/education

United States Census Bureau (2023). *Haiti. Demographic data.*

http://www.census.gov/popclock/world/ha

Walden University. (n.d.). About this journal. *Journal of Social Change:*

https://scholarworks.waldenu.edu/jsc/about.htm

Walker, D. (1930). *Walker's appeal, in four articles; Together with a preamble, to the coloured citizens of the world, but in particular, and very expressly, to those of the United States of America.* https://docsouth.unc.edu/nc/walker/walker.html

Weisbrot, M. (1997). Structural adjustment in Haiti. *Monthly Review*: *An Independent Socialist Magazine*, *48*(8), 25. https://doi.org/10.14452/MR-048-08-1997-01_3

Weisbrot, M. (2007). Structural adjustment in Haiti. *Monthly Review, 48* (8), p. 25–40

Wimpffen, A.-S. (2018). *A voyage to Saint Domingo, in the years 1788, 1789, and 1790.* Gale Ecco. (Original work published 1797)

Wolf, M. (2004). *Why globalization works: The case for the global market economy.* Yale University Press.

https://yalebooks.yale.edu/book/9780300107777/why-globalization-works/

World Bank. (2017). *Improving access to education for the poor in Haiti. Education for all project for Haiti.* World Bank Group.

https://www.worldbank.org/en/results/2017/04/11/improving access-to-education-for-the-poor-in-haiti

World Bank. (2019). *Education for all in Haiti*. World Bank Group.

https://www.worldbank.org/en/results/2019/05/06/education-for-all-in-haiti

World Bank. (2019). *Providing opportunities for all Haitians.* World Bank Group.

    https://www.worldbank.org/en/results/2020/01/08/haiti-providing-opportunities-

    for-all-haitians

World Bank. (2022). Haiti - education for all project - Phase II. *World Bank Group.*

    https://projects.worldbank.org/en/projects-operations/project-detail/P124134

World Bank. (2022). Haiti overview-development-data-research.

    https://www.worldbank.org/en/country/haiti/overview

World Factbook. (2020). *Travel the globe with CIA's world factbook.* CIA.

    https://www.cia.gov/the-world-factbook

Xing, Y. I. N., & Zhuolin, F. E. N. G. (2013). Chinese research university presidents'

    roles: Ideal expectations and actual status—based on the content analysis of China

    education daily. *Canadian Social Science*, *9*(5), 141–145.

    http://www.cscanada.net/index.php/css/article/viewFile/j.css.1923669720130905.

    2811/5188

Yin, R. K. (2018). *Case study research and applications: Design and methods* (6th ed.).

    Sage

Zanotti, L., Stephenson, M., & McGehee, N. (2015). International aid, local ownership,

    and survival: Development and higher education in rural Haiti. *International*

    Journal of Voluntary and Nonprofit Organizations. 27(1).

    https://doi.org/10.1007/s11266-015-9618-7

Appendix A: Email Invitation

Dear Mrs. Doe,

I hope this note finds you well.

I am a PhD student in Public Policy and Administration at Walden University, and I am looking for Haitian educators and other instructors who are familiar with Haiti's lack of access to public secondary schools in rural areas. Educators will be asked to explain their perceptions and experiences regarding that issue.

About the study:

- One recorded 60–90-minute video conference

- There will be no monetary compensation

- To safeguard your anonymity, the published study would utilize fictitious identities.

Volunteers must meet these requirements:

- 18 years old or older

- Female or Male

- Knowledge of Haiti's educational system

- Currently teaching or have previously taught

As previously indicated, this interview is part of my doctoral research as a Ph.D. student at Walden University. The participants' privacy will be protected by a consent form, and the interviews will take place in May 2023.

Anyone interested should directly contact me at Marjorie.Hallworth@waldenu.edu

Fond Regards,

Marjorie !

Appendix B: Interview Guide

To ensure clarity, the interview guide includes questions posed by the researcher which are in italics. It's critical to build a rapport to enable interview subject's comfort and readiness to begin. Being nonjudgmental is crucial (Patton, 2015).

Opening script.

This will convey to the interviewees that I have done my research, that I am a professional, and that I respect them.

The script will include elements dealing with general housekeeping, such as the amount of time that will be granted, the temperature/weather, the electricity, and the position that will minimize noise and maximize internet signal quality. I will explain the consent form, state that the interview will be recorded (Patton, 2015; Ravitch & Carl, 2016). I want to express my gratitude for your participation in this research project. I will now provide a few questions to which there is neither a correct nor an incorrect response. The questions are centered on your experience as an educator. The interview will last approximately thirty minutes, but if you feel that you need more time, you shouldn't let yourself be confined by the time restriction that has been set for it. I have the consent form that you filled out, and you have acknowledged that this interview is being conducted voluntarily for research purposes. I want to assure you once again that I will be recording our conversation and that the transcript will be made accessible to you as soon as it is complete, should you so desire. Are you comfortable starting now?

This research question is meant to serve as reminders for the researcher and should not be communicated to the interviewees:

RQ*: What do Haitian educators and other instructors knowledgeable about the provision of public education in rural areas perceive as the barriers to or the facilitators of improving access to effective public secondary education in rural areas like Pointe L'Abacou, Haiti?*

To ease the subject into the interview and get them comfortable, I will start with some simple, open-ended questions. I will encourage them to discuss themselves as well as their experiences working in the education field. I will also remind the participants that participation is voluntary and that s/he is free to withdraw any time s/he wants.

1.   *Let' start with you telling me how long you have been teaching. I'm interested to learn about your experience as an educator, your perception on public and private schools in the area near Pointe L'Abcou etc.*

Next questions focus on language in the classroom

2.   *As French and Creole are both official languages but only some speak French; What language do you use when teaching? Does this cause any problems for teachers or the students? How would you describe the role that language plays in the classroom?*

Next questions focus on the need of the students

3.   *Why do you think public secondary schools are lacking? Do all the students have the required textbooks? If not, how would you describe the reason the students not*

having all the textbooks needed? How do culture and attitude impact the students and public education system as a whole?

Next questions focus on Departmental Directorates of Education (DDE)

4. *What are your views on the Departmental Directorates of Education? Does the DDE have a national education strategy? Is there an education policy and planning established by the Departmental Directorates of Education that you are aware of? What has been done by the DDE to increase literacy rate in Pointe L'Abacou?*

5. *What is your opinion on encouraging community participation in the decisions that could bring resources for students and their families? Can you describe the relationship between the Departmental Directorates of Education and the community? What do you think of the way DDE manages all the public and private schools in the surrounding regions? In your view, are they all treated equally?*

Next questions focus on funding

6. *What are your views on the funding allocated for public education in rural areas, particularly Pointe L'Abacou? How does the Departmental Directorate of Education manage teacher shortages? Can you elaborate? are there any type of incentives provided to recruit and train teachers? Are there incentives to send teachers to rural areas?*

Next questions focus on politic in education

7.   *What role does politics play in the lack of secondary schools in Pointe L'Abacou and the rural areas? What role does politics play in the educational system as a whole? What can be done to remedy the lack of public secondary schools in rural areas? What other Alternative approaches to rural education system?*

Closing script

This portion will recapitulate the interview, discuss the plan for sharing the transcript, and see if the subject has any questions for me (Ravitch & Carl, 2016)

That concludes our interview: I sincerely appreciate you taking the time to thoughtfully address each inquiry. Your replies will be beneficial to my study project. The transcript will be available for your perusal, as you desired. When the project is finished, you will be able to go through it thoroughly. Furthermore, as stated on the consent form, your participation is fully confidential and will not be included in the final report.

Do you have any other comments or questions for me?

Is there anything else that you would like to tell me about?

Thank you again for your time!

Appendix C : Email Invitation (French)

Chère Madame Doe,

J'espère que cette note vous trouvera bien.

Je suis doctorante en politique publique et administration à l'Université de Walden, et je recherche des éducateurs haïtiens et d'autres instructeurs qui connaissent le manque d'accès d'Haïti aux écoles secondaires publiques dans les zones rurales. Les éducateurs seront invités à expliquer leurs perceptions et leurs expériences concernant cette question.

À propos de l'étude :

• Une vidéoconférence enregistrée de 60 à 90 minutes

• Il n'y aura aucune compensation monétaire

• Afin de préserver votre anonymat, l'étude publiée utiliserait des identités fictives.

Les bénévoles doivent répondre à ces exigences:

• 18 ans ou plus

•Femelle ou mâle

• Connaissance du système éducatif haïtien

• Enseigne actuellement ou a déjà enseigné

Comme indiqué précédemment, cet entretien fait partie de ma recherche doctorale en tant que Ph.D. étudiant à l'Université de Walden. La vie privée des participants sera protégée par un formulaire de consentement et les entretiens auront lieu en mai 2023.

Toute personne intéressée doit me contacter directement à Marjorie.Hallworth@waldenu.edu

Appreciations Approfondies,

Marjorie!

Appendix D: Email Invitation (Kreyòl)

Chè Madam Doe,

Mwen espere nòt sa a jwenn ou byen.

Mwen se yon Ph.D. Etidyan nan Politik ak Administrasyon Piblik nan Walden University, epi m ap chèche edikatè ayisyen ak lòt enstriktè ki abitye ak mank aksè Ayiti nan lekòl segondè piblik nan zòn riral yo. Yo pral mande edikatè yo eksplike pèsepsyon yo ak eksperyans yo konsènan pwoblèm sa a.

Konsènan etid la:

• Yon videyo konferans 60–90 minit anrejistre

• Pa p gen konpansasyon monetè

• Pou pwoteje anonim ou, etid ki pibliye a ta itilize idantite fiktif.

Volontè yo dwe ranpli kondisyon sa yo:

• 18 an oswa plis

• Fi oswa Gason

• Konesans sistèm edikasyon an Ayiti

• Kounye a ap anseye oswa te deja anseye

Kòm deja endike, entèvyou sa a se yon pati nan rechèch doktora mwen kòm yon Ph.D. etidyan nan Walden University. Konfidansyalite patisipan yo pral pwoteje pa yon fòm konsantman, epi entèvyou yo pral fèt nan mwa me 2023. Nenpòt moun ki enterese ta dwe kontakte m dirèkteman nan Marjorie.Hallworth@waldenu.edu.

Tanpri reponn imèl sa a pou montre enterè ou. Ou lib pou voye li bay nenpòt lòt moun ki ta ka enterese.

Apresyasyon pwofondè,

Marjorie!

Appendix E: Interview Questions (French)

1. Commençons par me dire depuis combien de temps vous enseignez. Je suis intéressé à apprendre sur votre expérience en tant qu'éducateur, votre perception des écoles publiques et privées en la zone près de Pointe L'Abcou etc.

Les prochaines questions portent sur la langue en classe

2. Comme le français et le créole sont les deux langues officielles mais seuls certains parlent français; Quelle langue que vous utilisez lorsque vous enseignez? Cela pose-t-il des problèmes aux enseignants ou aux étudiants? Comment décririez-vous le rôle que joue la langue en classe?

Les prochaines questions portent sur les besoins des élèves

3. Pourquoi pensez-vous que les écoles secondaires publiques font défaut? Est-ce que tous les élèves ont le manuels obligatoires? Si non, comment décririez-vous la raison pour laquelle les élèves n'ont pas tous les manuels nécessaires? Quel est l'impact de la culture et de l'attitude sur les élèves et le public système éducatif dans son ensemble?

Les prochaines questions portent sur les Directions Départementales d'Education (DDE)

4. Quel regard portez-vous sur les Directions Départementales d'Education?
La DDE a-t-elle une stratégie nationale d'éducation? Existe-t-il une politique d'éducation et planning établi par les Directions Départementales de l'Education dont vous avez connaissance de? Qu'est-ce qui a été fait par la DDE pour augmenter le taux d'alphabétisation à Pointe L'abacou?

5. Quelle est votre opinion sur l'encouragement de la participation de la communauté aux décisions qui pourrait apporter des ressources aux élèves et à leurs familles? Pouvez-vous décrire la relation entre les directions départementales de l'éducation et la collectivité? Que pensez-vous à la façon dont la DDE gère toutes les écoles publiques et privées des environs Régions? À votre avis, y a-t-il tous un traitement égal?

Les questions suivantes portent sur le financement

6. Que pensez-vous des financements alloués à l'éducation publique en milieu rural, particulièrement Pointe L'Abacou? Comment les directions départementales d'éducation gérer la pénurie d'enseignants? Peux-tu élaborer? Existe-t-il un type d'incitations fournies recruter et former des enseignants? Existe-t-il des incitations à envoyer des enseignants dans les zones rurales?

Les prochaines questions portent sur la politique dans l'éducation

7. Quel rôle la politique joue-t-elle dans le manque d'écoles secondaires à Pointe L'Abacou et zones rurales? Quel rôle la politique joue-t-elle dans le système éducatif dans son ensemble ? Ce qui peutfaire pour remédier au manque d'écoles secondaires publiques dans les zones rurales? Quel autre approches alternatives au système éducatif rural?

Appendix F: Interview Questions (Kreyòl)

1. Ann kòmanse di m konbyen tan w ap anseye. Mwen enterese nan aprann
sou eksperyans ou kòm edikatè, pèsepsyon ou sou lekòl piblik ak prive nan zòn riral ann
Ayiti an patikilye Pointe L'Abcou, elatriye.
Pwochen kesyon yo se sou lang nan salklas la
2. Kòm franse ak kreyòl se de lang ofisyèl yo men se sèlman kèk ki pale franse; Kisa
lang ou itilize lè w ap anseye? Èske sa lakòz pwoblèm pou pwofesè oswa
elèv yo? Ki jan ou ta dekri wòl langaj jwe nan salklas la?
Pwochen kesyon yo se sou bezwen elèv yo
3. Poukisa ou panse lekòl segondè piblik yo manke? Èske tout elèv yo genyen
liv yo mande? Si ou pa, ki jan ou ta dekri rezon ki fè yo pa tout elèv yo genyen
manyèl ki nesesè yo? Ki enpak kilti ak atitid fè sou elèv yo ak piblik la
sistèm edikasyon an antye?
Pwochen kesyon yo gen rapò ak Direksyon Depatmantal Edikasyon (DDE)
4. Kijan w wè Direksyon Depatmantal Edikasyon yo?
Èske DDE gen yon estrateji edikasyon nasyonal? Èske gen yon politik edikasyon ak
orè ki etabli pa Direksyon Depatmantal Edikasyon ke w konnen
nan? Kisa DDE fè pou ogmante to alfabetizasyon nan zòn riral oswa nan Pointe
L'abacou?
5. Ki opinyon w sou ankouraje patisipasyon kominote a nan desizyon ki afekte yo
ta ka bay resous pou elèv yo ak fanmi yo? Èske ou ka dekri relasyon an
ant direksyon depatmantal edikasyon ak kominote a? Kisa ou panse
kijan DDE jere tout lekòl piblik ak prive nan zòn riral yo
Dapre ou, èske tout moun trete egalman?
Kesyon sa yo gen rapò ak finansman
6. Kisa w panse de finansman ki bay edikasyon piblik nan zòn riral yo,
patikilyèman Pointe L'Abacou? Ki jan direksyon depatmantal edikasyon yo
jere mank pwofesè a? Èske ou ka elabore? Èske gen nenpòt kalite ankourajman bay pou
rekrite ak fòme pwofesè? Èske gen ankourajman pou voye pwofesè nan zòn riral yo?
Kesyon kap vini yo se sou politik nan edikasyon
7. Ki wòl politik jwe nan mank lekòl segondè nan Pointe L'Abacou ak
zòn riral yo? Ki wòl politik jwe nan sistèm edikasyon an antye? Ki sa ki kapab
pou remèd mank lekòl segondè piblik nan zòn riral yo?
Èske gen lòt apwòch altènatif pou sistèm edikasyon riral la?
Èske gen yon lòt bagay

Appendix G: MENFP Press Release

MENFP

Press release - List of secondary schools in the Republic

👁 1127 📅 03-07-2023

The Ministry of National Education and Vocational Training (MENFP) has noted, for several years, the uncontrolled and non-standard creation, despite the many reminders on the process and the legal framework that should lead to the creation of a public school. Thus, after investigation, the Ministry registers about sixty schools under the name of "national high school", without construction of appropriate buildings, without planning for the administrative and teaching staff, and, most often, outside the needs of the school map. What's worse, some of these anarchic "high schools" operate on the premises of public schools with a plethoric administrative and teaching staff exceeding the number of students present in the said school establishment.

For the 2022-2023 academic year alone, around fifteen schools posing as "high schools" tried to present candidates for official exams.

Faced with this disorderly situation, and to avoid any confusion, the MENFP publishes the list of secondary schools in the Republic created by decision of the central State. (This list is available on the ministry's website: www.menfp.gouv.ht)

The persons in charge of other educational establishments unduly designated as "secondary schools", and whose names do not appear on this list, are enjoined to present themselves to the competent services of the Departmental Directorates of Education (DDE) for the appropriate administrative follow-up. These establishments, after analysis of needs, could be regularized with regard to the requirements of the National School Accreditation Policy.

The staff appointed and assigned to these anarchic "high schools", not meeting the needs, will be redeployed to other public schools.

In addition, in order to preserve the rights and interests of students attending these schools presented as high schools, the MENFP guarantees, this year, their participation in official examinations.

The Ministry remains determined to apply the National School Accreditation Policy, and will soon publish the list of public schools at the preschool, basic and professional levels.

Communication office / MENFP

Appendix H: List of Public Secondary Schools by Departments

République d'Haïti

MENFP

MINISTERE DE L'EDUCATION NATIONALE ET DE LA FORMATIONPROFESSIONNELLE

DIRECTION DEPARTEMENTALE D'EDUCATION DE L'ARTIBONITE

LYCEES DU DEPARTEMENT DE L'ARTIBONITE

	Departement	Siège	Etablissement	Adresse
01	DEPARTEMENT DE L'ARTIBONITE	GONAIVES	Lycée Augustin Clerveaux	Rue Sainte Marthe
02	DEPARTEMENT DE L'ARTIBONITE	GONAIVES	Lycée du Bicentenaire des Gonaïves	Detour Laborde, Gonaïves
03	DEPARTEMENT DE L'ARTIBONITE	GONAIVES	Lycée Fabre Geffrard dAnse Rouge	Rue Ravine
04	DEPARTEMENT DE L'ARTIBONITE	GONAIVES	Lycée Fabre Geffrard des Gonaïves	Rue Paul Eugène Magloire #15
05	DEPARTEMENT DE L'ARTIBONITE	GONAIVES	Lycée Jean Robert Cius	Angles Rues Pétion et Camayole
06	DEPARTEMENT DE L'ARTIBONITE	GONAIVES	Lycée Louis Diaquoi	Bigot Rte Nationale #1
07	DEPARTEMENT DE L'ARTIBONITE	GONAIVES	Lycée Toussaint Louverture	Ennery
08	DEPARTEMENT DE L'ARTIBONITE	SAINT-MARC	Lycée Bicentenaire Saint-Marc	
09	DEPARTEMENT DE L'ARTIBONITE	SAINT-MARC	Lycée Sténio Vincent	Ave Gabart # 402
10	DEPARTEMENT DE L'ARTIBONITE	VERRETTES	Lycée Jacques Stephen Alexis de Verrettes	Blvd. J. J. Dessalines
11	DEPARTEMENT DE L'ARTIBONITE	VERRETTES	Lycee National de la Chapelle	Cadet Wildo, Saint Marc
12	DEPARTEMENT DE L'ARTIBONITE	DESSALINES	Lycée de Desdunes	Desdunes
13	DEPARTEMENT DE L'ARTIBONITE	DESSALINES	Lycée Jacques 1er de Dessalines	Rue Jacques 1er # 51
14	DEPARTEMENT DE L'ARTIBONITE	DESSALINES	Lycée National de l'Estère	Ave Christ-Roi et Rue la Fraicheur
15	DEPARTEMENT DE L'ARTIBONITE	DESSALINES	Lycee National de Rossignol	Grande Saline
16	DEPARTEMENT DE L'ARTIBONITE	SAINT MICHEL DE L'ATTALAYE	Lycée Charlemagne Péralte	Rue Guerrier
17	DEPARTEMENT DE L'ARTIBONITE	LIANCOURT	LYCEE NATIONAL DE LIANCOURT	Payen, Liancourt
18	DEPARTEMENT DE L'ARTIBONITE	GROS MORNE	Lycée Jacques Roumain	Ave S. Vincent
19	DEPARTEMENT DE L'ARTIBONITE	PETITE RIVIERE DE L'ARTIBONITE	Lycée Henri Christophe	Rue B. Tonnerre # 47
20	DEPARTEMENT DE L'ARTIBONITE	TERRE-NEUVE	Lycée la Nativité de Terre-Neuve	Fossé Saint-Jean
21	DEPARTEMENT DE L'ARTIBONITE	ANSE-ROUGE	Lycée National de Coridon	Coridon
22	DEPARTEMENT DE L'ARTIBONITE	VERRETTES	Lycée Dumarsais Estimé des Desarmes	Desarmes
23	DEPARTEMENT DE L'ARTIBONITE	VERRETTES	Lycée National de Borel	Borel

République d'Haïti

MENFP

MINISTERE DE L'EDUCATION NATIONALE ET DE LA FORMATIONPROFESSIONNELLE

DIRECTION DEPARTEMENTALE D'EDUCATION DUCENTRE

LYCEES DU DEPARTEMENT DU CENTRE

	Departement	Commune	Etablissement	Adresse
01	DEPARTEMENT DU CENTRE	HINCHE	Lycée Capois la Mort de Thomassique	Rue la Cour
02	DEPARTEMENT DU CENTRE	HINCHE	LYCEE CHARLEMAGNE PERALTE DE HINCHE	Hinche
03	DEPARTEMENT DU CENTRE	HINCHE	Lycee de Colladere	Hinche
04	DEPARTEMENT DU CENTRE	HINCHE	Lycée Dumarsais Estimé de Hinche	Rue Paul E. Magloire # 102
05	DEPARTEMENT DU CENTRE	HINCHE	Lycée Joseph Pierre Sully de Maïssade	Rue A. Pétion
06	DEPARTEMENT DU CENTRE	HINCHE	Lycée National de Thomonde	Route Nationale
07	DEPARTEMENT DU CENTRE	HINCHE	Lycée Stenio Vincent	Cerca La source
08	DEPARTEMENT DU CENTRE	HINCHE	Lycée Vaudré Bellot	Rue J. J. dessalines
09	DEPARTEMENT DU CENTRE	MIREBALAIS	Lycée Benoit Batraville	34, Rue Pétion
10	DEPARTEMENT DU CENTRE	MIREBALAIS	LYCEE DUON JEAN GILLES	Boucan Carre
11	DEPARTEMENT DU CENTRE	MIREBALAIS	Lycée National de Mirebalais	Ave. Jean Jacques Dessalines
12	DEPARTEMENT DU CENTRE	LASCAHOBAS	Lycée de Lascahobas	Rue S. Vincent # 20
13	DEPARTEMENT DU CENTRE	LASCAHOBAS	Lycée Jean Pierre Louis de Savanette	Savanette
14	DEPARTEMENT DU CENTRE	BELLADERE	Lycée Charlemagne Péralte de Belladère	Rue Saint Charles # 21
15	DEPARTEMENT DU CENTRE	CERCA LA SOURCE	Lycée Alexandre Pétion de Ti Lory	Ti Lory

República d'Haïti

MENFP

MINISTERE DE L'EDUCATION NATIONALE ET DE LA FORMATIONPROFESSIONNELLE

DIRECTION DEPARTEMENTALE D'EDUCATION DE LA GRAND'ANSE

LYCEES DU DEPARTEMENT DE LA GRAND'ANSE

	Departement	Slège	Etablissement	Adresse
01	DEPARTEMENT DE LA GRANDE ANSE	Nord Pierre, Brouette	Lycée Nord Alexis	Nord Pierre, Brouette
02	DEPARTEMENT DE LA GRANDE ANSE	Source dommage	Lycée de Jeunes Filles	Source dommage
03	DEPARTEMENT DE LA GRANDE ANSE	Ste Hélène	Lycée St Luc	Ste Hélène
04	DEPARTEMENT DE LA GRANDE ANSE	Lan Lundy, 9 Section	Lycée de Paul Ronk de lan Lundy	Lan Lundy, 9 Section
05	DEPARTEMENT DE LA GRANDE ANSE	Centre-ville	Lycée Immaculée Conception	Centre-ville
06	DEPARTEMENT DE LA GRANDE ANSE	La Providence	Lycée de Beaumont	La Providence
07	DEPARTEMENT DE LA GRANDE ANSE	Centre-ville	Lycée de Corail	Centre-ville
08	DEPARTEMENT DE LA GRANDE ANSE	Centre-ville	Lycée de Pestel	Centre-ville
09	DEPARTEMENT DE LA GRANDE ANSE	Duchity	Lycée de Duchity	Duchity
10	DEPARTEMENT DE LA GRANDE ANSE	Centre-ville	Lycée St Louis Gonzague	Centre-ville
11	DEPARTEMENT DE LA GRANDE ANSE	Burotte	Lycée des Abricots	Burotte
12	DEPARTEMENT DE LA GRANDE ANSE	St Victor	Lycée de St Victor	St Victor
13	DEPARTEMENT DE LA GRANDE ANSE	Marfranc	Lycée de Marfranc	Zone Ecole Normale
14	DEPARTEMENT DE LA GRANDE ANSE	Moron	Lycée de Moron	Source chaude
15	DEPARTEMENT DE LA GRANDE ANSE	Chambellan	Lycée de Chambellan	Centre-ville
16	DEPARTEMENT DE LA GRANDE ANSE	Dame Marie	Lycée de Dame Marie	Frère Portier
17	DEPARTEMENT DE LA GRANDE ANSE	Anse d'Hainault	Lycée de l'Anse d'Hainault	Lan Gaillard
18	DEPARTEMENT DE LA GRANDE ANSE	Irois	Lycée des Irois	Embouchure
19	DEPARTEMENT DE LA GRANDE ANSE	Cayimittes	Lycée des Cayimittes	Centre-ville
20	DEPARTEMENT DE LA GRANDE ANSE	Jérémie	Lycée de Carrefour Sanon	Carrefour Sanon
21	DEPARTEMENT DE LA GRANDE ANSE	Jérémie	Lycée de Prévilé	Section Prévilé

République d'Haïti

MENFP

MINISTERE DE L'EDUCATION NATIONALE ET DE LA FORMATIONPROFESSIONNELLE

DIRECTION DEPARTEMENTALE D'EDUCATION DES NIPPES

LYCEES DU DEPARTEMENT DES NIPPES

	Departement	Siège	Etablissement	Adresse
01	DEPARTEMENT DES NIPPES	Miragoâne	Lycée Bellony Buissereth de Fond des Blancs	Rue Gaspart #1
02	DEPARTEMENT DES NIPPES	Miragoâne	Lycée Jacques Prévert de Miragoâne	Route Coloniale
03	DEPARTEMENT DES NIPPES	Anse-à-Veau	Lycée National Boisrond Tonnerre	Rue Gouin # 8
04	DEPARTEMENT DES NIPPES	Petit Trou de Nippes	Lycée technique agricole de Petit Trou de Nippes	L'usine
05	DEPARTEMENT DES NIPPES	Arnauld	Lycée Sainte Catherine d'Arnauld	Centre ville
06	DEPARTEMENT DES NIPPES	Fond des Nègres	Lycée National de Bouzi	Impasse Bazile
07	DEPARTEMENT DES NIPPES	Fond des Nègres	Lycée Saint Joseph de Pemerle	Route nationale #2 Pemerle
08	DEPARTEMENT DES NIPPES	Baradères	Lycée St Pierre des Baradères	Grand Rue
09	DEPARTEMENT DES NIPPES	Petite Rivière de Nippes	Lycée Alcibiade Fleury Battier	Parc Duvel #1/Dipuy 1
10	DEPARTEMENT DES NIPPES	Miragoâne	Lycée des Jeunes Filles de Miragoâne	Route Coloniale
11	DEPARTEMENT DES NIPPES	Paillant	Lycée Pierre Toussaint de Paillant	Chassereau/Paillant
12	DEPARTEMENT DES NIPPES	L'Asile	Lycée Saint Joseph de l'Asile	Rue Gerveau
13	DEPARTEMENT DES NIPPES	Plaisance	Lycée National de Plaisance	Gauthier
14	DEPARTEMENT DES NIPPES	Petit Trou de Nippes	Lycée National de Lièvre	3e section Lièvre
15	DEPARTEMENT DES NIPPES	L'Asile	Lycée de Morisseau	Morisseau
16	DEPARTEMENT DES NIPPES	Miragoâne	Lycée National d'Olivier	2e Plaine

République d'Haiti

MENFP

MINISTERE DE L'EDUCATION NATIONALE ET DE LA FORMATIONPROFESSIONNELLE

DIRECTION DEPARTEMENTALE D'EDUCATION DU NORD

LYCEES DU DEPARTEMENT DU NORD

	Departement	Commune	Etablissement	Adresse
01	DEPARTEMENT DU NORD	CAP-HAITIEN	LYCEE ANTENOR FIRMIN	Petite Anse, Cap-Haitien
02	DEPARTEMENT DU NORD	CAP-HAITIEN	LYCEE BOISROND TONNERRE	Rue 17-O Cap-haitien
03	DEPARTEMENT DU NORD	CAP-HAITIEN	Lycée des Jeunes Filles	Rue 17 D
04	DEPARTEMENT DU NORD	CAP-HAITIEN	Lycée François Capois	Rue Saint Sauveur # 5
05	DEPARTEMENT DU NORD	CAP-HAITIEN	Lycée Henry Christophe	Rue Républicaine
06	DEPARTEMENT DU NORD	CAP-HAITIEN	Lycée Jean Baptiste Boukman	Camp Bel-Air
07	DEPARTEMENT DU NORD	CAP-HAITIEN	Lycée Mesmin Gabriel	Fournier EFACAP de Limonade
08	DEPARTEMENT DU NORD	CAP-HAITIEN	Lycée National de Sainte Philomène	Rue Notre Dame, Sainte Philomène
09	DEPARTEMENT DU NORD	CAP-HAITIEN	Lycee Paul Eugene Magloire de Quartier Morin	Cap-Haitien
10	DEPARTEMENT DU NORD	CAP-HAITIEN	Lycée Phillippe Guerrier	"Rue 25-H, Bas de Ravine
11	DEPARTEMENT DU NORD	CAP-HAITIEN	Lycee Toussaint Louverture de Breda	Cap-Haitien
12	DEPARTEMENT DU NORD	ACUL DU NORD	Lycée Jean Louis Pierrot de l'Acul du Nord	Acul du Nord
13	DEPARTEMENT DU NORD	ACUL DU NORD	Lycée National Jacques 1er de Camp Louise	Lafond, Camp-louise, Acul du Nord
14	DEPARTEMENT DU NORD	ACUL DU NORD	LYCEE NATIONAL JACQUES ROUMAIN	Balan, Plaine du Nord
15	DEPARTEMENT DU NORD	ACUL DU NORD	Lycée Oswald Durand	Cap-Haitien
16	DEPARTEMENT DU NORD	LIMBE	Lycée Jean-Baptiste Cinéas	Route Nationale # 1
17	DEPARTEMENT DU NORD	LIMBE	LYCEE LUC STEPHEN DE BAS-LIMBE	2e Section Farges, Bas-Limbé
18	DEPARTEMENT DU NORD	LIMBE	Lycée Nationale Jean-Jacques Acaau	Grand-Rue, Port-Margot
19	DEPARTEMENT DU NORD	LIMBE	Lycée National Mackandal	Limbé
20	DEPARTEMENT DU NORD	LIMBE	Lycée Padre Jean de Petit Bourg de Borgne	Petit Bourg de Borgne
21	DEPARTEMENT DU NORD	BAHON	Lycee Gregoire Eugene	Bahon
22	DEPARTEMENT DU NORD	GRANDE-RIVIERE DU NORD	Lycée Jean-Jacques Dessalines	Grande Rivière du Nord

République d'Haïti

MENFP

MINISTERE DE L'EDUCATION NATIONALE ET DE LA FORMATIONPROFESSIONNELLE

DIRECTION DEPARTEMENTALE D'EDUCATION DU NORD EST

LYCEES DU DEPARTEMENT DU NORD'EST

	Departement	Commune	Etablissement	Adresse
01	DEPARTEMENT DU NORD'EST	FORT-LIBERTE	Lycée la Renaissance de Fort-Liberte	rue du quai,Fort-liberte
02	DEPARTEMENT DU NORD'EST	FORT-LIBERTE	Lycée National de Ferrier	Rue Morne Marie Thérèse
03	DEPARTEMENT DU NORD'EST	FORT-LIBERTE	Lycée National de Fort-Liberté	Rue la Paix
04	DEPARTEMENT DU NORD'EST	FORT-LIBERTE	Lycée National des Perches	Perches
05	DEPARTEMENT DU NORD'EST	FORT-LIBERTE	Lycée National de Vallières	Vallières
06	DEPARTEMENT DU NORD'EST	OUANAMINTHE	Lycée Capois la Mort	Rue Espagnole
07	DEPARTEMENT DU NORD'EST	OUANAMINTHE	Lycee Jean Mary Vincent de Mont-Organisé	Mont-Organisé
08	DEPARTEMENT DU NORD'EST	OUANAMINTHE	Lycee National de Capotille	Capotille
09	DEPARTEMENT DU NORD'EST	OUANAMINTHE	Lycée National Philippe Barthelemy de Carice	Carice
10	DEPARTEMENT DU NORD'EST	OUANAMINTHE	Lycee Rene Theodore de Ouanaminthe	rue espagnol,Ouanaminthe
11	DEPARTEMENT DU NORD'EST	TROU-DU-NORD	Lycée Anténor Firmin de Caracol	Caracol
12	DEPARTEMENT DU NORD'EST	TROU-DU-NORD	Lycee Charlemagne Peralte de Ste Suzanne	Ste Suzanne
13	DEPARTEMENT DU NORD'EST	TROU-DU-NORD	Lycee Gabriel Bien-Aime du Trou du Nord	Rue St Jean,Trou du Nord
14	DEPARTEMENT DU NORD'EST	TROU-DU-NORD	Lycée National Henry Christophe de Trou du Nord	Rue Saint Jean
15	DEPARTEMENT DU NORD'EST	TROU-DU-NORD	Lycée National Salomon Bellerive de Dupity	Trou-du-Nord
16	DEPARTEMENT DU NORD'EST	TERRIER-ROUGE	Lycée National de Terrier Rouge	Rue Calvaire
17	DEPARTEMENT DU NORD'EST	TERRIER-ROUGE	Lycée National Romulus Pierre	Grand-Bassin
18	DEPARTEMENT DU NORD'EST	MOMBIN CROCHU	Lycé Fortuné Audate de Mombin Crochu	Mombin Crochu
19	DEPARTEMENT DU NORD'EST	OUANAMINTHE	Lycée de l'Acul des Pins	OUANAMINTHE
20	DEPARTEMENT DU NORD'EST	FORT-LIBERTE	Lycee de l'Acul Samedi	Fort-Liberte
21	DEPARTEMENT DU NORD'EST	FORT-LIBERTE	Lycee Malfety	Fort-Liberte
22	DEPARTEMENT DU NORD'EST	MOMBIN CROCHU	Lycee de Bois de Laurence	Monbin-Crochu

République d'Haiti

MENFP

MINISTERE DE L'EDUCATION NATIONALE ET DE LA FORMATIONPROFESSIONNELLE

DIRECTION DEPARTEMENTALE D'EDUCATION DU NORD OUEST

LYCEES DU DEPARTEMENT DU NORD'OUEST

	Departement	Siège	Etablissement	Adresse
1	DEPARTEMENT DU NORD'OUEST	Port-de-Paix	TERTULLIEN GUILBAUD	Charlem/ Peralt
2	DEPARTEMENT DU NORD'OUEST	Port-de-Paix	FRANCOIS CAPPOIX	Richrd Brisson
3	DEPARTEMENT DU NORD'OUEST	Port-de-Paix	STENIO VINCENT	Trois Rivières
4	DEPARTEMENT DU NORD'OUEST	Port-de-Paix	ETZER VILAIRE	Passe Catabois
5	DEPARTEMENT DU NORD'OUEST	Port-de-Paix	PERE JEAN MARY VINCENT	La Croix St Joseph
6	DEPARTEMENT DU NORD'OUEST	Port-de-Paix	SUREMA GUERRIER	LA Salle
7	DEPARTEMENT DU NORD'OUEST	La Pointe	ORIUS PAULTRE	La Pointe
8	DEPARTEMENT DU NORD'OUEST	Anse-à-Foleur	JUSTIN L'HERISSON	Anse a foleur
9	DEPARTEMENT DU NORD'OUEST	Chansolme	FRANCOIS CAPOIX	Chansolme
10	DEPARTEMENT DU NORD'OUEST	Bassin Bleu	JACQUES STEOHEN ALEXIS	Bassin Bleu
11	DEPARTEMENT DU NORD'OUEST	Saint Louis du Nord	LA MENNAIS	St Louis du Nord
12	DEPARTEMENT DU NORD'OUEST	Saint Louis du Nord	SERGE PETIT FRERE	St Louis du Nord
13	DEPARTEMENT DU NORD'OUEST	La Tortue	LA NATIVITE	Haut Palmiste
14	DEPARTEMENT DU NORD'OUEST	Jean Rabel	LOUIS JOSEPH JANVIER	Rue St Pierre
15	DEPARTEMENT DU NORD'OUEST	Jean Rabel	DOMINIQUE SAVIO	RUE Stenio V.
16	DEPARTEMENT DU NORD'OUEST	Jean Rabel	KESNEL LAGUERRE	Raymond
17	DEPARTEMENT DU NORD'OUEST	Jean Rabel	WILFRID SAINVIL	Cabaret
18	DEPARTEMENT DU NORD'OUEST	Mole St-Nicolas	DOCIMA DORSAINVIL	Mare Rouge
19	DEPARTEMENT DU NORD'OUEST	Mole St-Nicolas	LA DECOUVERTE	Mole St Nicolas
20	DEPARTEMENT DU NORD'OUEST	Mole St-Nicolas	THOMAS MADIOU	Cotes de Fer
21	DEPARTEMENT DU NORD'OUEST	Bombardopolis	MENELAS BORDES	Rue Pinchina
22	DEPARTEMENT DU NORD'OUEST	Bombardopolis	JACQUES ROUMAIN	Des Forges

23	DEPARTEMENT DU NORD'OUEST	Port-de-Paix	PERE REYNALD CLERISME	Mayotiere
24	DEPARTEMENT DU NORD'OUEST	Bassin Bleu	LOUIS L'HERISSON	Haut Moustiques

République d'Haïti

MENFP

MINISTERE DE L'EDUCATION NATIONALE ET DE LA FORMATIONPROFESSIONNELLE

DIRECTION DEPARTEMENTALE D'EDUCATION DE L'OUEST

LYCEES DU DEPARTEMENT DE L'OUEST

	Departement	Commune	Etablissement	Adresse
1	DEPARTEMENT DE L'OUEST	GRANDGOAVE	FITO GRACIA	Rue St François
2	DEPARTEMENT DE L'OUEST	CARREFOUR	HENRI CHRISTOPHE DE DIQUINI	Diquini 63, Zone Mairie Carrefour
3	DEPARTEMENT DE L'OUEST	PORT-AU-PRINCE	ALEXANDRE PETION	Rue Pétion # 1
4	DEPARTEMENT DE L'OUEST	PORT-AU-PRINCE	JEAN JACQUES DESSALINES	Ave Christophe # 198
5	DEPARTEMENT DE L'OUEST	PORT-AU-PRINCE	TOUSSAINT LOUVERTURE	Rue Saint Honoré # 39
6	DEPARTEMENT DE L'OUEST	DELMAS	ANTOINE ETG.IZMERY	Petite Place Cazeau, 1ere Cité
7	DEPARTEMENT DE L'OUEST	DELMAS	HORATIUS LAVENTURE	Delmas 75, Rue Faustin 1er
8	DEPARTEMENT DE L'OUEST	PETION-VILLE	BENOIT BATRAVILLE	Laboule 13
9	DEPARTEMENT DE L'OUEST	CABARET	JEREMIE ELIAZER DE CASAL	Cazale
10	DEPARTEMENT DE L'OUEST	PORT-AU-PRINCE	CENT CINQUANTENAIRE	Rue Capois # 71
11	DEPARTEMENT DE L'OUEST	PORT-AU-PRINCE	FRITZ PIERRE LOUIS AM/PM	Rue S. Honoré et Mgr. Guilloux
12	DEPARTEMENT DE L'OUEST	PORT-AU-PRINCE	CARREFOUR FEUILLES	18. Rue Tunelle
13	DEPARTEMENT DE L'OUEST	CROIX-DES-BOUQUET	CORNILLON GRAND BOIS	Cornillon/Grand Bois
14	DEPARTEMENT DE L'OUEST	CROIX-DES-BOUQUET	FLORVIL H. DE THOMAZEAU	Ave Florvil Hyppolite
15	DEPARTEMENT DE L'OUEST	TABARRE	JEAN MARIE VINCENT	Caradeux
16	DEPARTEMENT DE L'OUEST	GANTHIER	L'AMITIER DE GANTHIER	Route Nationale # 90
17	DEPARTEMENT DE L'OUEST	MONTROUIS	LYCEE NATIONAL DE MONTROUIS	Grand Matin, MONTROUIS
18	DEPARTEMENT DE L'OUEST	CABARET	LYCEE DE CABARET	Centre ville
19	DEPARTEMENT DE L'OUEST	CROIX-DES-BOUQUET	LYCEE JACQUES Ier	Rue Duval, Route Nationale #3
20	DEPARTEMENT DE L'OUEST	CROIX-DES-BOUQUET	LYCEE NATIONAL DE DUMAY	Dumay
21	DEPARTEMENT DE L'OUEST	CARREFOUR	LOUISJOSEPHANVIER	Route de Carrefour, en face Hopital de
22	DEPARTEMENT DE L'OUEST	CROIX-DES-BOUQUET	AMB.TOUSSAINTDECORNILLON	Haut Boura, Cornillon
23	DEPARTEMENT DE L'OUEST	ANSE-A-GALET	LYCEE DE L'ANSE-A-GALET	Blvd. Jean Claude Duvalier

24	DEPARTEMENT DE L'OUEST	ANSE-A-GALET	LYCEE DE GROSMANGLES	Gros Mangles
25	DEPARTEMENT DE L'OUEST	POINTE-A-RAQUETTES	LYCEE DE POINTE-A-RAQUETTES	Sous Marché
26	DEPARTEMENT DE L'OUEST	POINTE-A-RAQUETTES	LYCEEEDMONDLAFORET	Grande Source
27	DEPARTEMENT DE L'OUEST	LEOGANE	LYCEEANACAONADELEOGANE	Route Nationale # 2, Place Anacaona
28	DEPARTEMENT DE L'OUEST	PETION-VILLE	LYCEE NATIONAL DE PETION-VILLE	Rue Ogé # 10
29	DEPARTEMENT DE L'OUEST	PETIT-GOAVE	LYCEE FAUSTIN SOULOUQUE	Ave la Hatte
30	DEPARTEMENT DE L'OUEST	CARREFOUR	JACQUES ROUMAIN	Rte des Dalles Prol. # 53
31	DEPARTEMENT DE L'OUEST	PETIT-GOAVE	LYCEE ROSELINE VAVAL	Route Nationale #2, Vialet
32	DEPARTEMENT DE L'OUEST	FOND VERRETTES	LYCEE DE FONDVERRETTES	Fonds VerrettesCazeau
33	DEPARTEMENT DE L'OUEST	DELMAS	LYCEE PIERREE.DANIEL FIGNOLE	Rue Maillart
34	DEPARTEMENT DE L'OUEST	ARCAHAIE	LYCEE CHARLES BELAIR	Rue Michel Sylvain # 8
35	DEPARTEMENT DE L'OUEST	CITESOLEIL	LYCEE CITE SOLEIL	Cité Soleil
36	DEPARTEMENT DE L'OUEST	PORT-AU-PRINCE	LYCEE ANTENOR FIRMIN	26. Rue Charles Sumner
37	DEPARTEMENT DE L'OUEST	PORT-AU-PRINCE	LYCEE MARIE JEANNE	Ave Jean Paul II
38	DEPARTEMENT DE L'OUEST	CROIX-DES-BOUQUET	LYCEESIBERT	Carrefour Marin
39	DEPARTEMENT DE L'OUEST	CITESOLEIL	LYCEE DUVIVIER DE CITE SOLEIL	Duvivier Cité Soleil
40	DEPARTEMENT DE L'OUEST	LASALINE	LYCEE LASALINE	La Saline
41	DEPARTEMENT DE L'OUEST	DELMAS	LYCEE GUY FRANCOIS MALARY	Croix des Missions
42	DEPARTEMENT DE L'OUEST	CROIX-DES-BOUQUET	LYCEE BREDA DE CANAAN	Canaan
43	DEPARTEMENT DE L'OUEST	CROIX-DES-BOUQUET	LYCEE RENE PREVAL DE CANAAN	Rte Nle #1, Canaan, Bon Repos
44	DEPARTEMENT DE L'OUEST	PETION-VILLE	LYCEE DE KENSKOFF	
45	DEPARTEMENT DE L'OUEST	PETION-VILLE	LYCEE C. BERNARD	ROUTE DE FRERES
46	DEPARTEMENT DE L'OUEST	GRESSIER	LYCEE DE GRESSIER	Entre Guillou Beach Rte Nle #2 Gressier
47	DEPARTEMENT DE L'OUEST	LEOGANE	LYCEE NATIONAL DE TROUIN	Trouin

République d'Haiti

MENFP

MINISTERE DE L'EDUCATION NATIONALE ET DE LA FORMATIONPROFESSIONNELLE

DIRECTION DEPARTEMENTALE D'EDUCATION DU SUD

LYCEES DU DEPARTEMENT DU SUD

	Departement	Siège	Etablissement	Adresse
01	DEPARTEMENT DU SUD	CAYES	Lycee Antoine Simon	Maniche
02	DEPARTEMENT DU SUD	CAYES	Lycée Jean Claudy Museau	Bergeaud
03	DEPARTEMENT DU SUD	CAYES	Lycée Philippe Guerrier	Rue Maurice & Anderson
04	DEPARTEMENT DU SUD	CAMP-PERRIN	Lycée de Ferme-Leblanc	Camp-Perrin
05	DEPARTEMENT DU SUD	CAMP-PERRIN	Lycée Nicolas Geffrard	Camp Perrin
06	DEPARTEMENT DU SUD	AQUIN	Lycée Pierre Sully	Rue David Saint Preux
07	DEPARTEMENT DU SUD	COTEAUX	Lycée de Port-a-Piment	Port-a-Piment
08	DEPARTEMENT DU SUD	COTEAUX	Lycée de Roche à Bateau	Carrefour Mme Vincent
09	DEPARTEMENT DU SUD	COTEAUX	Lycée Saint Pierre	Rue Notre Dame de Lourdes
10	DEPARTEMENT DU SUD	TORBECK	Lycée Rivière Hérard	
11	DEPARTEMENT DU SUD	TORBECK	Lycée Sylvain Salnave	
12	DEPARTEMENT DU SUD	PORT-SALUT	Lycée de Débouchette	Débouchette
13	DEPARTEMENT DU SUD	PORT-SALUT	Lycée de Port-Salut	Pointe Sable
14	DEPARTEMENT DU SUD	CARREFOUR-JOUTE	Lycée d'Arniquet	Rue Docteur Loubeau
15	DEPARTEMENT DU SUD	CAYES	LYCEE DE FONFREDE	Fonfrède
16	DEPARTEMENT DU SUD	CARREFOUR-JOUTE	Lycée de Saint Jean du Sud	Saint Jean du Sud
17	DEPARTEMENT DU SUD	Lycée des Chardonnières	Chardonnières	MEDNA Jean Milot
18	DEPARTEMENT DU SUD	Lycée Jean Poupas	Les Anglais	VAL Kelly
19	DEPARTEMENT DU SUD	Lycée Romenus A. Romain	Tiburon	BELIZIRE Youldy
20	DEPARTEMENT DU SUD	Lycée Boisrond Tonnerre	St Louis du Sud	VITAL Odince
21	DEPARTEMENT DU SUD	Lycee Platel Mageste	Cavaillon	DESJARDINS Vilaire
22	DEPARTEMENT DU SUD	Lycee CLAUDE Sylvio	Ile a Vache	VILLIOM Jean Odinel

République d'Haïti

MENFP

MINISTERE DE L'EDUCATION NATIONALE ET DE LA FORMATIONPROFESSIONNELLE

DIRECTION DEPARTEMENTALE D'EDUCATION DU SUD'EST

LYCEES DU DEPARTEMENT DU SUD'EST

	Departement	Commune	Etablissement	Adresse
01	DEPARTEMENT DU SUD'EST	Jacmel	Lycée J.M.Henriquez	
02	DEPARTEMENT DU SUD'EST	Jacmel	Lycée Célie Lamour	
03	DEPARTEMENT DU SUD'EST	Lafond	Lycée National de Lafond	
04	DEPARTEMENT DU SUD'EST	Jacmel	Lycée Pinchinat	
05	DEPARTEMENT DU SUD'EST	Cayes-Jacmel	Lycée Jacques Thelismond	
06	DEPARTEMENT DU SUD'EST	Cayes-Jacmel	Lycée WolsonChancy	
07	DEPARTEMENT DU SUD'EST	Lamontagne	Lycée Hermé Bayard	
08	DEPARTEMENT DU SUD'EST	Lamontagne	Lycée National de Bellevue	
09	DEPARTEMENT DU SUD'EST	La Vallée	Lycée Philippe Jules	
10	DEPARTEMENT DU SUD'EST	La Vallée	Lycée de Musac	
11	DEPARTEMENT DU SUD'EST	Montagne Lavoûte	Lycée Delcius César	
12	DEPARTEMENT DU SUD'EST	Marigot	Lycée Henry Christophe	
13	DEPARTEMENT DU SUD'EST	Thiotte	Lycée National de Thiotte	
14	DEPARTEMENT DU SUD'EST	Anses-à-Pîtres	Lycée d'Anses-à-Pîtres	
15	DEPARTEMENT DU SUD'EST	Grand Gosier	Lycée René Bretoux	
16	DEPARTEMENT DU SUD'EST	Belle-Anse	Lycée Calixte Numa Rabel	
17	DEPARTEMENT DU SUD'EST	Bainet	Lycée Julien Raymond	
18	DEPARTEMENT DU SUD'EST	Bainet	Lycée Jean Parisot	
19	DEPARTEMENT DU SUD'EST	Bainet	Lycée Philippe Alièc	
20	DEPARTEMENT DU SUD'EST	Côtes-de-Fer	Lycée CléovilModé	
21	DEPARTEMENT DU SUD'EST	Gris-Gris	Lycée de Gris-Gris	
22	DEPARTEMENT DU SUD'EST	Côtes-de-Fer	Lycée National Sauvage	
23	DEPARTEMENT DU SUD'EST	Côtes-de-Fer	Lycée National de Labiche	
24	DEPARTEMENT DU SUD'EST	Peredo	Lycée Gerald Mathurin	