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Women's Empowerment as a Policy for Poverty Reduction in Haiti

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Abstract

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by

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M.S., New York Institute of Technology, 2004

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Dissertation Submitted in Partial Fulfillment

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Abstract

Women represent more than 50% of the population of Haiti and embody the poorest

group due to their lack of socioeconomic development. Numerous nongovernmental

organizations (NGOs) including diaspora NGOs (DINGOs) have engaged in the fight to

reduce poverty in Haiti by enabling empowerment programs to help women become self-

reliant. The programs appear to be ineffective because the level of poverty remains high

and there has been little research on the relative effectiveness and sustainability of the

programs implemented by the DINGOs. Using the feminist theories of DeBeauvoir and

Friedan in conjunction with the empowerment theory of AlMaseb and Julia as the

foundation, the purpose of this research was to assess the role of DINGOs in empowering

Haitian women and to determine the effectiveness and sustainability of their programs.

Research questions focused on the perception of participants of the notion of

empowerment and strategies implemented by DINGOs. Data were collected from a

purposive sample of 17 participants utilizing e-mail interviews. Interview data were

coded using Rubin and Rubin's seven steps for analysis of responsive interviews.

Findings indicated that (a) all participants shared similar views that the empowerment of

Haitian women is a winning strategy for poverty reduction; (b) Participants believe that

DINGOs' programs are effective, but they lack government involvement, partnerships

with larger NGOs, and necessary resources to remain sustainable. Implications for social

change include using the findings to inform policy creation and implementation of more

women-friendly empowerment strategies capable of reducing the level of poverty in

Haiti. Policy makers, the country, and Haitian women would benefit from the reduced

poverty.

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Dedication

To my husband Larry, for your undeniable support that gave me the flexibility to balance my home life and academic life on this demanding doctoral journey.

To my 5 daughters, Fadia, Farrah and Vania Patterson; Florry and Bryanna Weinstein for your understanding as I cut short our family interactions while working on my dissertation.

To my sister, Magalie Saint-Louis-Phillips and my best friend, Mireille Thelusmond-Gaspard for being my biggest cheerleaders during this doctoral journey.

To my late parents, Alexandrine Belotte Saint-Louis and Claudius Daniel Saint-Louis for implanting in me the awareness that a good education is key to a productive life. May you continue to Rest in Eternal Peace!

To the resilient Haitian Women who work hard every single day to take control of their own lives and to find their rightful place in society.

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Chapter 1: Introduction to the Study

The national poverty rate in Haiti is 58.6% (UNDP, 2019), higher than most nations in the Western hemisphere. Representing more than 50% of the population, women are the poorest working demographic of the country, mainly because of the economic inequity between men and women (Bellegarde-Smith, 2004; CIA, 2013). In Haiti, women constitute 60.1% of the labor force and head 40% of the households (UN Women, 2012; UNDP, 2019; World Bank, 2019). Meanwhile, the lack of economic development remains an obstacle to women's empowerment. According to Bellegarde-Smith, Haitian women are poorer, less literate, and less powerful than their male counterparts. Klum, Wigenmark, and Asker (2010) reported that Haitian women suffer disadvantages regarding the right to work, education, and health, despite a provision in Article 19 of the Haitian Constitution prohibiting such discrepancy. In addition, the Haitian government does not provide free basic education to its citizens, especially girls and women (Klum et al., 2010). Historically, Haitian society relegates women to being second-class citizens, even though they play a major economic role (Padget & Wernecke, 2011). Educational attainment is limited among Haitian women, which is cited as one of the many factors affecting their earning capacity (World Bank, 2014). In 1990, the percentage of the budget allocated to education was 12.5%; by 1995, this had decreased to 8.7% (CIA, 2013). The UNDP estimated the proportion at no more at 1.5% of the state budget in the year 2010, thereby proving the government does not provide enough funds to meet the challenges of illiteracy in the country.

Gender inequality is also among the factors that impede the economic empowerment of Haitian women. In the area of human rights, Klum et al. (2010) noted that society considers women inferior to men; in fact, husbands often victimize women even though husbands depend on their wives for financial support. Before the earthquake of 2010, at least two out of three Haitian women experienced violence; after the earthquake, that number had dropped to 42%, which, while better, is still incredibly high (World Bank, 2014).

Haitian women are also denied health care (Klum et al., 2010). For example, the law prohibits abortions in all cases, even in cases of rape or incest or when the mother's life is at stake. Although medical assistance has improved since the 2010 earthquake due to the support of the international community and national nongovernmental organizations (NGOs), people living in remote areas still lack the necessary care and nationwide, the duration of medical assistance is unknown (Klum et al., 2010).

Some NGOs started providing business training to women before the 2010 earthquake (Klum et al., 2010). In most cases, this was a successful effort, as the women of Haiti have an entrepreneurial spirit, living on small daily incomes and trading anything from grains to secondhand clothes (Klum et al., 2010). However, Haitian women suffered a setback after the earthquake, which claimed the lives of approximately 300,000 people, and their vulnerability resurfaced again. The earthquake disproportionately affected women and girls due to the gender-based violence and discrimination they face. Indeed, women of Haiti continue to struggle and suffer more than men in the aftermath of the earthquake (Schuller, 2010).

Many empowerment programs are in place to contribute to the reduction of poverty by allowing women to become self-reliant; however, NGOs run these programs in lieu of the Haitian government. In Haiti, NGOs have a large presence and more financial capabilities than the government. According to Kristoff and Panarelli (2010), countries such as the United States and Canada provide their international assistance to Haiti through NGOs. Haiti also has one of the highest numbers of NGOs per capita in the world, hence its nickname "the Republic of NGOs." Indeed, between 3,000 and 10,000 NGOs now operate in Haiti alone (Klarreich & Polman, 2012; Kristoff & Panarelli, 2010). NGOs range from offering health care services to providing education and job creation (Kristoff & Panarelli, 2010). The World Bank (2013) affirmed that, since the earthquake of 2010, approximately $300 million went to Haiti in the form of grants. Generated from the International Development Association (IDA), these grants are long-term, interest-free loans called "credits" (World Bank, 2019). Despite the continuous flow of financial assistance into the country, Haiti still struggles economically, and the women of Haiti lack adequate empowerment without access to basic socioeconomic needs (Klum et al., 2010; Schuller, 2006).

Some stakeholders negatively view international NGOs, blaming them for the Haitian government's inability to provide for its people and especially its women. Zanotti (2010) asserted that many often consider NGOs as substitutes for the Haitian state, with the U.S. Agency for International Development (USAID), Haiti's biggest donor, channeling funds through NGOs in lieu of the government (Pierre-Louis, 2011). Most NGOs' work is geared toward education, health, and agriculture. Schuller (2006) asserted

that the abundance of NGOs in Haiti has circumvented the state, as NGOs are not accountable to the Haitian people. The relationships between NGOs and their donors undermine the Haitian people's right to self-determination, while those organizations are increasing and benefiting from the poverty they should be fighting (Schuller, 2006).

Run by members of the Haitian diaspora living abroad, the diaspora NGOs (DINGOs) comprise another group beyond international NGOs performing work in Haiti. Those DINGOs take active parts in the development of Haiti through remittances and other developmental activities. They were my focus in this study because researchers have not thoroughly examined them in the literature. Thus, I took an extensive look at the work they perform in alleviating poverty through Haiti women.

Remittances from the Haitian diaspora constitute 22.7% of the Haitian gross domestic product (GDP; World Bank, 2017). In 2015, Haiti was among the top 10 recipients of remittances as it received an estimated $2 billion from the diaspora (World Bank, 2017). In this study, I evaluated the contribution of DINGOs to poverty reduction through the empowerment of Haitian women. Researchers have argued that in order to encourage economic development in a society, women must gain empowerment (Banerjee & Duflo, 2012; UN Women, 2012). The focus of this study was on two DINGOs that provide services in Haiti: Hosean International Ministries (HIM) and Federation des Anciens de Regina Assumpta Nord-Est (FARANE). Those organizations will be identified as DINGO1 and DINGO2 throughout this study. I sought to discern if the work of those organizations truly empowers Haitian women and is on a sustainable path. In this chapter, I discuss many examples of sound and sustainable women's

empowerment programs through NGOs in other developing countries. Organizations can emulate those programs in Haiti with similar outcomes. The results of this study will benefit NGOs and DINGOs in the implementation of sound empowerment policies that are sustainable and capable of empowering Haitian women. These types of programs will reduce poverty in Haiti, resulting in positive social change. The results of this study could also encourage other members of the Haitian diaspora to join forces with existing DINGOs by providing them financial support or creating new means of supplementing what now lacks from the organizations.

Background of the Study

The independence of Haiti from France which occurred in 1804 was produced by the most successful slave rebellion at the time. However, the outcome was different than anticipated in that the international community including the U.S. did not immediately recognize Haiti's independence (Edmonds, 2012). Haiti was economically punished for embodying the very revolutional principles that those countries promoted. Haiti was forced to pay France ₣150 million for this status, which equated to US$21 billion; as such, Haiti is the only country forced to pay for its independence (Schuller, 2006). France's action put the newly created Republic in debt, which obstructed Haiti's economic development for generations (Edmonds, 2012; Schuller, 2006). This form of discriminatory dispossession was a central strategy of persistent "underdevelopment". Despite Haiti's independence, cultural and linguistic barriers continued preventing Haitian women from achieving economic success. Haitian women often speak Kreyol, a minority language, and practice Voudou, a minority belief system, which disenfranchises

them from the regime authorities, who speak French and practice Catholicism

(Bellegarde-Smith, 2004).

In the current era, Haiti is the poorest performer among neighboring countries in

Latin America. According to the World Bank (2007),

Haiti's per capita GDP performed poorly during 1980-2003 in comparison to

previous years and to other countries in the Latin American and Caribbean

regions. In 1980, Haiti's per capita GDP stood at $632 and, by 2003; it had fallen

by about half to $332. Meanwhile Jamaica's per capita income increased by

around 17% and the Dominican Republic's by 57%. (p. 19)

This low performance stems from a lack of political stability, governance, and

investments across all sectors (World Bank, 2007), something especially true for Haitian

women. Poverty is an issue for Haitian women because of their constant depravation of

basic needs. Although women represent more than 50% of the Haitian population, gender

inequity prevails through low participation of women in the labor force as well as in

high-level decision-making and leadership positions. The World Bank (2007) asserted,

In Haiti, female-headed households are more likely to be poorer than male-headed

households. As a whole, 50% and 48% of female and male-headed households,

respectively, are likely to be poor. However, in rural areas female-headed

households (62% of which are poor) are much more likely to fall below the

indigence poverty line than are male headed households (54% are poor). (p. 33)

The high percentage of women heading households in rural areas often results

from the migration of men seeking employment in the big cities, leaving the women in

charge of the family. The migration of men does not always result in opportunities, however, as the cost of living in the large cities is higher than in rural areas.

Haitian women have struggled with poverty for many years (World Bank, 2007; Klum et al., 2010; Schuller, 2006). Klum et al. (2010) found the women of Haiti suffer from violence, sexual abuse, and extreme poverty. The authors made recommendations to the Haitian government to alleviate the socioeconomic situation of women; however, women remain one of the poorest groups in the country (World Bank, 2007).

Banerjee and Duflo (2012) asserted that societies benefit greatly from the added participation of empowered women in the workforce when those women receive empowerment through various means such as education, gender equity, microfinance, and health care programs. The United Nations International Children's Emergency Fund (UNICEF, n.d.) has maintained that girls' education positively impacts individuals as well as societies. UNICEF also affirmed that educated girls become empowered and prepared to defend themselves against all kinds of abuse; in fact, one year of secondary education for girls produced a 25% increase in wages during their life span. Encouraging girls' education is a good source of revenue and produces positive effects on families and the entire community.

The DINGOs featured in this study provide education and microfinance programs in Haiti. DINGO1's founder is a Pastor and DINGO2's President is a registered nurse. According to these organizations, education is an empowerment tool that can make a difference in the lives of less-fortunate Haitians. The DINGOs have introduced empowerment policies focused on the education of young women and children, whom

they consider the future of the country. I chose those organizations because they have existed for many years, are reputable, and offer consistent work in the country. They collaborated with me because I have known the administrators on a personal level for many years. I gathered enough data from those DINGOs to make my study viable.

Problem Statement

Women represent 60.1% of the Haitian labor force, are the poorest demographic in the country, and lack the opportunities for socioeconomic empowerment (World Bank, 2007; World Bank, 2013; CIA, 2013). No organization or individual has studied how effective various empowerment programs enacted by DINGOs are in assisting Haitian women in achieving socioeconomic empowerment. Numerous researchers have proven that the empowerment of women is essential in creating sustainable development in poor countries. Therefore, the empowerment of Haitian women can result in sustainable development in the country, thus alleviating poverty. Although there is some research on diaspora organizations working in Haiti, the two organizations featured in this study lacked empirical information. In this multiple case study, I focused on the population of the Haitian DINGOs to determine their involvement in the socioeconomic development of Haiti through empowerment programs for Haitian women.

Purpose of the Study

In this qualitative case study, I explored the effectiveness and sustainability of two DINGOs operating within Haiti to determine their involvement in socioeconomic development through empowerment programs for the Haitian women. INGOs administer much of the financial assistance provided to Haiti (Ramachandran & Walz, 2012),

including DINGOs. Therefore, I focused on two primary DINGOs dedicated to assisting Haitian women in alleviating poverty through empowerment.

DINGOs can help alleviate poverty for women by formulating and implementing empowerment policies in response to the needs of Haitian girls and women. They can empower Haitian girls through education. The girls must receive encouragement to stay in school, be told that an education is essential for better employment and be given a place in the decision-making. The empowerment process can also occur by meeting impoverished Haitian women's basic needs such as health care, literacy education and health education to help them make wise decisions about their bodies.

Nature of the Study

In this multiple case study, I focused on two Haitian DINGOs to determine their involvement in socioeconomic development through empowerment programs for Haitian women. I inquired about the DINGOs administrators' perceptions of the sustainability of their work in Haiti, and their experiences with the involvement of diaspora members and large NGOs such as CARE, UNICEF, and the European Union (EU), if any. My evaluation and documentation of the strategies used by the DINGOs can help in determining if they are working toward sustainability. It also provides evidence of the effectiveness and legitimacy of their work in Haiti.

My research was qualitative in nature and followed a multiple case study design. According to Yin (2009), case study research is useful for describing the nature and examining the inner workings of a case. This aligned with the research questions guiding the study, with the case of interest being two DINGOs serving Haiti. Because these

DINGOs illustrated the case through different settings, the multiple case study approach was the most appropriate method for this research (Stake, 2010). I used interviews to obtain information through diaspora members' and DINGO managers' own narratives and stories (e.g., experiences in their lives overseas; reasons for their involvement in their homeland; experiences of programs, benefits, challenges, opportunities, attitudes toward reform of economic, health, education policies; and the public point of view). I also gathered information from associates and beneficiaries of the programs provided by DINGOs.

The qualitative method enabled me to use those personal experiences in the data analysis (see Merriam & Tisdell, 2015; Yin, 2009), examining the case of DINGOs contributing to Haiti's socioeconomic development through two specific viewpoints defined in this multiple case study (see Stake, 2010). The first point of view was that of the diaspora members who supported the DINGOs of interest, with the second coming from the DINGO managers themselves. According to Stake, the use of a multiple case study allows the researcher to comprehensively assess the case of interest with a greater degree of trustworthiness, as multiple viewpoints facilitate triangulating the findings.

Research Questions

I developed the following research questions for this study:

RQ1: What prompted members of the diaspora to become involved in the socioeconomic development of the women of Haiti?

RQ2: What were the major strategies adopted by DINGOs for empowering women? How can these be sustained?

RQ3: What kind of collaboration existed between the Haitian government, U.S. government, DINGOs, and other INGOs in policy development regarding women's empowerment?

Theoretical Framework

I based this study on feminist theory, which relates to social change and improvement of women's lives (DeBeauvoir, 1957; Friedan, 1963), in conjunction with the empowerment theory. According to Lee (2001), empowerment is a part of feminist theory because it stresses the need to increase the personal, interpersonal, and political power of marginalized and oppressed people, subsequently allowing them to join forces to improve their situations. Turner and Maschi (2015) suggested that social workers could obtain the necessary knowledge, values, and skills by incorporating feminist and empowerment approaches in their practice. Over the years, some scholars have debated the meaning of empowerment and whether to consider it a theory or a process (Carr, 2003; Carroll 2004). AlMaseb and Julia (2007) and Page and Czuba (1999) posited that empowerment was a theory that helped people take control of their lives. Gutierrez (1995) asserted that empowerment was a process that began by recognizing the nature of oppression people experienced, followed by increased awareness and consciousness, leading to personal, familial, and community transformation. Mosedale (2005) asserted that empowerment was a development goal, which traditionally meant better health or increased income. In this regard, if women were educated, then they could organize and become self-reliant. Verma (2009) defined empowerment as a process of capacity-building to equip women to improve their living conditions. The researcher created a

model emphasizing several policy approaches to women's development and

empowerment, such as the welfare, equity, anti-poverty, efficiency, and empowerment

approach. I used the empowerment approach as the focus of this study, with it serving as

a benchmark for future empowerment policies developed by the two DINGOs under

study. This was especially true since I recommended best practices to empower the

impoverished women of Haiti. As Verma asserted, women must receive empowerment

socially, economically, and politically in five contexts: individual, social, economic,

physical, and psychological.

At the individual level, women should be empowered to have influence over their

own lives. The result of being empowered is an appropriate sense of self show in a

woman's capacities, self-confidence, and personal courage to overcome the challenges

incurred by subordination, subjugation, and oppression. This process allows women to

gain control over their own lives. At the social level, the empowerment process gives

women the ability to negotiate and influence the decision-making process on a social and

personal level. To achieve economic empowerment, women must have opportunities to

earn salaries and become economically self-reliant. In addition, married women must

become cognizant of how to contribute to and actively participate with their husbands in

the economic growth and self-dependency of their families. At the physical level, women

must feel empowered in taking care of themselves and controlling their bodies. They

must make better decisions for themselves and their families by understanding health and

nutrition issues. They also need safety training, such as learning judo or karate, to defend

themselves against physical attacks. Finally, at the psychological level, empowered

women must have increased knowledge, capacities, self-confidence, self-esteem, self-reliance, and self-awareness. They should feel the need for change as soon as they understand the reasons that make them helpless.

Verma (2009) illustrated several indicators of female empowerment, such as improved physical health and social status, better control of economic situations, greater self-confidence and physical mobility, and higher literacy rates. Zomorrodian (2016) suggested that empowerment was as a process of gaining knowledge, skills, and the ability to act, which is a prerequisite to becoming involved in societal affairs. The researcher noted that empowerment was about developing a capacity to act successfully within the existing system and structures of power (Zomorrodian, 2016). Haitian women need a combination of development policy creation and implementation that could make a difference in their lives, thus alleviating poverty. Whether empowerment is a theory or a process, it is powerful tool against poverty among women.

Definitions

Diaspora nongovernmental organizations (DINGOs): NGOs founded and funded by Haitians living abroad (Fagen et al., 2009).

Governance: The UNDP has defined governance as the exercise of economic, political, and administrative authority to manage a country's affairs at all levels. It comprises mechanisms, processes, and institutions through which citizens and groups articulate their interests, exercise their legal rights, meet their obligations, and mediate their differences (UNDP, 2019).

Haitian diaspora: Haitians living abroad in the United States, Canada, France, and other parts of the world, the Haitian diaspora contributes to the Republic's economic development by way of cash remittances sent to family members on a regular basis (Fagen et al., 2009).

INGOs: In this study, the term means large international NGOs such as Caritas, CARE, and UNICEF that have operated in Haiti for decades.

Kreyòl or Creole: Second official language spoken by all Haitians; French is the first official language in Haiti (CIA 2013).

Mulattos: Haitians who are light skinned. They are the offspring of white slave masters and African slaves and represent an elite class with power and money (Saye, 2010).

Nongovernmental organizations (NGOs): The World Bank (2002) defined NGOs as private organizations that pursue activities to relieve suffering, promote the interests of the poor, protect the environment, provide basic social services, or undertake community development. According to Kristoff and Panarelli (2010), approximately 3,000 to 10,000 NGOs provide services in Haiti.

Sustainability: The ability to maintain resources for 5 years or more at a particular rate or level (McDonald, Weerawardena, Madhavaram, & Mort, 2014; Starik & Kanashiro, 2013).

Voodoo/voudou/vodou: A religion that deals with spirits and is practiced by most Haitians. It is based on ancestral religions in Africa (Bellegarde-Smith, 2004).

Assumptions, Limitations, and Delimitations

In this research, I focused on the assumption that Haitian women are not empowered due to gender inequalities. World Bank (2014) described five elements that form the basis of this inequality: lack of education, lack of health literacy, low percentage in the labor market, presence of gender-based violence, and lack of representation in the political arena. In the area of education, despite the sizable progress in school enrollment among youth, adult women are still less educated than adult men, resulting in women's higher rate of illiteracy. Early withdrawal from school results from 17% of Haitian women being married in adolescence as compared to just 2% of men. On health-related issues, the World Bank (2014) asserted that only 15% of young women knew how to prevent the transmission of infectious diseases versus 28% of young men. Women experienced difficulties entering the labor market, as they were 20% more likely than men to be unemployed; in addition, wages for women were 32% lower than for men (World Bank, 2014). Gender-based violence is a chronic problem, as 13% of Haitian women have experienced sexual violence and 29% of married women have experienced spousal violence (World Bank, 2014). Lastly, Haitian women are underrepresented in the political arena, with women occupying only 4% of parliamentary seats, a percentage placing Haiti at 136 of 142 countries, well below the regional average of 26% (Klum et al., 2010; World Bank, 2014).

I assumed the DINGOs featured in this study trusted my motives for choosing their organizations and collaborated with me by providing sufficient and relevant data that allowed me to evaluate the viability and sustainability of their empowerment

programs. Also assumed was that this study would (a) raise awareness of the contribution of DINGOs in Haiti, (b) generate support from large INGOs and the government, and (c) contribute to positive social change in Haiti.

The limitations of my research were that the qualitative data collection and analysis part required some dialogue with stakeholders. I established this dialogue on the Internet through phone calls and online interviews, which eliminated face-to-face interaction with the participants. My personal bias was a threat to quality, which I overcame by reflecting on how my understanding of the findings was shaped by my background, culture, and history since I was born in Haiti. I overcame this risk by remaining objective throughout the study while establishing trustworthiness.

One delimitation of this research was the primary focus on two DINGOs operating mainly in the north of Haiti. This selected sample included 17 participants: two administrators, two associates, six beneficiaries, five sponsors, and two members of the diaspora not affiliated with either of those two organizations. One diaspora member received the set of questions administered to the directors and associate directors and the other member received the set of questions given to the beneficiaries and sponsors. I was not aware of any existing literature on the topic I studied. I chose this design as a form of control test to compare the beneficiaries', sponsors', and DINGOs' perceptions of the empowerment process with how the diaspora members perceived the DINGOs' efforts on behalf of Haitian women. I chose those organizations due to my personal knowledge of their work in Haiti. The results are generalizable to DINGOs operating in other geographical sections of the country, as well as other members of the Haitian diaspora

contemplating joining the cause in Haiti by forming DINGOs that could specifically provide services for women.

Significance of the Study

Social change involves the identification of a problem and proposals of solutions. It also involves working effectively to implement changes and deciding what requires elimination (White, 2014). In this study, I have provided a perspective on the contribution of the Haitian diaspora NGOs to the socioeconomic development of Haiti through its women's empowerment programs. Based on the finding in this study, social change is needed on multiple levels, including individual, community, and society.

At the individual level, I encouraged positive social change by focusing on Verma's (2009) empowerment approach of feminist theory. When women are empowered on the individual level, they gain awareness required to influence their own lives. The result of that empowerment process is an appropriate sense of self-confidence, and personal courage to overcome the challenges incurred by subordination, subjugation, and oppression. On the community level, this study could encourage social change by alleviating poverty for the women of Haiti. DINGOs could help by formulating and implementing empowerment policies in response to the needs of the girls and women of Haiti, such as higher education and literacy. When Haitian girls stay in school and learn that an education is essential for better employment, they become empowered and grow up more involved in the decision-making of the country. This directly relates to change at the societal level, as empowered women attain more influence in the decision-making of a country.

Haitian women represent more than 50% of the population, 60.1% of the labor force, and 40% of heads of household, yet are the poorest group in the country (Bellegarde-Smith, 2004; World Bank, 2007; CIA, 2013). However, the lack of economic development has remained an obstacle to women's empowerment, often resulting in Haitian women being poorer, less literate, and less powerful than their male counterparts (Bellegarde-Smith, 2004). Because of this inequality, Haitian women are disadvantaged regarding education, health care, and the right to work (Klum et al., 2010). Societally empowering these women could give them an opportunity to become active within their country, allowing their voices to be heard and ensuring their future as productive Haitian citizens.

In this study, I addressed the gap in literature by introducing two DINGOs not previously explored. Those DINGOs were important for this study because they were created by members of the Haitian diaspora and worked for Haitians living in their home country. In addition, the diaspora perspective was important because the information provided supplemented existing data known about the struggle of the women of Haiti with poverty.

The results of my study could positively influence existing and future empowerment programs developed by DINGOs. The findings could generate program implementations or modifications that could improve the lives of future generations of Haitian women. A clearer perspective on the work in Haiti by Haitian diaspora NGOs could generate support from the larger INGOs and government agencies, including those from the United States, or establish better working relationships among these

organizations, thus resulting in positive social change. With this study, I conveyed a clearer path for DINGOs to implement meaningful empowerment policies capable of improving the lives of Haitian women. Finally, this study benefited DINGOs, INGOs, and Haitian women in their quest for empowerment as a process for poverty alleviation.

Role of the Researcher

According to Yin (2009), the researcher is the key instrument in qualitative studies, personally collecting data through examining documents, observing behavior, or interviewing participants. In this study, I collected data by conducting e-mail interviews and examining documents, archival data, and other sources. I coded data for common and disparate responses among members and managers of the DINGOs of interest. For this reason, it was imperative that I delineated my biases and made a constant effort to keep them separate from the findings.

I was personally acquainted with the participants in this study. I have known these DINGO administrators for many years, one of whom was a former classmate from my high school years in Haiti. However, I did not work in any supervisory or instructor relationships involving power over them. I limited my bias by remaining objective throughout the study. I remained focused on my goal for this study, which was not providing answers, but seeking answers from individuals working for the empowerment of Haitian women.

Summary

This chapter included the history and background of Haiti and its women. I presented the phenomenon of poverty among women and the efforts of the diaspora to

alleviate poverty. My focus was on two DINGOs due to the lack of empirical information on those organizations. In this chapter, I introduced my theoretical framework, elaborating on the feminist and empowerment theories that underpinned my study. My assumptions and limitations were outlined, as well as the strategies that I used to overcome them. Finally, I explained the significance of my study and how it could lead to positive social change.

The next chapter includes the literature review as it relates to key variables and concepts. I elaborate on the background and Haitian women. I also explore the notions of poverty, diaspora, government, INGOs, DINGOs, and their roles and purposes in Haiti. The next chapter includes discussions of empowerment; the Millennium Development Goals (MDGs), also known as Sustainable Development Goals (SDGs); the effect of INGOs on developing countries; and the nature and success of empowerment programs and policies. I also outline operations of the Haitian state to expose the conditions under which NGOs operate Haiti.

Chapter 2: Literature Review

The level of poverty in Haiti is higher than most countries in the Western hemisphere. Also, of note is that women represent more than 50% of the population, yet comprise the poorest group (Bellegarde-Smith, 2004; World Bank, 2007; CIA, 2013). In Haiti, women constitute 60.1% of the labor force and head 40% of households (UN Women, 2012; World Bank, 2014).

The purpose of this qualitative case study was to explore the effectiveness and sustainability of two DINGOs operating within Haiti to determine their involvement in socioeconomic development through empowerment programs for Haitian girls and women. I surveyed women's empowerment programs or policies formulated and implemented by the DINGOs. My main goal was to determine if the DINGOs' work was on a sustainable path. This study contributes to the existing literature on women's empowerment policies in Haiti. Because INGOs administer most of the financial assistance provided to Haiti, I wanted to survey the possibilities for policy changes that could promote more collaboration between INGOs and DINGOs to make the work of the diaspora NGOs more sustainable.

Haiti experienced a growth in the number of NGOs after the fall of the Duvalier regime in 1986, with estimates ranging from 3,000 to 10,000 (Kristoff & Panarelli, 2010). The NGOs' relative lack of success has involved mitigating factors possibly beyond their reach. Policy makers must work toward formulating policies that empower Haitian women because empowerment is a necessary tool for poverty reduction (Verma, 2009). Former UN Secretary-General Kofi Annan stated that women played a central role in all

effective development strategies (Powley, 2008). He acknowledged the involvement of women produced immediate benefits, such as healthier families, better nutrition and income, and increased savings and investments.

The empowerment of Haitian women was a necessary tool to rebuilding the country. At the second global diaspora conference in Washington, D.C., Secretary of State Hillary Clinton (2012) stated that diaspora communities had the potential to be the most powerful people-to-people asset deliverable to the world's table. The Haitian diaspora community could facilitate women's empowerment processes by forming partnerships with INGOs and the Haitian government.

Sypnosis of Current Literature

The following are summaries of articles related to Haitian women and their struggles with poverty and gender inequalities, as well as their resilience and activism. Also included are summaries of articles related to NGOs, INGOs, DINGOs, and their contribution to the empowerment of the women of Haiti.

- Kristoff and Panarelli (2010) reported that Haiti experienced a growth in the number of NGOs ranging from 3000 to 10000 after the fall of the Duvalier regime in 1986. The authors stated that the lack of success of NGOs come from mitigating factors that may be beyond their reach.

- Sanders (2013) brought to light the activism of Haitian women and their contribution to the Caribbean and North American political history from 1934 to 1986.

- Klum, Wigenmark, and Asker (2010) attributed the low participation of Haitian women in government to gender inequality in economic development.

- Zanotti (2010) pointed out that local NGOs such as Partners in Health (PIH) and Fonkoze have proven to be instrumental in the development of Haitian women.

- Schuller (2007) stated that two NGOs, Fanm Tet Ansanm (Kreyol for Women United) and Sove Lavi (Saving Lives), are assisting Haitian women in diverse programs like literacy, health, human rights, and education.

- Pierre-Louis (2011) noted that the oldest INGO in Haiti is the Cooperative for American Relief Everywhere (CARE). CARE is involved in community development activities, but some Haitian officials accused the organization of bypassing Haitian officials and putting development projects at odds with the state.

- Charles (1995) pointed out that Haitian women resisted the Duvalier regime, and it was because of their efforts that the government was uprooted making way for the first democratic government of President Aristide.

- Baranyi (2012) noted that NGOs have been part of the fabric of Haitian life for decades and have filled the gap whenever Haiti goes through periods of political or natural disasters.

- Felix (2017) explored the potential relationship between poverty and poor health among women living in the rural areas of Haiti. He stated that Haiti has

the highest maternal and infant mortality rates in the Americas in addition to some of the worst health statistics in the western hemisphere.

- Ratha, Eighen-Zucci and Plaza (2016) affirmed that the Haitian diaspora remits an estimated $1.8 billion annually to Haiti, which is nearly half of the country's national income.

Literature Search Strategy

In my literature search, I mainly used the Walden University Library to access academic databases including EBSCO, Academic Search Premier, PsycARTICLES, PsycINFO, SocINDEX, and Google Scholar. To find articles on the poverty of women and policies of empowerment used by other countries, I accessed peer-reviewed articles from ProQuest's Psychology journals, *Journal of Black Studies*, *Journal of Women's Health*, *Journal of Feminist Economics*, *Journal of International Development*, *World Development Journal*, *World Policy Journal*, *Third World Quarterly*, *Journal of Haitian Studies*, *Journal of Economic Issues*, *Development Policy Review*, *Development and Change, International Affairs, Diaspora,* and *Journal of Global Analysis*. In the journal databases, I performed a basic search using terms such as *poor women*, *Haiti*, *poverty*, *empowerment*, *NGOs*, *diaspora*, *sustainability*, and *economic development*. To find studies on the diasporas' work across the world, I searched dissertation databases in the Walden library by typing the keyword *diaspora.* To find specific authors who wrote extensively about Haiti, I performed a search from the Walden library. From the home page, I clicked the blue "Articles by Topic" button, followed by "Thoreau: Search Multiple Databases" in the right column and then "Go to Thoreau's Advanced Search," at

which point I typed the key word *Haiti* in the first search box. On the second search box, I clicked on "Select a field" for the drop-down menu and changed it to "AU Author," entering names including *Schuller*, *Mark*; *Dubois*, *Laurent*; *Wilentz*, *Amy*; and *Farmer, Paul*. I limited this search to peer-reviewed journals and articles, primarily those published within the past 5 years. However, due to the prolonged nature of the phenomenon of poverty in Haiti, I sometimes referred to information and articles older than 5 years.

This review of literature fell into five categories: (a) the history of Haiti as it relates to women, educational access, poverty alleviation policies, NGOs and the empowerment of women, and the contribution of the diaspora to development; (b) the challenges facing Haiti, including instability of government, dependency, aid management, natural disasters, and the women's issue of poverty; (c) empowerment programs and strategies along with their effects on developing countries, including Haiti, including education, health literacy, microfinance/microcredit, remittances of members of diaspora to development, and the Millennium Development Goals (MDGs); (d) transnational advocacy networks explaining transnational theory; (e) the contribution of transnational migrants, human rights, and women's rights activism; (f) the effect of transnational networks on social change; and (g) sustainable development, including capacity-building and diaspora NGOs versus sustainability and social change.

History of Haiti

Past Studies on Haitian women

In a study on Haitian women's rights, Sanders (2013) examined the activism of Haitian women and their contribution to Caribbean and North American political history from 1934 to 1986. Sanders showed how the Haitian women challenged the premise of Haitian democracy and national identity by articulating their experiences of violence, sexual practice, and political inequality. Even though the Haitian society was and still is divided in two classes (the elite and the poor), elite women identified with poor women's experiences and vowed to expose them. Nearly two decades later, the fate of the women of Haiti had not changed, as justified by Bellegarde-Smith (2004), Klum et al. (2010), and Schuller (2010). Haitian women were still disproportionately impoverished, deprived of their human rights, and caught in the lowest labor rate participation in the Western Hemisphere.

Padget and Wernecke (2011) found labor force participation rates higher for men than women in nearly all countries, with the gap remaining larger in Haiti than in most developing countries. In Haiti, the labor rate participation for women has consistently been much lower than that of men, at 58.2% of women and 82.6% of men in the labor force in 2008, a number rising to 60.1% by 2011 (Demombynes, Holland, & Leon, 2010; World Bank, 2019). The participation of women in decision-making was also at a low level. From 2007 to 2010, only 4.1% of seats in Haiti's national parliament were held by women, a slight increase from 3.6% of the seats between 1997 and 2006 (World Bank, 2019). According to the World Bank (2019), women held only 11% of ministerial

positions in Haiti in 2008. This low rate of female participation in high-level decision-making positions and leadership accounted for the exclusion of women from civil society groups and government processes, resulting in gender inequality in economic development (Klum et al., 2010). According to UNDP, n.d.), the percentage of women with some secondary education between the ages of 25 years and above was 22.5%.

Despite this, Haitian women participate in the daily activities of their country. Vilardo (2013) affirmed that the contribution of Haitian women to the social, political, and economic life of the country was also greater by virtue of their dual roles at home and in the workplace, as they represented over half of the population. Women in Haitian politics were educated, leading some researchers to believe they did not represent the entire population because they were part of the elite class. Bell (2010) stated that until all women in Haiti, not only the elite class, had access to the decision-making process, they have not truly participated in the politics of Haiti.

Under the Duvalier regime, which lasted for nearly 30 years, women were considered second-class citizens and denied basic human rights (Charles, 1995). The Duvalier regime practiced gender oppression against women, depriving them of the right to participate in the political arena. Despite this oppression, society expected women to be patriotic and pledge allegiance to Duvalier's nation and state (Charles, 1995). The struggle experienced by Haitian women resulted in a setback in their socioeconomic development. However, they protested and formed many groups operating under nonprofit labels, thus making them NGOs. According to Charles (1995), a democratic movement began by women from the Haitian diaspora who returned to Haiti in the early

1980s. By 1986, the democratic movement spread throughout Haiti and played a significant role in the fall of the Duvalier regime (Charles, 1995). After the departure of Duvalier, with the influx of returning immigrants, many Haiti-based groups emerged, such as Fanm D'Ayiti (Kreyòl for Women of Haiti), Comite Feminin (Feminist Committee), SOFA (Worker Solidarity with Haitian Women), and Kay Fanm (Women's House).

The Lambi Fund of Haiti is an NGO created in 1994 to focus on women. It operates on the belief that Haitians are best qualified to determine how to achieve development in their country. Some of the programs instituted by the Lambi fund were (a) sustainable development, which consisted of agricultural projects benefiting women; (b) community credit funds, which were a form of microcredit administered to start self-sustaining projects; and (c) organizational and leadership training provided to peasant organizations and women associations. The organization continued to seek new projects to promote sustainable development to rural Haiti (Lambi Fund of Haiti, 2018).

Local NGOs were instrumental in the socioeconomic development of women, particularly Partners in Health (PIH) and Fonkoze (Zanotti, 2010). PIH provided free health care services during its over 20 years of operation, and Fonkoze's mission translated into the operating principles of solidarity, priority to women, priority for the rural, credit with training, participation, transparency, and investor motivation. Fonkoze existed for nearly 15 years as a successful NGO that helped in the reconstruction of Haiti after the earthquake (Zanotti, 2010).

According to Schuller (2007), Fanm Tet Ansanm and Sove Lavi (Saving Lives) were two NGOs that assisted the women of Haiti. Founded during the mid-1980s amid the tumultuous period surrounding Duvalier's ouster, Famm Tet Ansanm worked with women factory workers on programs including literacy, health, and human rights education (Schuller, 2007). Sove Lavi, also founded in the 1980s, worked with community action councils, which were leaders chosen from peasants' associations to promote community education focused on hygiene and child survival (Schuller, 2007).

For women to grow out of intense poverty and have a voice in the rebuilding of Haiti, their development or empowerment must begin at a young age. Upholding that belief was the Association of Women Sun of Haiti's (Association des Femmes Soleil d'Haiti; AFASDA) mission statement, focused on developing women and children. Founded in 1997, the organization addressed gender-based issues like violence and provided social and health support, shelter, and security along with capacity-building training (Prosperity Catalyst, 2014). Some diaspora NGOs, including the two DINGOs in this study, were also working in Haiti but not mentioned in the literature.

In the 1990s, most women's organizations united in the LAVALAS movement of Aristide, voting him into office as the first ever democratically elected president in over 200 years (Charles, 1995). Upon his election, Aristide opened the first women's ministry with the goals of legalizing women's rights to create a national advisory council for families (Klarreich, 1995). According to Klarreich, during President Aristide's administration, approximately 30 women's groups operated in Haiti; however, it is not

clear if those groups are still in existence and whether they affected the quality of women's lives in Haiti.

The earthquake of 2010 continues to have repercussions on the lives of Haitian women and girls that will last for generations. Haitian females now face a different form of human rights abuse: human trafficking. According to Wooding and Petrozzelio (2013), smugglers traffic Haitian women, crossing the Dominican border with them presumably to escape poverty. Women sometimes hired smugglers to escape Haiti, and some women ended up being trafficked for sex work or as forced labor in the Dominican Republic (Wooding & Petrozzelio, 2013). This situation adds a new dimension to the long-existing forms of exploitation of Haitian women.

Educational Access in Haiti

Educational access is limited in Haiti. While the Haitian Constitution of 1987 guaranteed free education for all, financial constraints prevented many students from attending school (World Bank, 2007). Students' level of education runs parallel to their parents' financial capability. In fact, the country has more private schools than public ones, with a significant difference between rich and poor in quality of education. The high dropout rate was attributed to the inability of poor parents to pay tuition fees (Dumay, 2009). Additionally, many teachers were not qualified. According to McNulty (2011), most private school teachers had about nine years of education, approximately one-third had less than nine years of education, and some were essentially illiterate.

Another issue is the language taught in schools. Haiti has two official languages: French and Kreyòl, or Haitian Creole. According to Dumay (2009), the education of

Haitian school students occurred in French; however, most Haitians speak Kreyòl, a language not taught in schools. The teaching system forces students to learn more by memorizing than interacting (Dumay, 2009).

Despite the Haitian Constitution guaranteeing free schooling for all children, most schools are privately run by NGOs and churches, and have high tuition rates. According to Taft-Morales (2013), President Martelly taking money from the national budget to pay the tuition of a million children and initiating a program to transfer cash credits up to $20 a month to mothers who kept their children in school (Taft-Morales, 2015). He aimed the program at 1,000,000 families in Port-au-Prince's poorest neighborhoods and extended it to nationwide by the end of 2012 (Taft-Morales, 2015).

Because higher education in Haiti is a challenge, those with better financial means may travel to the United States or the neighboring Dominican Republic to attend college (Joseph, 2010). The introduction of technology as an alternative method of learning was successful for students in developed countries. Schools implemented technology in Haiti as well, but not without challenges. The 2010 earthquake destroyed many infrastructures and made many technological devices unavailable in the surviving colleges and universities (Sandiford, 2013).

Poverty Alleviation Policies in Haiti

In a 1982 effort to stabilize Haiti, the Reagan Administration launched the Caribbean Basin Initiative (CBI), designed to promote economic development and political stability (Pollard et al., 2009). President Reagan's proposal was in response to the increasing presence of Cuba and the Soviet Union in the Caribbean and Central

America. According to Pollard et al., the CBI called for increases of $350 million in economic aid and $60 million in military assistance to the Caribbean. The U.S. president also pledged assistance in increasing Caribbean trade with the United States and encouraging private investment in the Caribbean (Pollard et al., 2009). The initiative did not produce the anticipated results in Haiti as much as it did for other islands, however, including Jamaica and the Dominican Republic (Pollard et al., 2009).

The United States continued its interest in the Caribbean's economic development by introducing new programs such as the Caribbean Basin Economic Recovery Act (CBERA), the Caribbean Basin Trade Partnership (CBTPA), the Haitian Hemispheric Opportunity through Partnership Encouragement Acts of 2006 (HOPE I) and 2008 (HOPE II; Pollard et al., 2009). CBERA promoted increased production and exports of nontraditional products, and the HOPE Acts helped Haiti counterbalance its low global economic competitiveness. However, limited physical infrastructure and the instability of government during the Duvalier regime contributed to the failure of the CBI initiatives (Pollard et al., 2009). This served as an example of where Haitian state volatility contributed to the failure of a major economic policy that was successful in other nations. Sanchez-Ancochea (2012) attributed the success of the initiative within the Dominican Republic to three factors: positive external conditions, effective public policy, and attraction of foreign direct investment (FDI) along with the creation of local firm capabilities.

Haitian women suffered a setback when the CBI initiatives failed because they were the assembly industry's target labor force. One of the Haitian diaspora organizations

featured in this study, DINGO1, started around the same year President Reagan introduced the CBI programs. DINGO1 emulated one of the CBI programs, CBERA, which promoted increased production and exports of nontraditional products. A self-sufficient Haiti could reduce the flow of citizens fleeing the country in record numbers in search of a better economic life for themselves and their families.

INGOs and the Empowerment of Haitian women

The DINGOs featured in my study shared the same objectives as the INGOs. Collaboration among DINGOs and INGOs could create an era of positive attitudes and sustainability. However, a dearth of literature exists in relation to the two DINGOs explored within this study. Even so, an abundance of information exists regarding similar NGOs that historically and currently operated within Haiti.

The oldest INGO in Haiti is the Cooperative for American Relief Everywhere (CARE), which began operating in 1954 (Pierre-Louis, 2011) with a focus on community development activities. In line with President Jean-Claude Duvalier's administration, CARE started the food-for-work program, wherein rural peasants were encouraged to migrate to Port-Au-Prince to seek employment in the assembly industries being built. The peasants were paid with food donated by the United States and Canada for building roads and installing drinkable water systems in rural communities (Pierre-Louis, 2011). Unfortunately, the initiatives were not as successful as planned. As Pierre-Louis stated, "CARE programs appeared to be innovative at the time, but Haitian officials accused the organization of bypassing Haitian officials, thus putting development projects at odds with stated national, regional, and local priorities" (p. 193).

Despite the accusations, CARE continued working in Haiti and doubled its efforts after the earthquake in 2010. CARE leaders believed rebuilding Haiti was impossible without the participation of women, creating several programs to empower women and make them active participants in the endeavor. Additionally, CARE started the Village Savings and Loans Association program, which allowed women with no access to the formal banking system to start small businesses. Since 2011, 5,000 people have participated in the program, 80% of them women (CARE, 2013). This program differed from previous microfinance programs because it offered a savings-led approach. In collaboration with USAID, CARE initiated a 5-year program to help Haitians reinforce their own institutions and community efforts protecting women and girls from domestic violence and abuse. It helped establish solidarity groups for women and girls, creating a safe space for discussions of sexual and reproductive health, gender-based violence, and family planning (CARE, 2013).

The intent with Caritas, another INGO in Haiti, was to reduce poverty around the world and participate in the rebuilding of Haiti. Members of the organization worked side by side with Haitian communities to help them recover from the 2010 earthquake. The organization promoted women's rights, encouraging them to become independent in participating in development activities such as education and learning organizational skills (Caritas, 2017).

UNICEF, another INGO with UN backing, is an intergovernmental organization (IGO) that works with other UN bodies, governments, and NGOs in Haiti to improve children's lives. UNICEF is primarily focused on five areas: child survival and

development, basic education and gender equality, child protection, HIV/AIDS, and policy advocacy and partnerships (UNICEF, n.d.). USAID, while not an NGO itself, disbursed a significant amount of funds to NGOs around the world to achieve the political objectives of the U.S. government. Furthermore, USAID worked with the Haitian government, civil society organizations, and the international community to address women's barriers across all sectors, such as gender-based violence (GBV), weak judicial system, health outcomes, and school drop outs (USAID, 2018). To deal with those challenges and to empower women, USAID strategies and activities focused on sustained engagement through legislative action, effective law enforcement, community outreach, increased literacy, and economic empowerment for women (USAID, 2018). USAID made progress on those initiatives, ranging from improving legislation to support GBV survivors through connections with the ministry of women's affairs and Haiti child welfare agencies. USAID facilitated growing opportunities for women farmers through a program called Feed the Future Haiti, which trained 3,500 female farmers and certified over 900 female master farmers to help increase farm yields (USAID, 2018). Of particular importance was that one-third of the enterprises supported by USAID economic growth projects were women-owned and women-led. USAID programs also included expanding women's participation in politics, connecting low-income women to legal services, and reinforcing gender-sensitive basic education (USAID, 2018).

The United Nations Entity for Gender Equality and the Empowerment of Women (UN Women), while not an international NGO, often paired with INGOs and NGOs in recognizing women make enormous contributions to economics, whether in business or

on farms, and as entrepreneurs, employees, or unpaid care workers at home (UN Women, 2012). For that reason, the organization invested in women's economic empowerment, gender equality, poverty eradication, and inclusive economic growth (UN Women, 2012).

After the earthquake of 2010, the gap expanded in gender equality and women's empowerment. UN Women stepped up to establish a long-term vision to remove obstacles by setting up priorities. The first priority involved increasing women's voices in political processes as well as at the community level, in civil society, and among professional organizations. The second priority was economic development; because women headed 40% of Haitian households, sustaining their livelihoods became an imperative. UN Women began by encouraging women to hold nontraditional jobs, such as those in construction. Ending violence against women also became a priority. UN Women continued to work with the Haitian government and other women's organizations in the fight for women's empowerment at all levels. In a 2012 press release delivered by the UN Women Executive Director, Michelle Bachelet stated, "Women represent 51% of the Haitian population and providing them the necessary tools and possibilities to fulfill their potential is not only the just thing to do, but beyond that, it is the right thing to do" (UN Women, 2012, p.1).

Contribution of Members of the Haitian Diaspora and DINGOs to Development

In addition to NGOs, the Haitian diaspora, which started over 5 decades ago, played an important role in the development of Haiti. The first wave of Haitian immigrants left for the Caribbean Islands in the 1950s in search of wage labor. In the 1960s, the beginning of the intellectual exodus occurred as Haitian professionals fled the

Duvalier regime (Wah, 2013). The immigrants settled mostly in the United States,

Europe (especially France), French-speaking Canada, and Francophone Africa.

According to Wah, the second and heavier wave of Haitian immigrants left in the 1980s,

with an estimated three-quarters-plus of all Haitians living in the US arriving after 1980

(Wah, 2013). Prior to the earthquake of 2010, an estimated 500,000 Haitian immigrants

lived in the United States, 20% of whom were undocumented (Preston, 2010).

The Haitian diaspora mainly concentrated in South Florida, New York, and

Canada. According to Fagen et al. (2009), the diaspora formed hometown associations,

professional organizations, and religious/faith-based groups in those locations.

Hometown associations were predominant among Haitian migrants who wanted to be

remembered in the Haitian towns they came from. They often engaged in school

constructions through donations by diaspora members. Considered professional

organizations, the two DINGOs featured in this study followed a similar path.

The professional organizations consisted of doctors, nurses, educators, business

entrepreneurs, and politicians and were different from hometown organizations. They

formed mainly to support and defend the rights of members domestically. The

religious/faith-based organizations operated in the churches, notable as Haitians were

very conscious of their religion. Church members used the pulpit to gather funds to send

to their homeland in the form of remittances. In instances of disasters, the church-based

organizations played an important role for schools, churches, funds, and volunteers

(Fagen et al., 2009). The Haitian diaspora focused heavily on fundraising, which often

involved utilizing telephone or website donations (Fagen et al., 2009). One organization

featured in this study relied solely on fundraising activities, making use of galas as social functions to showcase their work and raise money. DINGO2 organized annual galas to raise funds for the College Regina Assumpta in Cap-Haitien, Haiti. Those events were successful, with a considerable amount of money raised over the years to benefit the school.

Haitian immigrants remained loyal to their homeland and their culture. Most Haitian families living abroad provided financial support to family members back home in the form of large remittances that continued to increase over time. Ratha, Eighen-Zucchi and Plaza (2016) affirmed that the Haitian diaspora remitted an estimated US $1.8 billion annually to Haiti, which the World Bank recognized as nearly half of the country's national income (Ratha, Eighen-Zucchi & Plaza 2016; World Bank, 2017).

The Haitian diaspora was uniquely qualified to address the needs of its homeland. According to Carlson et al. (2011), Haitian diaspora members have unique skills for the education sector, which represents one aspect of the empowerment of Haitian women. Carlson et al. said further that "the skills acquired abroad, and an organized diaspora combined with their cultural understanding of Haiti can make a difference in facilitating education initiatives in Haiti because many diaspora members speak Kreyòl and French" (p. 32).

The Haitian diaspora, in collaboration with NGOs and the Haitian government, had the needed resources n to play an important role in the empowerment of Haitian women, thus alleviating poverty. Policy reform was necessary regarding the methods used to distribute aid through NGOs, as they managed most of the international funds.

According to Ramachandran and Walz (2012), since the 2010 earthquake, almost $6 billion in aid was disbursed to Haiti and NGOs, and private contractors were the intermediate recipients of most of these funds (Ramachandran & Walz, 2012). Kristoff and Panarelli (2010) noted the NGOs had greater capacity and more funding than the Haitian government. The Haitian diaspora had the capability of making a change as evidenced in the amount of remittances it provided to Haiti; doing so, however, required the collaboration of NGOs and government. Many members of the Haitian diaspora joined the cause to alleviate poverty by sending regular remittances to their homeland and by forming NGOs that provided services in the country. Despite the numerous NGOs previously identified within academic literature, researchers overlooked the two that comprised the focus of this study, DINGO1 and DINGO2.

DINGO1's mission statement was to empower Haitians with the Gospel of Jesus Christ through education, life skills training, and the opportunity for economic growth. DINGO1 derived several objectives from its mission statement, which it expected to achieve by the year 2030, including a Haiti-sustained ministry, economic development, transformed homes, and leadership expansion. DINGO2's vision was about sustaining education in Cap-Haitien, Haiti's second largest city. The organization was an alumni association that supported its alma mater, the College Regina Assumpta, by sending funds to assist children from the northern region in attending school. As found by Newland (2010) and others, DINGOs usually returned to their hometowns to make a difference. DINGO2's board members were originally from the city of Cap-Haitien; however, people who migrated from the rural areas to the city also benefited from

DINGO2's fundraising efforts, which allowed many less fortunate children to obtain a good education for an empowered future. Founded in 1958 by Canadian Bishop Albert Francois Cousineau, the College Regina Assumpta opened its doors as the first all-girls high school in Haiti's northern region. Managed by the Holy Cross Sisters, the College has been operating for 60 years. As of today, it is the only institution that operates a primary and secondary school as well as a university exclusively for female students (College Regina Asumpta, 2013).

Diaspora NGOs and international NGOs continued to play an important role in the socioeconomic development of Haiti. The Haitian diaspora had the resources needed for spearheading the socioeconomic development of Haitian women, thus alleviating poverty. For this reason, collaboration between NGOs that had worked in the country for decades and the Haitian government was a necessary component to their success. Indeed, the networking or collaboration among NGOs was a necessary element to changing dominant economic norms (Dütting & Sogge, 2010). The capacity to form broad coalitions and social movements linking local, national, and international levels was another key to sustaining local economies (Dütting & Sogge, 2010).

NGOs faced many challenges in their work in Haiti and many viewed them as part of the Republic's problems. NGOs operated under limitations, preventing them from rendering long-lasting services to the communities. Zanotti (2010) stated that "emergency relief NGOs are essential for operating quickly when human lives are at stake, but their mandates are limited in time and tied to an actual emergency situation" (p. 761). Haiti was the host country of approximately 3,000 to 10,000 NGOs, which funneled

international aid into the country. The Haitian community looked to NGOs rather than their government for basic public services (Kristoff & Panarelli, 2010); as a result, Haiti will suffer a setback when those NGOs leave due to lack of international and local coordination (Schuller, 2007; Walter-Pineda, 2013). DINGOs represented a valuable asset for the country through successful empowerment programs for the impoverished Haitian women.

Challenges Facing Haiti

Instability of Government

The inefficacy of the Haitian government spread throughout the 30-year regime of the Duvaliers, under which women were the target of oppression and gender discrimination (Charles, 1995). However, Haitian women resisted against the Duvalier regime, with the Duvalier government ultimately uprooted, something Charles attributed this to the women's movement. Haiti saw its first democratic government in 1990 when Jean-Bertrand Aristide became President. Recently, President Michel Martelly led the state, his background as a musician and entertainer making him a favorite of most of Haiti's poor population. Former President Martelly and his wife Sophia showed some interest in women's affairs, with the First Lady honoring 16 Haitian women activists and groups for their efforts in empowering Haitian women (Haiti Libre, 2012). The Ministry of Women's Affairs was still functioning under the present government, but whether any significant policies of empowerment were in place to alleviate poverty among women is unknown.

Some researchers viewed the heavy presence of NGOs as an invasion that sometimes created confusion, as the citizens often viewed NGOs as substitutes for the state due to the instability of the government (Schuller, 2007; Zanotti, 2010). Schuller urged researchers to talk about NGOs when discussing development in Haiti because of the pervasive influence of NGOs in development projects. Schuller found NGOs in Haiti received nearly all official grant aid from USAID, Association Canadienne pour le Development International (ACID), or public/private entities such as the Global Fund to combat infectious diseases like AIDS, malaria, and tuberculosis. The researcher further noted that NGOs also received funds from Haiti's lenders, such as the Inter-American Development Bank.

According to Baranyi (2012), NGOs were part of the fabric of Haitian life for decades; they filled the gap when Haiti went through periods of political instability or natural disasters. After the 2010 earthquake, then–President of Haiti René Préval could not make any security decisions, instead handing those responsibilities to the NGOs and 10,000 troops dispatched from the United Nations (Baranyi, 2012). This action confirmed poor governance was among the weaknesses of Haiti, which in part led to the proliferation of NGOs in the country.

Poor governance entails corruption. In 2011, Transparency International rated Haiti 174 out of the 182 countries surveyed, ninth worst in terms of corruption. This was mostly with accountability and transparency, two necessary tools for strengthening the public institutions (Charles, 2014). According to Saye (2010), one intelligence official stationed in Haiti stated that corruption was part of the everyday culture, and it was a

hindrance to the development of Haiti. Government instability was also one of the biggest factors causing fragility within Haiti. From 1950 to 2008, Haiti had 11 coup-d'états, with the most recent ones being the overthrow of President Aristide in 1991 and 2004 (Saye, 2010). Those coups-d'états created chaos in the country where many citizens lost their lives and others fled the country in fear of reprisal.

Even recently, the Martelly Administration was not above charges of corruption. Martelly's government faced criticism for numerous reasons, including the delayed elections scheduled for 2012 (Taft-Morales, 2015). Additionally, Martelly had not formed a government during the first 5 months of his administration, which constituted a loss in time during the rebuilding process. Dominican officials claimed they gave Martelly US$2.5, something the president denied (Taft-Morales, 2015), lending further credence to the Haitian state operating in an atmosphere of controversy. Regardless, the former president launched several initiatives to help the country progress, including a housing loan program and a free education program funded by taxes on telephone calls and wired remittances from the diaspora members (Taft-Morales, 2015). At present, Dominican officials are still investigating charges of corruption in Haiti.

The Haitian diaspora was extensively involved in the affairs of Haiti. Former President Martelly was cognizant of that involvement and encouraged the diaspora to engage in the development of the country. According to Haiti Libre (2012), Martelly met with Haitian artists, political groups, and associations in New York in 2012 to explain the efforts of his administration to meet their expectations and those of the Haitian population. This meeting was unprecedented, with topics ranging from his free universal

schooling program, the reconstruction of the international airport, and all the jobs created with this initiative. Martelly also stressed quick responses to the problems of insecurity in the country (Haiti Libre, 2012).

In the same spirit of encouraging the diaspora, then–President Martelly created the Ministry of Haitians Living Abroad based on the belief that an involved diaspora would help project a better image of the country, thus reviving the industry of tourism (Haiti Libre, 2012). In addition, the Haitian diaspora sent more money to Haiti than the international community. According to Forman, Lang, and Chandler (2011), total annual remittances from members of the diaspora ranged from $1.5 to $1.9 billion, or between 23% to 30% of Haiti's GDP. Former President Martelly's ambitious education agenda relied heavily on tax revenues from wire transfers and international calls made by the diaspora (Forman et al., 2011). The President stated he had always believed Haitians living abroad could help rebuild the country, as they had the will and means in that regard (Haiti Libre, 2012).

Dependency and Aid Management

Despite receiving at least $38 billion in aid over the past 60 years, Haiti remains a fragile state. The aid failed due to dysfunctional Haitian regimes, at times disparaging U.S. foreign policy, and ongoing issues regarding the delivery of aid during natural disasters (Buss, 2015). The main cause of this failure involved a small group of elites who bore little interest in Haiti's progress. Further, government instability plagued Haiti through race and class issues, natural disasters, and the politicization of aid.

Most observers attributed the failure of aid to Haiti's poor governance from a myriad of Haitian regimes (Buss, 2015). The World Bank's Worldwide Governance Indicators for 1996 to 2012 listed Haiti among the worst-governed countries, with fewer than 15% of governments performing less well. Government effectiveness, rule of law, and corruption placed Haiti in the bottom tier of the worst-governed countries in the world (World Bank, 2017). Additionally, Haiti had strong dependency on foreign aid. In 2009, 130% of Haiti's internal revenue came from foreign aid; in 2010, almost 400% of its internal budget consisted of foreign aid, partly due to the 2010 earthquake (Buss, 2015).

Diaspora remittances made Haiti's finances seem even more unsustainable. Remittances rose gradually from $736 million in 2000 to $1.9 billion in 2014, exceeding aid contributions until the 2010 earthquake (Buss, 2015). Despite the record amounts of diaspora aid, governance remained the main concern over correctly or incorrectly distributing aid. Furthermore, donors bypassed the government and gave directly to NGOs, despite critics' assertions that the country would never develop without participation of the government. Finally, the blame for foreign aid failure in Haiti must apply to institutions, not people. Radical changes are necessary for aid to be effective in Haiti.

Natural Disasters

Since 2006, the Haitian government, with the help of the international community, has put measures in place to strengthen Haiti's economic conditions (International Monetary Fund [IMF], 2014). The government made improvements in

2006 and 2007, which led to a 2.9% growth in fiscal year 2008 and 2009. Advances included the establishment and strengthening of democratic institutions, public security improvements, consolidation of the macroeconomic framework, and the cancellation of over $1.2 billion in external debt (IMF, 2014). Furthermore, Haiti strengthened its anticorruption efforts, provided tighter budget control, initiated the budget reform process, strengthened revenue collection agencies, and instituted a considerable increase in tax revenue (IMF, 2014).

In early 2010, the government prepared a second National Growth and Poverty Reduction Strategy (DSNCRP 2010–2013). Its objectives were to pursue the measures previously initiated toward more economic growth efforts and to safeguard a surge in social investments, especially in the fields of health and education. However, the earthquake of 2010 delayed the growth efforts with the following challenges: (a) lack of regional land use planning and organization, (b) deterioration of the country's natural and cultural heritage and overexploitation of natural resources, (c) towns that still needed rebuilding or restructuring since the earthquake, (d) precarious housing conditions, (e) networks of productive infrastructure covering only parts of the country, (f) widespread underemployment and unemployment, (g) weak economic growth in a situation of strong population growth, (h) constant food insecurity, (i) underinvestment in the job- and wealth-creating sectors of the future, (j) an insufficient supply of social and recreational services to meet the need, (k) an under-valuation of cultural creativity, (l) strong social inequalities, (m) fragile democratic institutions, and (n) weak

government of the regions and communities. All the above obstacles continued to delay

Haiti's economic progress (IMF, 2014).

The extent of Haiti's poverty was marked by three major events that occurred

during 2010: the January 12 earthquake, Hurricane Thomas, and a cholera epidemic

(IMF, 2014). After years of either declining growth or very low rates of increase, the

January 12 earthquake annihilated the work accomplished in 2009. The economic

improvement announced in 2009 was short-lived, as the earthquake caused losses of

120% of GDP and a 5.1% drop in growth (IMF, 2014). Recovery appeared in 2010 and

2011 due to an economic turnaround and a growth rate of 5.6%. However, the economy

returned to its historic growth trend, recorded at 2.8% in 2011 to 2012 and an estimated

3.4% in 2012 to 2013 (IMF, 2014). As such, the poverty measurement rate of Haiti had

not recovered. The HDI of Haiti was at 0.452 on a scale of 0 to 1, placing the country in

158th place in the world—the lowest in Latin America and the Caribbean (IMF, 2014).

Haiti had a low multidimensional poverty index, as well, representing acute

poverty. This index extends beyond monetary income, measuring the incidence of

poverty in the three dimensions covered by the human development index. Haiti had a

multidimensional poverty index of 56.4%, which far exceeded the poverty rate across all

Latin American countries (IMF, 2014). The proportion of the population living in

multidimensional poverty with deficiencies in environmental services was 35.6% for

drinking water, 52.2% for improved sanitation systems, and 56.2% for use of modern

fuels (IMF, 2014).

Poverty as a Women's Issue

Verner (2008) brought to light some social indicators of poverty in Haiti such as literacy, life expectancy, infant mortality, and child malnutrition. In Haiti, poverty meant living on less than a dollar a day, experiencing poor health conditions, and having a lack of education, shelter, and material goods; as such, Haitian women were the most afflicted. This phenomenon of poverty captured the attention of the world. Although the government, as well as NGOs and DINGOs, introduced numerous poverty suppression programs in Haiti, but no one created or implemented the right policy dosage.

In 2000, a group of 189 nations committed to the Millenium Development Goals outlined eight objectives for eradicating extreme poverty: achieving universal primary education; promoting gender equality by empowering women; reducing child mortality; improving maternal health; combating HIV/AIDS, malaria, and other diseases; ensuring environmental sustainability; and developing a global partnersip for development (United Nations, 2013). In this study, I focused on the third objective: the empowerment of women. Wucker (2004) asserted the goals, vision, and business model of transnational NGOs created an era of increased dependency in Haiti, which was diametrically opposite to the goals of the Haitian people, who demand a development model that brought about self-sufficiency and allowed for self-determination. Zanotti (2010) opined that NGOs were useful tools for promoting agendas desirable to foreign states or political groups.

The extent of poverty in Haiti was linked to the lack of economic development, which was a necessary tool to overcome poverty. Government usually played a role in setting the right policies to make that development possible. The UNDP ranked Haiti 168

out of 187 countries based on the Human Development Indicators set forth by the United Nations. The gender inequality index in Haiti was at .599 in that women shared only 3.478% of the seats in parliaments; the percentage of females age of 25 and above with some secondary education was 22.5%; and the labor force participaton rate for women 15 years and older was 60.6% (UNDP, 2019).

Meanwhile, Haiti's neighboring country, the Dominican Republic, was one of the most successful countries in Latin America and the Carribbean in terms of economic growth (Sanchez-Ancochea, 2012). This success was due to the government's effort to promote export processing zones and the tourism industry. The policies adopted by the Dominican government in the 1980s contributed to economic development, with three significant implications: (a) the need to overcome sterile debates, (b) the advantages of conceptualizing the process of development as one of continuous elimination of structural constraints to upgrading, and (c) the urgency of policy adaptation in the era of rapid globalization and Chinese competition (Sanchez-Ancochea, 2012).

The extent of poverty in Haiti created a system of dependency on foreign aid; however, most of that aid returned to contributing countries in the form of salaries to their contractors. According to Zanotti (2010), 84% of every dollar spent in Haiti by USAID went back to the United States as salaries of international experts; for that reason, the contributions did not add any lasting economic value to Haiti. In this, the proliferation of NGOs circumvented the state, as such organizations were not accountable to the Haitian people (Schuller and Morales, 2012). The authors also reported that "the relationships between NGOs and their donors undermine the Haitian people's right to self-

determination while the organizations are at the same time cultivating and profiting from the poverty they are entrusted to fight" (p. 64). The DINGOs featured in this study needed financial support to maintain their education programs and ensure sustainability. Sound accountability policies from older INGOs and the government was necessary for ensuring a fair and equitable distribution of the funds given by international donors.

Haiti has made slow progress in poverty alleviation over the past decade. A better understanding of the factors leading to that chronic phenomenon could help in creating more holistic policies that could make a difference in the lives of those affected, and especially the women of Haiti. The leading factors of women's poverty in Haiti were income and gender inequality and illiteracy. As the World Bank (2008) affirmed:

> the level of poverty in Haiti can be measured by indicators such as adult illiteracy, infant mortality, and malnutrition; all are very high. In the period 1970-2000, the adult illiteracy rate fell sharply from 78% to 39.5%. The greatest improvement was in the 1970-1992 period. The female illiteracy rate, however, has fluctuated. In 2000 and in 1970, fewer males were illiterate (33.4%) than females (43.3%). Male illiteracy fell throughout the 1970-2000 period. Female illiteracy declined from 82.0% in 1970 to 37.9% in 1995, but since then the rate has increased, reaching 43.3% in 2000. (p. 22)

In addition, one factor that hindered all efforts to lower the illiteracy rate in Haiti was that most of the illiterate individuals were adults and teaching them was more difficult than teaching children (World Bank, 2007). Additionally, Haitian families sometimes had to select which of their children would attend school, often choosing the

boys; the girls, meanwhile, usually stayed home to assist with household chores or worked to help support the family (World Bank, 2007). The DINGOs featured in this study worked on education. My review of their programs and policies intended to discern if they were on a sustainable path.

Felix (2017) explored the potential relationship between poverty and poor health among women living in the rural areas of Haiti. According to Felix, Haiti had the highest maternal and infant mortality rates in the Americas in addition to some of the worst health statistics in the Western hemisphere. Rural Haiti was home to 60% of the country's population, with 89% of people living in poverty and 68% in extreme poverty with insufficient access to basic goods and services (International Fund for Agricultural Development, 2008). Rural hospitals lacked necessary medical supplies (Felix, 2017) and poor sanitation and the lack of access to clean water put women at a greater risk of acquiring diseases. Past researchers affirmed that 44% of rural women lived in substandard housing conditions (e.g., mud shelters, thatched houses) and only 32% of households owned toilets, an indicator of pervasive poverty. A shortage of medical staff resulted in an infective public health system. Haitian women were at greater risk of being unemployed, negatively impacting their health status and lifestyle behaviors. Additionally, Haitian women were often undereducated, which led to negative health outcomes later in life (Felix, 2017).

Empowerment Programs of NGOs and DINGOs and their Impact on developing

Countries, Including Haiti

For decades, NGOs have made a difference in the lives of women in developing countries. NGO programs such as microfinance, adult education, literacy programs, and other development strategies improved the socioeconomic status of women in India, Zimbabwe, Nigeria, Kenya, and the Gambia. In the past, the main tasks of Indian women involved bearing and rearing children and performing household work (Makar & Kalita, 2008). Due to development and globalization, the role of women changed over the years. Women became empowered by participating in rural development, thus leading to economic development. Women's participation in the workforce has grown over the decades, and the increased literacy of women gave them a place in Indian politics.

Makar and Kalita (2008) found the government played a role in the empowerment of women by formulating policies that gave them a voice in society. Razvi and Roth (2010) affirmed that Indian NGOs have improved the lives of women earning low incomes. The reseachers further noted the lack of education hindered poor women from realizing their rights, subsequently inhibiting access to available resources. Therefore, some Indian NGOs provided basic literacy education and formal training programs to empower women (Razvi & Roth, 2010). Many Indian NGOs experienced success in emulating the philosophy of Mahatma Gandhi to empower the women of India (Razvi & Roth, 2010). In fact, the Indian Self-Employed Women's Association empowered marginalized working Indian women by giving them access to credit and savings programs to boost their incomes (Razvi & Roth, 2010).

Poverty is a hindrance in the empowerment of women in Africa (Julia, 1999).

NGOs in Zimbabwe played a leadership role in the empowerment and development of

poor women as related to their socioeconomic needs. One NGO, Zimbabwe Women

Finance Trust, was a microcredit NGO that provided financial assistance along with

educational and emotional support to women entrepreneurs. According to Zimbabwe

Women Finance Trust, the socioeconomic development of women made them self-reliant

and simultaneously strengthened African society. Julia identified NGOs such as this one

had positively affected people by devising strategies to alleviate their poverty, serving as

a vehicle for empowerment, representing the interest of women at the grassroots level,

and developing a self-sustaining system that encouraged women to become independent

by meeting their needs. Ngofa (2007) affirmed that the:

> Rivers State Microfinance Agency (RIMA) made a positive impact in the lives of
>
> Nigerian women on economic activity, establishment and or expansion, sales, and
>
> profits. Improvements were also made in the area of better-quality nutrition, better
>
> education for children, increased savings, and assets acquisition, and the inclusion
>
> of females in household decision-making, leading to improved self-esteem.
>
> (p. 161)

According to Ndibo (2008), the empowerment of women through education was

important, as this allowed them more freedom and power. The results of the research on

educated Kenyan women indicated that educated women make better choices for their

well-being and were better positioned to play an active role in the future of their country

(Ndibo, 2008). The Gambia NGOs' activities, which included training, education,

enterprise development, microfinance, and microenterprise, contributed to poverty alleviation of Gambian women (Nje, 2012).

Diaspora NGOs were internationally widespread, and they played a role in poverty reduction in several nations with the help of the government. In a case study on China, India, Philippines, Taiwan, Mexico, and other countries, Newland and Patrick (2004) asserted that in China, the central government's involvement in promoting a business model, such as trade, philantropic contibutions, and other activities, was a leading factor in development or poverty reduction. In addition, the Indian government adopted a strategy of support toward the Indian diaspora population by aggressively seeking their involvement in the country's development (Newland & Patrick, 2004). The government implemented a multipronged strategy, including portfolio investment, direct investment, technology transfer, and trade links through the diaspora. Alternately, the Mexican government referred to individuals of their diaspora as "heroes" and in 2001, established the Presidential Office for Mexicans Abroad to strengthen the ties between Mexican emigrants and their community of origin (Newland & Patrick, 2004).

However, the government of Taiwan used a different approach in its quest for collaboration with members of its diaspora. Newland and Patrick (2004) reported Taiwan focused more on the intellectual capacities of its diaspora than investments through networking and return migration. This was because the state suffered an intellectual exodus in the second half of the 20th century, when over 90,000 Taiwanese left to study abroad and only 10% returned. To combat this, the government of Taiwan started a

recruiting program targeting older scholars and professionals, offering them competitive salaries and excellent working conditions (Newland & Patrick, 2004).

The policies established by the governments of these countries contributed to a productive poverty reduction initiative (Newland & Patrick 2004). Like Taiwan, Haiti experienced an intellectual drain from 1960 to 1980, when educated Haitians left the Republic in search for a better economic situation and, in some instances, political freedom. The Turkish diaspora contributed to local development in the form of philanthropic activities. According to Ataselym (2014), the diaspora mobilized civil initiatives due to new policies implemented by the government. Those policies promoted the involvement of local actors in the development process, thus enabling the diaspora to initiate projects led by local leaders with an impact on local development (Ataselym, 2014).

Akter et al. (2018) described empowerment as a multidimensional process that enabled women to realize their full identity and power in all spheres of life. Focusing specifically on Bangladesh, Akter et al. reported how Bangladeshi women achieved empowerment by creating self-help groups (SHGs). In a study of 100 respondents, they showed these groups had a significant socioeconomic impact on Bangladeshi women, who constitute half the population. According to Akter et al., rural women were the most disadvantaged from social, educational, and political points of view, but through SHGs, they could operate numerous small businesses and home-based production activities to increase their income levels. Furthermore, SHGs allowed Bangladeshi women to use their increased income to cover the costs of medical treatment, improve the quality of

household sanitation, pay their children's school fees, and enhance the nutrition status of household members (Akter et al., 2018). SHG activities allowed rural women to step outside the confines of the homestead to participate in various income-generating activities such as crop production, postharvest activities, poultry rearing, and livestock and fisheries management, among others. Participation in those activities improved the overall empowerment of women.

Llorente (2004) studied the relationship of Filipino workers with their homeland, finding diaspora involvement with the Phillipines created significant economic and social benefits to the homeland. The researcher also emphasized the relationship of the State and the diaspora. For that matter, the State awarded the diaspora the title of "New Heroes" (Llorente, 2004). I applied this study to formulate the following question: Was there collaboration between government, DINGOs, and other INGOs that operated in the country?

Ataselym (2014) explored the Turkish diaspora, how it interacted with civil initiatives, and its effects on local development. In this study, the author sought to identify the reasons for the dispora's involvement with its homeland. Ataselym found the diaspora made an impact through remittances and financial transfers, proving that even small diaspora organizations could make a difference in their home countries. This study pertained to mine because the DINGOs I explored were small in size and tried to make a difference in the lives of impoverished Haitian women. I applied this study in formulating the interview question: How could DINGOs facilitate the socioeconomic empowerment of the impoverished women of Haiti?

Bugingo (2011) explored the collaboration between Somali organizations in the Netherlands and Kenya, revealing the challenges facing NGOs and the diaspora in their quest for collaboration and the benefits of such partnership. One of the collaborative benefits was that diaspora organizations came together from different fields. They facilitated cooperation and networking between NGOs, private sectors, public enterprises, and other development stakeholders (Bugingo, 2011). I adapted my next research question from the Bugingo study: What kind of collaboration existed between the Haitian government, U.S. government, DINGOs, and other INGOs in policy development regarding women's empowerment? Buringo proved that collaboration between DINGOs and NGOs and other development stakeholders could create a winning combination.

Education

Of the many educational empowerment programs in place, Sandhaas (2008) reported on the Integrated Women's Empowering Programme, which provided functional literacy education, livelihood skills training, and economic support and related training to women in poor districts of Ethiopia. Despite some challenges of implementation, the NGO in charge expected it to transform Ethiopian women and reduce poverty. The focus was allowing women to become self-reliant, self-confident, and less vulnerable; Sandhaas found educated women were more informed about health care matters, resulting in healthier families and economic productivity. Gerzher-Alemanyo (2010) also explored the Ethiopian diaspora with a focus on the Awlaelo Schools Alumni Association and how its members successfully undertook educational development in their community of origin while living abroad. Gerzher-Alemanyo explored the organization's formation,

structure, networks, fundraising practices, and communication channels with members in the community of origin. The organizational structure of this alumni association was one the DINGOs in my study could emulate in ensuring the success of their educational programs.

Health Literacy

Johnson (2009) identified NGOs as key players in promoting health in developing countries. Viewed as alternatives to governmental health care agencies, health NGOs experienced less constraint from the government. Health NGOs provide a myriad of services ranging from basic health services, medical or health supplies, health promotion and exchange, health policy setting, resource mobilization and allocation, health advocacy, and monitoring the quality of health care (Johnson, 2009). Many health NGOs provided health coverage to the poorest communities, serving groups such as the disabled, women, and children (Gilson, Sen, Mohammed, & Mujinja, 1994; Jareg & Kaseje, 1998). They also delivered health care training, financial support, medical supplies, and drugs (Gilson et al., 1994) in addition to establishing and running local health clinics or hospitals.

Microfinance/Microcredit

Microfinance is a term that gained awareness in 2006 when the Norwegian Nobel Committee awarded its annual Peace Prize to the Grameen Bank and its founder, the economist Muhammad Yunus (Bernstein & Seibel, 2011). According to Khan (2010), Yunus first lent 42 poor village women a total of $27, which led to the funding of the Grameen Bank. Microfinance is the extension of financial services in small amounts to a

low-income clientele, often as part of a deliberate strategy to enhance their economic well-being, contribute to microenterprise development, and alleviate poverty (Khan, 2010). Although sometimes referred to as microcredit, microfinance is the broader of the two concepts. Whereas microcredit refers to small loans extended to borrowers who had been rejected in the past and other services, microfinance consists of all financial services that reach marginalized groups, including savings, insurance, and money transfers (Khan, 2010). Microfinancing has produced many successes since its inception in developing countries such as Bangladesh, Pakistan, the Gambia, Nigeria, and Zimbabwe.

By empowering its women, Haiti could replicate the success stories of other developing countries. In fact, Pakistan and Haiti shared some similarities, with each considered a fragile state for decades. According to Samy and Carment (2011), both countries had per capita incomes of less than $2 per day, both were hit by natural disasters in 2010, and both were incapable of responding to the basic needs of their populations in times of crisis, despite enormous amounts of international aid pouring in. Since the earthquake of 2010, Haiti received and disbursed almost $6 billion in aid in a country of less than 10 million (Ramachandran & Waltz, 2012). In addition, NGOs received approximately $3 billion in private contributions. The United States alone disbursed almost $2 billion of the amount and pledged over $3 billion for relief and reconstruction (Ramachandran & Walz, 2012).

Remittances and Development

Kshteri (2013) focused on the influence of diaspora networks and the associated entrepreneurial role in development. According to the International Organization for

Migration (IOM), African diasporas remitted US$60 billion to their homelands in 2012 (Bodomo, 2013). Although diaspora remittances provided an economic boost to African countries like Uganda, Nigeria, and Rwanda, noneconomic benefits were more significant in the area of entrepreneurship (Kshteri, 2013). One of the reasons for this was that diaspora networks were in a better position than most domestic networks in breaking institutional barriers to entrepreneurship in the developing world. Diaspora networks were transnational in nature and had a high degree of proximity—relational, positional, and spatial to their homeland—thus making them agents of change.

For many potential entrepreneurs in Sub-Saharan Africa, diaspora networks were becoming a dependable channel that facilitated access to information, funding, talent, technology, and contacts (Kshteri, 2013). Moreover, business networks associated with diaspora networks were more effective for the simple fact they were more transnational. The networks helped connect businesses in the country of origin to the value delivery networks of the diasporas' businesses (e.g., customers' customers and suppliers' suppliers).

Kshteri (2013) asserted that diaspora networks influenced entrepreneurial behaviors and institutional changes directly, as well, through indirect fundamental chains and numerous forms of externalities. One example is the Rwandan government that, after the genocide of 1994, focused on rebuilding infrastructures in lieu of engaging with the diaspora. In 2000, new President Kagame set Rwanda's goal to increase GDP by seven times over a generation and reached out to the diaspora by launching several networks of communication. This initiative proved successful, and by 2010, the total amount of

remittances from Rwandan diaspora networks increased from US$43 million to US$100 million, which was more than 1.5% of the country's GDP. Also, a significant number of Rwandan entrepreneurs, engineers, journalists, managers, artists, and specialists in a number of areas such as marketing, finance, insurance, and international relations in the West and other African countries returned and contributed to their homeland's development. Kshteri's (2013) study was relevant because he indicated that diaspora entrepreneurs can bring sustainable social change in their countries of origin while affecting the expectations of the governments and societies.

Asana (2018) explored the African diaspora and its contribution to the homeland to support health care, education, governance, and the economy in African nations. Despite the vast knowledge the diaspora had of its homeland, it was not included in the decision-making process of the nonprofit organizations involved in development programs in Africa (Asana, 2018). In fact, the diaspora community experienced many barriers while rendering services through nonprofit organizations. Asana identified multiple barriers, including "lack of established networks and organizational awareness as well as limited service areas, service locations, funding, and leadership roles" (p. 276). Positive engagement between nonprofit organizations and the African diaspora could produce positive outcomes for Africa, but the nations must engage with the diaspora and other nonprofit leaders through networking. As such, DINGOs in my study could benefit from Asana's findings in identifying barriers to networking with other NGOs and establishing better lines of communication to ensure inclusion and sustainability.

Diaspora networks have the potential to produce more institutional change in their host country, as diaspora remittances provide both economic and noneconomic benefits. In certain cases, noneconomic benefits are more significant. Kshteri (2013) argued that diaspora networks played a significant role in Sub-Saharan Africa, specifically for the economy, as some heads of state and government officials encouraged the diaspora to help their local communities by providing policy advice. Kshteri argued that diaspora networks could institute changes due to their tendency for closer proximity relational, positional, and spatial to their homelands. As such, many countries including Rwanda, China, India, and Taiwan capitalized on their diaspora networks to maximize social remittances.

Conversely, Carment and Calleja (2018) questioned whether diaspora support could improve fragile countries. Despite the large flow of remittances by the diaspora, 20 states remained highly fragile for over 10 years. A fragile state was one having poor policy environments where resources allocation did not occur in a productive manner, and the state was vulnerable to remittance shocks where currencies devalue and disasters strike (Carment & Calleja, 2018). Furthermore, fragile states could be countries without strong governing systems in which the society learned to fill the gaps for government. In fragile states, diaspora was most effective when investing in social capital rather than sending remittances. This worked in nations such as Somalia, Haiti, and Afghanistan (Carment & Calleja, 2018).

Remittances gave the diaspora influence over government action and strengthened government authority as well as decreased citizen reliance on social services. However,

remittances were not always effective. In the case of Haiti, the Haitian diaspora sent home over $986 million in remittances in 2005, contributing the equivalent of one quarter of Haiti's GDP (Carment & Calleja, 2018). Even though remittances helped in reducing poverty, most of the funds went to consumption rather than savings, investment, or needed services such as education and health care. This low impact of Haitian remittances also relates to the absence of sound policies and good governance. In contrast, remittances sent by the Indian diaspora went directly toward education and investment in the country (Carment & Calleja, 2018).

Millennium Development Goals

The MDGs were a series of policies focused on women's empowerment in developing countries. In 2000, a group of 189 nations committed to the MDG (UNDP, 2014). The goals outlined eight objectives that consisted of eradicating extreme poverty; achieving universal primary education; promoting gender equality and empowering women; reducing child mortality; improving maternal health; combating HIV/AIDS, malaria, and other diseases; ensuring environmental sustainability; and developing a global partnership for development (Arat, 2015; UNDP, 2014).

A review of the 2013 MDG report indicated some measurable progress in Haiti. The UNDP (2014) cited certain indicators for monitoring progress of MDGs, including ratios of girls to boys in primary, secondary, and tertiary education; the share of women in wage employment; and the proportion of seats held by women in national parliament (UNDP, 2019). The UNDP further asserted that gender parity was the closest achievement at the primary level, but only two out 130 countries achieved the target at all

levels of education; Haiti is not one of those countries. The World Bank (2013) affirmed

that the female labor force participation in Haiti from 1990 to 2011 rose from 57.82% to

60.1%. Those percentages put Haitian women among the highest in active participation in

the labor force along with Canada, the United States, United Kingdom, Germany, and

Australia (UNDP, 2019).

However, the high level of women in the labor force did not necessarily mean

their earnings were enough to lift them out of poverty. The 2012 World Development

Report stated that, although women entered the labor force in large numbers across much

of the developing world in the past quarter century, this increased participation did not

translate into equal employment opportunities or equal earnings as with men (World

Bank, 2012). Low earnings appeared to be the result of women engaged in low-

productivity activities and were more likely to involve wage or unpaid family

employment or work in the informal wage sector (World Bank, 2012). According to the

2000 Survey on Household Consumption Budgets, the women of Haiti represented a

mere 43.9% of persons in intellectual and scientific professions, 36.5% in midlevel

professions, and 32.3% in administrative positions. The survey also indicated the level of

education for women was generally lower than that of men, which explained in part the

women's unfavorable position in the employment market (World Bank, 2007).

The MDG objective was reducing poverty in developing countries, including

Haiti, by the year 2015. According to the United Nations Office of the High

Representative for the Least Developed Countries, Landlocked Developing Countries and

the Small Island Developing States (UN-OHRLLS, 2014), Haiti succeeded in meeting its

millennium goals ahead of the 2015 deadline. By 2014, Haiti boosted its primary school enrollment rates to nearly 90%, halved the number of underweight children, and stabilized extreme poverty at 24% (UN-OHRLLS, 2014). The Haitian diaspora pursued three MDG objectives—achieving universal primary education, promoting gender equality, and empowering women—in the form of investments in education. Evidence indicated some progress through the MDG, but much more is necessary in reducing poverty, especially among the women of Haiti.

Transnational Advocacy Networks

Keck and Sikkink (1999) described transnational advocacy networks as organizations characterized by voluntary, reciprocal, and horizontal patterns of communication and exchange. Keck and Sikkink further argued these networks were the involvement of activists motivated by the same ideas or values in their formation. According to the researchers, many transnational advocacy networks linked activists in developed countries with others in less-developed countries, with the intention those connections would affect the behavior of states. Such activists cared about issues and were prepared to pay the consequences to achieve their goals. Advocacy networks pleaded causes or propositions and were prepared to endorse righteous causes, ideas, and norms. The DINGOs featured in my study shared common goals. They held interest in the empowerment of Haitian women through empowerment programs, and primarily through education. They could benefit from the concept of advocacy networking to remain sustainable.

Transnational Theory and Contribution of Transnational Migrants

According to transnational theory, some individuals continuously maintain ties to their home countries through groups or organizations. They use their knowledge, resources, skills, and networks to contribute to the development of their homeland (Akyeampong, 2010; Schiller, 2009). Transnationalism was an emergent social field composed of a growing number of persons who lived dual lives: speaking two languages, having homes in two countries, and making a living through regular contact across national borders (Portes, Guarnizo, & Landolt, 1999). To establish the phenomenon of transnationalism as a novel area of investigation, Portes et al. delimited the concept to occupations and activities that required regular and sustained social contacts across borders. This concept excluded occasional gifts of money sent by immigrants to their relatives and friends, or the one-time purchase of a home or a lot by an immigrant. According to Portes et al., the transnational field had both theoretical and practical significance. Theoretically, it described a different kind of migrant than in previous literature. Practically, it gave an option to ordinary people that was not previously available in their own country and/or the country to which they migrated. Focusing on Colombian, Dominican, and Salvadorian transnationalism, Portes et al. suggested many similarities existed across transnational social fields. The authors argued that, despite the bonds created by immigrants with their respective communities, there was a lack of the element of regularity, routine involvement, and critical mass characterizing contemporary examples of transnationalism. Finally, Portes et al. concluded these three countries developed sounder socioeconomic levels due to the transnational processes implemented

by their migrants. This article was relevant to my study because it explained the transnational theory as it pertained to why immigrants remain connected to their countries of origin.

Human Rights/Women's Rights Activism

International organizations have tried to establish the rights and status of women since the early 20th century, with the UN accomplishing the goal in 1945. The UN's approach to human rights, as articulated in the Universal Declaration of Human Rights (UDHR; 1948), advanced women's rights by introducing a new emancipatory human rights discourse and offering a venue for interaction, exchange, and cooperation among women with different life experiences and from different parts of the world. This supported the growth of transnational women's activism (Arat, 2015). On October 31, 2000, the UN adopted a resolution on women, peace, and security, which required the incorporation of a gender perspective in all UN peace and security efforts. Resolution 1325 called on all members to increase the participation of women in peace negotiations, peacebuilding, peacekeeping, humanitarian response, and postconflict reconstruction (see appendix H). It also urged all parties in a conflict to take special measures to protect women and girls from all forms of gender-based violence (Arat, 2015).

Biewener and Bacque (2015) explored the origins of the term "empowerment" as it entered the main course of international development, asserting that its origins stemmed from feminists working in NGOs throughout the global South in the 1970s and 1980s. Many of those NGOs promoted different forms of development along with women's liberation. In the mid-1980s, the Indian government began embracing

grassroots organizational empowerment in its planning agenda for rural development. At the same time, a feminist empowerment approach emerged at the international level through the work of transnational feminist networks (Biewener & Bacque, 2015). The main objective of the empowerment movement was transforming society and making women's empowerment an organized political force and an organized mass movement capable of changing power structures. As Biewener and Bacque stated, "In India, feminists sought to transform the meaning of the word empowerment to that of a woman needing to be 'given self-hood and self-strength' or 'to be strengthened to be herself' rather than being a 'beneficiary' who needed to be 'dealt out cards—welfare and money—to make her feel better'" (p. 60). This article related to my study because I viewed empowerment the same way: To be empowered, Haitian women needed a sense of self- confidence through empowerment programs like literacy education, health education, and microfinance.

Roberts (2015) explored how the appearance of a politico-economic project of transnational business feminism (TBF)—developed by a coalition of states, financial institutions, the UN, corporations, and NGOs—makes the case for gender equality. TBF's philosophy was that investing in women and girls maded good business sense because the investment increases the pool of talented women workers as well as consumers, thus increasing corporate competitiveness and profitability (Roberts, 2015). Roberts further asserted the linkage between gender equality and women's empowerment led to improved access to education, health services, and political inclusion. The principles of gender equality promoted by TBF were: (a) establish high-level corporate

leadership for gender equality; (b) treat all women and men fairly at work: respect and support human rights nondiscrimination; (c) ensure the health, safety, and well-being of all women and men workers; (d) promote education, training, and professional development for women; (e) implement enterprise development, supply chain, and marketing practices that empower women; (f) promote equality through community initiatives and advocacy; and (g) measure and publicly report on progress to achieve gender equality. The DINGOs in my study could mirror TBF principles in their quest for women's empowerment.

Prügl and True (2014) examined four types of initiatives as private forms of governance involving partnerships with governments: the Goldman Sachs 10,000 Women Global Initiative, the World Economic Forum's Women Leaders and Gender Parity Program, the European Union's Programme on Gender Balance in Decision-Making Positions, and the UN Global Compact-UNIFEM Women's Empowerment Principles for Business. Through its 10,000 Women Initiative, Goldman Sachs sought to offer practical business and management education to women in developing countries (Prügl & True, 2014). The firm partnered with business schools and private and nonprofit organizations in providing education, a public good in developing countries, thus sending a message to other firms and policymakers. The World Economic Forum (WEF) was a nonprofit institution that invited key stakeholders and leaders from both public and private sectors to collaborate in producing changes toward more gender equity, both in public policy and firm conduct (Prügl & True, 2014).

The UN and the EU initiated two other programs and reached out to private actors to make commitments or join in a network for a common purpose. Through its program, the EU pursued the goal of bringing more women into decision-making positions, including those of gender balance in business leadership. Even though they had different agendas, all four initiatives operated through networking with a shared interest in influencing social change through women's empowerment strategies. Prügl and True's (2014) work related to my study because the DINGOs in my research may be able to replicate the four organizations' initiatives. Also, the transnational partnerships concept adapted in this article could motivate the DINGOs in this study to seek partnerships with other organizations for ensuring sustainability.

The UN and large private companies created partnerships to help empower women in developing countries (Bexell, 2012). These partnerships proved legitimate through a proposed mutually supportive relationship between women's empowerment and companies' economic gains, which contrasted with a human right–based approach to development (Bexell, 2012). Public–private partnerships for women's empowerment did not challenge the gendered structures of the global economy, although they could improve individual women's economic situations in the short term. The imposed boundaries of neoliberal market criteria and their demands for economic effectiveness weakened the critical and emancipatory potential of empowerment. In this partnership, women were allies by pursuing their education and increasing productivity and entrepreneurship (Bexell, 2012). The DINGOs in my study could benefit from the partnership concept in their quest for empowering Haitian women.

Sustainable Development

Sustainable Development Goals

The MDGs established by the UN in 2001 received much criticism from the feminist groups (Carant, 2017). Feminists asserted that the MDGs failed in incorporating the agreed-upon inclusion of women in decision-making processes, as well as promoting sexual and reproductive rights from the Millennium Declaration, acknowledging that economic growth and development should focus on human rights. As the MDGs were due to expire in 2015, the UN started preparing a new sustainable development agenda at the Rio conference in 2012, establiishing the SDGs in 2015 (Carant, 2017). While the MDGs consisted of eight goals, the SDGs comprised 17 goals and 169 targets. The relevant SDG goals pertaining to this study were (a) ending poverty, (b) ending hunger, (c) ensuring healthy lives, (d) promoting inclusive and quality education, (e) promoting gender equality, (f) providing water and sanitation, (g) creating sustained and sustainable economic growth, (h) reducing inequality with and among countries, (i) creating sustainable consumption and production patterns, (j) promoting peaceful and inclusive societies for sustainable development, and (k) revitalizing global partnership for sustainable development.

Furthermore, based historically on the UN's conceptualization of sustainable development, SDGs answered many of the feminist criticisms of the MDGs (Carant, 2017). The deployment of sustainable discourse within the SDGs appeared through words emphasizing the employment of green technological advancements, such as renewable energy sources, environmental restrictions preventing land and water degradation, and

fiscally responsible economic practices ensuring prosperity and longevity (Carant, 2017). This article related to my study because the UN established SDGs to address the needs of all women from developing countries, including Haiti.

Gender equality and women's empowerment reemerged in the 2015 SDGs previously known as MDGs (Asher & Sijapati Basnett, 2016). Every 5 years, the United Nations Division for the Advancement of Women (known as UN Women since 2010) publishes a world survey on the role of women in development, which in 2014 focused on gender equality and sustainable development. The survey assessed criteria used in evaluating policies, programs, and actions based on whether sustainability produced the intended results: to achieve gender equality and women's rights, especially the rights of marginalized groups who experienced a disproportionate lack in economic, social, and environmental unsustainability (Asher & Sijapati Basnett, 2016). Asher and Sijapati Basnett further asserted that the state should play an important role in promoting gender equality and sustainable development, stating:

"greater gender equality can increase productivity because the women's skills and talents will be used to the fullest and better outcomes will transpire for the next generation because of women's inclination to invest in children; and it can make decision making more representative of diverse voices." (p. 6)

In this article, the authors emphasized the importance of the state in gender equality and sustainable development, showing the two concepts go together.

Moldavanova and Goerdel (2018) defined sustainability in terms of organizational survival and policies intended for financial independence. Sustainability involves the

long term and meeting the needs of future generations rather than merely balancing the interests of present-day stakeholders (Moldavanova & Goerdel, 2018). For this, public management scholars now use the term "socially responsible organization" to refer to an organization that engages in internally and externally sustainable organizational practices. In other words, for an organization to be sustainable, it must commit to both its individual self-sustainability as well as the overall interest of the public being served (Moldavanova & Goerdel, 2018). Well-connected organizations most likely will survive in financially challenged environments. As I will demonstrate, the DINGOs featured in my study will be sustainable if they show signs of being socially responsible, well-connected organizations.

Genç (2017) asserted that a successful manager must possess good communication skills regardless of the organization's size. To be sustainable, an organization must establish internal communication with its members and external communication with customers, work partners, and the entire community it serves. Genç further argued that communication plays a crucial role in any sustainable business strategy. Furthermore, the lack of internal communication within an organization makes implementing changes harder with respect to making the organization more sustainable. This article related to my study because DINGO managers must show an understanding that good communication is essential to their sustainability.

Sustainable organizations are those that acquire funds to operate for 5 years or more (Hardy, 2017). When nonprofit organizations close, unemployment increases and services provided to local communities decrease (Hardy, 2017). Hardy identified the lack

of management and government support as well as insufficient funds as some of the main causes of nonprofit organizations' failures. As such, fundraising is necessary for the sustainability of NGOs. Recommendations exist to improve the sustainability of funding and prevent or reverse losses of funding, better fulfilling the organizational mission of attaining positive social change. Hardy reported that some of the funding strategies included connecting with sensitive donors over social media, as well as donors who commit to and represent a sustainable source of funding promoting the physical and social needs of the community. This study was beneficial, because the DINGOs featured in my study depended on fundraising activities to support their empowerment programs. Best practices could enhance their fundraising strategies.

Gajdová and Majduchova (2018) emphasized the need for sustainability in nonprofit organizations, specifically within Slovakia. The socioeconomic and political changes after November 1989 influenced Slovak society in the areas of economic, political, social, and public life. As such, Gajdova and Majduchova asserted that nonprofit organizations formed partnerships with the state in providing services not delivered by the state. Financial sustainability was a fundamental problem for the nonprofit sector due to the withdrawal of donors in the 1990s. Achieving financial stability and making organizations sustainable were the major topics when discussing nonprofit organizations.

Gajdová and Majduchova (2018) established key criteria for formulating financial strategies, diversifying and stabilizing financial sources, and transforming this into a long-term strategic plan to maintain and develop their entrepreneurial missions.

Transparency, responsibility, and credibility were among the required criteria for sustainable administration. Donors and sponsors must feel confident while providing the financial resources organizations need to survive. Gajdová and Majduchova recommended eight activities to strengthen the credibility and reputation of nonprofit organizations: communication with important partners and local community; creation of communication culture; the creation, updating, and maintaining of web pages; a relationship with the media; establishment of a self-regulation mechanism by which an NGO determines its own standards of good practice and transparency; use of transparency and good reputations in resource acquisition from enterprises/individuals and being charged with acquired financial resources; the training of employees in management, fundraising, and personal strategy; and creation of performance audits on invested resources. This article related to my study because all the strategies, criteria, and activities mentioned could benefit the DINGOs when establishing sustainability.

Sustainable Management Theory/Sustainable Resource Theory

Starik and Kanashiro (2013) addressed sustainability management, a relatively new theory for management scholars. Sustainability was the capacity to maintain, to endure, and to adapt. By extension, "sustainable development" meant "meeting the (human) needs of the present without compromising the ability of future (human) generations to meet their own (human) needs" (Starik & Kanashiro, 2013, p. 26).

Many definitions have surfaced over the years, but they all coalesced around the concepts of carrying capacity, futurity, and environmental and socioeconomic long-term quality of life. Socioeconomic sustainability could involve a wide variety of well-known

human "social responsibility" categories, including community cohesiveness, individual

freedom, personal safety, satisfactory employment and income, and continuous

education, among many others. Starik and Kanashiro (2013) suggested the advancement

of sustainability management theories could promote innovations, conversations,

decisions, and actions about overall, multilevel improvement of human civilization, in

both the environmental and socioeconomic realms. Starik and Kanashiro concluded that

sustainability should be infused throughout our daily lives, from birth to death, like other

all-encompassing, desirable human values, such as health, freedom, peace, and affiliation.

This article was important because the DINGOs in my study addressed the issue of

sustainability. Knowledge about the true meaning of the term was as important as the

theory.

Capacity Building/Human Development

The Organization for Economic Cooperation and Development (OECD; 2002)

defined capacity building as:

> Means by which skills, experience, technical and management capacity are
>
> developed within an organizational structure (contractors, consultants or
>
> contracting agencies) – often through the provision of technical assistance,
>
> short/long-term training, and specialist inputs (e.g., computer systems). The
>
> process may involve the development of human, material and financial resources.
>
> (p. 1)

My review of literature revealed many cases in which the diaspora had positive

effects on the country of origin. Kuschminder (2014) focused on the effects of diaspora

remittances and investments, specifically with regard to knowledge transfer and capacity-building in a post-conflict environment. Using a case study of the International Organization for Migration (IOM) in the Netherlands,

Temporary Return of Qualified Nationals to Afghanistan project involved 59 highly skilled Dutch Afghans returning to work with a host institution (public or private) in Afghanistan for 3 months to transfer knowledge and build capacity. Researchers conducted in-depth interviews with project participants, host institutions, participants' colleagues, and key informants in gathering an understanding of how participants contributed. Kuschminder found diaspora temporary returnees were most effective in forms of tacit knowledge transfer, and that the knowledge transfer process effectively led to capacity building in Afghanistan.

According to the UNDP, knowledge transfer was one of the four pillars of capacity development. In the case of Afghanistan, IOM managed the knowledge transfer program focused on the three sectors of health, education, and infrastructure development. The volunteers did not receive any kind of monetary compensation except for living expense, accommodations, and travel within Afghanistan (Kuschminder, 2014). The researcher conducted interviews with 42 participants, finding that tacit knowledge transfer had a significant effect on the host country. Tacit knowledge transfer occurred more commonly in the assignments through learning by example, mentoring, teamwork, and discussions, which led to capacity-building in the areas of computer literacy, professional conduct, and engineering skills. The acquired skills eventually led to increased individual salaries, greater productivity in the workplace, and more community

development. The success of this program was due to the partnerships between NGOs and the diaspora participants and the support provided by IOM (Kuschminder, 2014). This article was relevant because of the similarities between Afghanistan and Haiti in terms of development needs and low financial resources. The possibilities for similar partnerships between DINGOs and the Haitian government was worth exploring.

Diaspora Nongovernmental Organizations versus Sustainability and Social Change

Every year, Mexican migrants send billions of dollars to their friends and family members, accounting for approximately 2% of Mexico's GDP (Waddell, 2014). As such, the promotion of migrant investments in entrepreneurial projects has the potential to foster the growth of democratic norms in migrant hometowns (Waddell, 2014). Waddell analyzed the contribution of migrants in one town, El Timbinal, for more than 3 decades, disclosing the role of social and economic remittances in inspiring political change. Furthermore, remittances allowed for democratic practices within political circles traditionally marked by patron–client relationships. Previous researchers revealed that Mexico's connection with its migrants had improved participation in the political process as well as civil associations and protests. To facilitate local economic development, a newly established 3x1 program tripled funding with migrant remittances put toward development projects, thus providing incentives for migrants and their communities to participate in the program (Waddell, 2014). Despite criticism of the program, Waddell asserted that migrants had the potential to make a difference whether socially or politically. Improvement in the 3x1 program would provide everyday citizen with more opportunities to engage with the state for meaningful change. This article was relevant

because it proved that diaspora organizations could make a difference in their homeland and implied that room for improvement exists when a program does not work as planned.

Over the past decade, Africans emerged as agents of change for their contributions to developing their countries of origin (Turner & Kleist, 2013). The researchers praised the African diasporas for their remittances, investments, and knowledge transfer, noting that the African Union had recognized the African diaspora as the sixth region in Africa. As the researchers detailed, the African diaspora played an important role in several aspects of Africa's development regarding social issues like gender equality and policy issues such as democracy and human rights. Turner and Kleist explored the relationship between governments and the diaspora and whether to consider diasporas as real agents of change. Although bureaucracies, governments, and professional development practitioners promoted diaspora engagement, they had an ultimate mistrust in the diaspora; likewise, diaspora interactions with the state were accompanied by hesitation, skepticism, and a lack of faith (Turner & Kleist, 2013). Not all diasporas were viewed as agents of change, however. Turner and Kleist noted the Ghanaian and Rwandan governments established close relationships with the diaspora not only to attract investment and development, but also to bring them under control. As such, this literature review highlighted the friction that sometimes exists between diasporas and the state.

Summary and Transition

This chapter included discussions on the history of Haiti, its women, educational access, and government. I surveyed the concepts of poverty and how scholars defined the

phenomenon, as well as some poverty alleviation policies implemented in Haiti by the

U.S. government and INGOs. There was an emphasis on the poverty of women because

they represent more than 50% of the population and constitute about 60.1% of the labor

force. Also explored were the notions of government, NGOs, and the Haitian diaspora.

The Haitian government had implemented some poverty-reduction policies with less

satisfactory results. Although large INGOs managed most of the international funds,

smaller NGOs and DINGOs also contributed to the development of Haiti and experienced

some level of success in certain areas. Zanotti (2010) discussed smaller successful NGOs,

such as PIH and Fonkoze, that helped in the reconstruction of Haiti. Schuller (2007)

highlighted organizations like Fanm Tet Ansanm and Sove Lavi that have done good

work in Haiti. Many view NGOs as substitutes for the Haitian government; therefore, it

became imperative to identify the roles all types of NGOs play in the socioeconomic

development of Haitian women, including the DINGOs featured in this study.

My study filled the gap in the literature on Haitian DINGOs as identified by this

literature review. Qualitative interviews conducted with administrators, associates,

sponsors, and beneficiaries of services rendered by those DINGOs added to the literature

on empowerment of Haitian women through the engagement of the Haitian DINGOs. In

my study, I evaluated the contribution of DINGOs to Haiti's socioeconomic development

through the empowerment of women. The sustainability of empowerment programs

comes from their substance. The empowerment process is sustainable if girls received a

high school education, the DINGOs encouraged women to learn a trade or market their

products to other nations, and the DINGOs taught basic literacy skills.

Chapter 3: Research Design

The purpose of this qualitative case study was to examine Haitian DINGOs to determine their involvements in the state's socioeconomic development through empowerment programs for the women of Haiti. In this chapter, I present the methodology, design, and procedures, as well as a detailed explanation of the study, my role as a researcher, validity and reliability, and possible ethical issues. I also present a brief comparison of the three research methodologies and my logic for selecting the qualitative method. To achieve the goal of this study, I focused my research questions and subquestions on empowerment activities of two Haiti DINGOs using a multiple case study methodology. The focus on those two organizations defined the case and gave me an opportunity to explore and document perceptions of diaspora involvement, subsequently assessing the current strengths as well as areas of improvement.

Research Design and Rationale

The following research questions guided this study.

RQ1: What prompts members of the diaspora to become involved in the socioeconomic development of the women of Haiti?

RQ2: What are the major strategies adopted by DINGOs for empowering women? How can these be sustained?

RQ3: What kind of collaboration exists between the government, DINGOs, and other INGOs in policy development regarding women's empowerment?

Research Method

Several authors have established the differences between qualitative, quantitative, and mixed methods research. Qualitative research is exploratory, used by researchers to explore a topic when the variables and theoretical base are unknown (Creswell, 2009). Qualitative researchers attempt to understand behaviors and institutions by getting to know the persons involved and their values, rituals, symbols, beliefs, and emotions (Frankfort-Nachmias & Nachmias, 2008). Conversely, in quantitative research, best practices involve addressing the problem by understanding what factors or variables influence an outcome (Creswell, 2009). The mixed methods approach is often useful when the researcher wishes to test relationships, and then ask participants for more detailed information about these relationships (Creswell, 2009). However, mixed methods is only useful when a quantitative methodology is applicable, requiring the use of statistical analyses based on a predetermined set of variables. Because I explored issues in social change, a qualitative approach was appropriate for examining the particulars of this study. In debating between qualitative or quantitative methodology. I referred to Creswell, who stated, "Qualitative and quantitative approaches should not be viewed as polar opposites or dichotomies; instead they represent different ends on a continuum" (p. 3). The distinction between both methods is the use of words (qualitative) and open-ended questions rather than numbers (quantitative) and closed-ended questions. The mixed methods methodology involves aspects of and utilizes the strength of both qualitative and quantitative procedures (Creswell, 2009). I also chose a qualitative method due to the sample size and the nature of the study, which was exploratory in

nature because of the lack of literature on the two featured DINGOs. My research questions were also of an exploratory nature. When I rejected the use of a quantitative method, I eliminated the possibility of a mixed methods approach, as well.

Research Design

With this multiple case study, I sought to better understand the empowerment programs implemented by two DINGOs in Haiti. The qualitative method has several approaches such as ethnography, grounded theory, case study, phenomenology, and narrative design (Creswell, 2009). In this multiple case study, I mainly collected data through open-ended interviews. Yin (2009) affirmed that using case studies for research purposes remains one of the most challenging of all social science endeavors. Yin offered two definitions for the case study, the first being that "case study is an empirical inquiry that investigates a contemporary phenomenon in depth and within its real-life context, especially when the boundaries, phenomenon and context are not clearly evident" (p. 18). The second is

> The case study inquiry copes with the technically distinctive situation in which there will be many more variables of interest than data points, and as one result relies on multiple sources of evidence, with data needing to converge in a triangulating fashion, and as another result benefits from the prior development of theoretical propositions to guide data collection and analysis. (p. 18)

I used the multiple case study method to examine the involvement of two organizations that lack empirical research on the work they perform in Haiti. Yin (2009) asserted that using the case study method involves gathering knowledge of an individual

and group, as well as organizational, social, or political phenomena. Although some researchers have studied DINGOs in Haiti, these studies lack empirical information.

Yin (2009) also affirmed that the multiple case designs are preferable over single case designs, which have vulnerability because the researcher will have put all "eggs in one basket" (p. 61). According to Yin, multiple case designs have distinct advantages and disadvantages in comparison to single case designs. One of the advantages is that the evidence from multiple cases is more robust and compelling. One of the disadvantages is that a multiple case study can be time-consuming and require extensive resources beyond the means of a single student. The advantages of multiple case study outweighed its disadvantages for this study (Yin, 2009).

Yin (2009) posited that a multiple case study may be holistic or embedded, further stating that "a multiple case study may consist of multiple holistic cases or multiple embedded cases" (p. 59). For multiple cases, the researcher examines each case individually and holistically. In an embedded design, the researcher looks at each case individually to find common themes between the cases. A multiple case study that involves embedded units of analysis makes it easier to judge the quality of the study as a whole.

Role of the Researcher

A case study researcher plays several roles as the data collection instrument (Denzin & Lincoln, 2011). In this study, I acted as the instrument during interviewing, guiding participants in delivering full and complete responses. I provided a safe and comfortable interview setting for participants to feel open enough to give these

comprehensive responses. In addition to this pivotal role, I also collected data from archival sources and contacted each DINGO's administrators for documents they did not share with the public. These documents included fundraising statements, documentation regarding sponsors and donors, data regarding beneficiaries, information on past and current empowerment programs, or any other necessary documents they were willing to share. My final role in data collection was to collect information from the DINGOs' websites. These were public domain, so I did not seek permission to gather this data. After collecting these data, my role became that of an archivist, and I organized these data into a manageable database.

After collecting and organizing data, I also acted as the analyst, taking care not to introduce personal bias (see Wojnar & Swanson, 2007). Moustakas (1994) provided guidance for reducing the influence of bias and suggested that qualitative researchers maintain a written journal of their biases. By keeping these biases forefront during analysis, I could consciously separate them from the data-driven interpretation. To further bracket my bias, I commented on how my interpretation of the findings reflected my experiences as a native of Haiti. I also maintained flexibility while collecting and analyzing data, such that I allowed unexpected concepts of results to naturally arise from participant responses and did not exclude findings that did not support my expectations.

Methodology

Participant Selection Logic

Stake (2010) posited that multiple case studies can center on the analysis of multiple populations bound to the case with the intention of sampling from these bound

populations for analysis. Because I focused on multiple cases pertinent to the

development of DINGO policies and the resulting empowerment among women and

girls, sampling took place from multiple populations. First was the population of

DINGOs, which included two of these organizations in Haiti purposefully chosen to help

me understand the problem and answer the research questions. Next was the population

of beneficiaries: the actual recipients of the services provided by these DINGOs. The

third population involved sponsors, members of the Haitian diaspora who financially

supported the targeted DINGOs. The fourth and final population was members of the

diaspora not affiliated to any of the DINGOs but who had awareness of their existence.

As with all qualitative research, the concept of saturation guides the selection of

an appropriate sample size. Saturation is the point at which the addition of new

participants does not reveal novel information pertinent to the study. Yin (2009) and

Braun and Clarke (2013) suggested that in case study research, saturation occurs more

quickly than in other forms of qualitative research; thus, they called for a minimum of 8

to 10 participants as a general guideline. The range was ideal because the participants

were bound by a specific case and had more consistent responses than those who did not

have such a degree of commonality (Stake, 2010; Yin, 2009). Stake indicated that

adequate sampling should be taken from each case of the study. In this study, there were

two cases (members of the DINGO and those who interact with them), meaning that I

should have interviewed approximately 8 to 10 individuals from either group. To ensure

saturation, I examined interview responses to assess the themes that could be drawn from

each, subsequently interviewing both members of each DINGO and those who interacted

with them (e.g., sponsors and beneficiaries). Ultimately, I conducted interviews with 17 individuals. As I assessed each interview transcript, I determined whether it contributed novel themes to the findings and considered sampling to be enough when participant responses no longer provided new themes or added new information to existing themes.

The target sample first consisted of two administrators and two associates who served as makers and implementers of empowerment policies for Haitian women. DINGO2 did not yet have a website, but I obtained an interview and necessary data from the president of the organization as well as one of her associates. DINGO1 was the oldest of the two organizations. Founded in 1984, the organization established the first secondary school (College de la Grace) in a small village called Pignon in the northern region of Haiti. The school hosts approximately 1,100 students with 50% of them being girls. Both the United States and Haitian governments recognized both organizations as NGOs. Their missions focused on socioeconomic development and education.

In addition to the two administrators and two associates of those DINGOs, I interviewed two members of the diaspora living in the United States and Canada but not affiliated with the DINGOs. Furthermore, I included in the sample 11 members of the Haitian diaspora who were sponsors and beneficiaries of the DINGOs. As such, the second population of interest was the individuals who supported or sponsored those empowerment programs. This sample chosen was in relation to the services rendered by those organizations, meaning that all participants had experience with the organization in terms of the organizations' goals, specifically those regarding the empowerment of women. A list of interview questions appears in Appendix A.

Instrumentation

Yin (2009) discussed six sources of data used in conducting case studies: documentation, archival records, interviews, direct observations, participant-observation, and physical artifacts. Each source has its strength and weakness. Yin suggested a good case study researcher uses as many sources as possible. Data for this study derived from two sources of evidence, including interviews and public documents from the DINGOs' websites.

Interviews. Upon approval from the Walden University Institutional Review Board (IRB) approval number 11-07-17-0186126, I established contact with the directors of the two DINGOs to schedule interviews either by phone or by e-mail. Merriam and Tisdell (2015) and Rubin and Rubin (2012) discussed the use of e-mails and modern technology and emphasized the importance of these methods in participant contact and interviewing. Because e-mails are a very common form of communication, Merriam and Tisdell felt potential participants were more receptive to this form of contact. After contacting the DINGO directors, I requested their participation and asked that they sign the informed consent form before responding to the interview questions. I conducted all interviews in English and the participants received consent forms to sign prior to their participation in the interview process. With the use of e-mail interviews, I examined the efforts of those two DINGOs in participating in the empowerment of the women of Haiti. I used open-ended questions to allow the participants to express their opinions without limitations.

I collected data on the nature and impact of policy design, implementation, and outcomes of women empowerment policies implemented by NGOs and the Haitian government. Internet and e-mail surveys were the easiest methods of data collection due to the distance and the cost associated with traveling to meet with the DINGOs' administrators (Merriam & Tisdell, 2015). Rubin and Rubin (2012) confirmed this statement, indicating that "an Internet interview is particularly useful in communicating with people who are either hard to reach or unwilling to talk publicly" (p. 30). Although Internet interviews may have a long turnaround time, they are beneficial, as communication by e-mails is easier due to the distance. To conduct a successful interview, I used open-ended questionnaires and made sure my questions were clear and understandable. I discuss the difficulties with this method, if any, in Chapter 4.

I planned for a positive interaction with the DINGOs. I asked consistent questions to ensure that responses remained focused on the purpose of the study. I asked the DINGO representatives a total of 12 semistructured questions regarding how they defined empowerment, characteristics they found indicative of empowerment, how they thought their facilities empowered and educated women, and how the government worked with them in terms of assistance and policymaking. I constructed a second interview guide (see Appendix A) for use with the sample of clients and beneficiaries, which included questions about how empowered and educated they feel, how DINGOs contributed to this, and what their empowerment meant for Haiti. This list of interview questions also features two matrices meant to describe the types of data collected and how these tie to the research questions.

Public documents. My second data source was public documents, which included the DINGOs' initiatives, fundraising records, and expenditures. Because DINGO2 does not have a website; I reviewed its fundraising records and expenditures. I also verbally communicated with DINGO's administrator and her associate about their initiatives and contribution to women's and girls' empowerment in Haiti. For DINGO1, my main source of information was its website. I had access to pertinent information that provided details on the actual procedures of its inner workings, any recent happenings as well as financial records. With the help of DINGO directors and their associates, I gathered information about potential paticipants to take part in the research, but I personally recruited all participants. I cannot prove the integrity of all documents, but I have known those DINGO administrators for years and believe them to be trustworthy individuals.

Procedures for Recruitment, Participation, and Data Collection

I had the contact information for the administrators of those two DINGOs (e-mail addresses, business addresses, and phone numbers). I made an initial phone call followed by an e-mail that contained a consent form and a cover letter explaining the purpose of my study. As Merriam and Tisdell (2015) emphasized, the use of e-mail helps to maintain a clear line of communication; e-mails are more useful, too, as many individuals and companies use this as their main line of communication. I inquired about their willingness to participate in the interview process. In addition, I requested their help in finding supporters of their organizations and aiding recipients willing to participate in the process. After making initial contact, I used the follow-up e-mail to provide participants

with the informed consent form as well as the interview guides for their review before responding. I notified participants they must send a signed informed consent form before responding to the interview questions. I retrieved all available documents found on their websites, and I asked them to provide any materials showing their involvement in the development process of Haiti through the follow-up e-mail. I e-mailed the questionnaires to the participants, who were askes to return the completed questionnaires within 10 business days. I established that contact via telephone or e-mail. I conducted all interviews by e-mail.

Data Analysis

Qualitative data analysis is the art of taking raw data from interviews and analyzing it step by step to provide clear and convincing answers to the research question (Yin, 2014). Yin suggested the use of one of five analytic techniques in assessing case study data. Of these, the cross-case synthesis was the most applicable based on the collection of data from both DINGO managers and associates and the diaspora beneficiaries and sponsors of these DINGOs. These two groups represented (a) those who work within the DINGO, including the managers and associates, and (b) those who work with the DINGO, including beneficiaries and sponsors.

This analytic strategy was useful when comparing multiple cases to assess for similarities and differences in their interview responses (Yin, 2014). However, to conduct this analysis, data coding must first occur for either case of interest through a single case lens (Yin, 2014). The most applicable form of analysis for either of the cases of interest in this study was explanation building. This form of single case analysis explains *how* or

why an outcome is reached based on the responses of those bound by the case itself (Yin, 2014). In this study, the questions pertained to why DINGOs succeed or fail at empowering women, and how they gained support in this attempt to empower women. Although Yin provided some general guidelines to this form of analysis, he did not prescribe a particular coding method to reach this explanation.

Rubin and Rubin (2012) introduced seven steps for data analysis using the responsive interview model: (a) transcribing and summarizing each interview; (b) coding by recognizing concepts, themes, examples, events, and topical markers; (c) sorting excerpts that have the same data code into a single data file; (d) sorting and resorting the material within each file while comparing the excerpts between the subgroups and summarizing the results of each sorting: (e) integrating the descriptions from different interviewees to create a complete version after evaluating different versions; (f) generating one's own theory by combining concepts and themes; and (g) assessing how far the results generalize beyond the individuals and cases studied. I used the above steps in analyzing data for this study as they align with Yin's (2014) suggestions for explanation-building and provide a specific analytical procedure to follow. I also incorporated the analysis of documents into this analytic process during triangulation of these data sources. The form of coding I used in step (b) was Boyatzis's (1998) approach, as described below.

Boyatzis (1998) suggested several approaches in defining codes and conducting thematic analysis. The following is an example of coding used in his approach to coding, which does not directly represent the codes found in the study. In the following example,

Boyatzis used the concept of "empowerment" as a coding category in a study on

community activism and presented the following questions and answers:

What am I going to call it (label it)? Empowerment: How am I defining it?

Empowerment is as a feeling that individuals have when they accomplish chosen

goals. It is also political and organizational strength that enables people to

collectively carry out their will.

How I am going to recognize it in the interviews? When people explicitly state

that they feel empowered, when they accomplish something new and important,

especially against opposition, or when they succeed in areas in which they have failed in

the past.

What do I want to exclude? Empowerment is seen in the activity carried out by

the individuals or the groups themselves. If others (such as supportive politicians and

charities, etc.) provide the benefit or do the activity for people, it is not empowerment.

What is an example? One example is a protest in which a neighborhood forces

government to provide extra policing on Friday nights. (p. 31)

When analyzing and coding the answers to my research questions, I followed

Boyatzis's (1998) example while staying close to the meaning given by my interviewees

(Rubin & Rubin, 2012). During data analysis, I used the software program NVivo with

the intention of simplifying the coding process. In my study, the focus was on the

DINGOs as well as the recipients of the aid. In my interviews, I discerned whether the

DINGOs and their staff felt empowered, which for the DINGOs meant the programs they

created and implemented received unconditional support from government and improved

the lives of women and girls in the areas of health, education, socioeconomic status, and literacy rates as expressed by Verma (2009).

The concept of empowerment was a coding category, but the meaning was somewhat different from the Boyatzis's (1998) model. The definition of empowerment was equipping women and DINGOs with the necessary tools to make them successful. For women, one of the necessary tools was a good education for girls that helped them grow into well-educated women, thus resulting in poverty alleviation. Researchers have indicated that most Haitians leaving the country were looking for opportunities for themselves and their families. For some members of the diaspora, contributing to Haiti's development meant helping the less fortunate by sending regular remittances. For others, including the DINGOs featured in this study, their contribution to the development of Haiti was forming nonprofit organizations to help provide health and education services in the country. For them, the most important tool was the support of government. I recognized the empowerment in the interviews when DINGOs expressed satisfaction with the policies formulated and support given by the Haitian government. Sound government policies that provided satisfaction entail consistency in the financial and educational programs for women and girls, accountability from government workers, and less corruption in public administration. I also recognized empowerment when women expressed satisfaction in the programs implemented by DINGOs and had a sense of accomplishment in their own lives. Empowerment entails self-efficiency. If women felt empowered because they were always given aid by international entities in lieu of the

tools needed to help themselves, it was not empowerment as defined in this study, hence it merited exclusion.

In my interviews with the DINGOs, I discerned if the two felt empowered while participating in creating Haitian and transnational civil society structures and networks that were sustainable and durable in contributing to more effective governance and development in Haiti. I expected my study to contribute to the institutionalization of more effective citizen participation structures in the public policy process in Haiti. My literature review revealed many cases in which diaspora organizations contributed to the development of their countries, including the empowerment of women, and Haiti could benefit from those same strategies.

Issues of Trustworthiness

In a multiple case study approach, the method involves the need to acquire a specific description about different events and allow a deeper understanding of the phenomenon of interest (Yin, 2009). Collins and Hussey (2003) indicated that following a positivist paradigm leads the case study researcher to focus on consistency and accuracy during the analytic process, in addition to capacity to duplicate the study based on the degree of methodological detail. A multiple case study involves the capture of a perception or phenomenon as comprehensively as possible and requires the extraction of rich data meant to provide a detailed description of the case (Yin, 2009). Based on these hallmarks of case study research, this method has a naturally higher degree of validity than other forms of qualitative research. However, Yin (2009) posited that stakeholders may criticize the quality and the validity of findings in case study research. For that

reason, four concepts—credibility, transferability, dependability, and confirmability—

guide examination of the quality of any empirical social research.

In the first concept, credibility, the researcher should ensure the results reflect

what the participants intended to convey. Three tactics can support credibility: the use of

multiple sources of evidence, the establishment of a chain of evidence, and the utilization

of key informants to review draft of case study report (Yin, 2009). I also remained

cognizant of the effect of reflexivity during interviewing, hence keeping a positive

attitude to maintain a positive atmosphere where participants felt comfortable in

providing truthful and comprehensive responses.

The second concept of trustworthiness is transferability, wherein the researcher

seeks to determine if the findings are generalizable across other individuals or settings.

By attaining saturation, I gathered a detailed view of the perceptions within the case of

interest. By gathering a comprehensive view of these perceptions, I gained an

understanding of the case of interest that is generalizable to others bound by the same

case.

The third concept of trustworthiness, dependability ensures repeatability of the

study with similar results (Shenton, 2004). To ensure dependability, I documented all

choices and study details so that other researchers conducting similar studies could follow

identical protocols and replicate the study. According to Lincoln and Guba (1985), if a

study is replicable, the validity of the study findings increases.

The final concept of trustworthiness is confirmability, which is the degree of

objectivity expressed in data analysis and the reporting of the results (Lincoln & Guba,

1985). According to Thomas and Magilvy (2011), attaining confirmability is when

"credibility, transferability, and dependability have been established" (p. 154). As such,

the study reflected the true voices of participants, requiring me to set aside

preconceptions or biases in analyzing data. In retaining the voices of participants, direct

quotes and excerpts helped to inform each theme extracted from the interviews. I set

aside preconceptions of biases by identifying and keeping written notes on any that I had

have. By keeping these biases forefront during analysis, I consciously separated them

from the interpretation of findings. To bracket my bias, I commented on how my

interpretation of the findings was shaped by my background because I was born in Haiti.

I also had a secondary analyst coding my data to help control for bias.

Ethical Procedures

According to Rudestam and Newton (2007), one of the primary responsibilities of

a researcher is acting in an ethical manner by being respectful of the people involved.

Rudestam and Newton proposed certain criteria for ethical research, such as validity of

research by making sure it is not misleading and socially harmful, competency of the

researcher by using competent investigators to produce good outcomes, and beneficience

of the research by maximizing benefits over risks. The population involved in the study

must benefit from the knowledge derived from the research. It is disrecpectful to subject

vulnerable people to conditions to which they cannot object. To ensure participants did

not feel coerced into participation, I used an informed consent form, allowing people to

decide for themselves if they wanted to participate and would tolerate any associated

risks. I applied all cited criteria to my study to ensure my research was ethical. I also

informed participants I would hold their transcribed interviews for 5 years following the completion of the study on electronic media with pawssword protected. At the close of this 5-year period, I will permanetly destroy all study data, deleting all electronic files and shredding any physical copies.

According to Marshall and Rossman (2006), qualitative studies have a personal nature and researchers must understand the potential ethical issues. Ethical issues in qualitative studies typically center on honesty and trust. Ethical issues with this multiple case study were limited because all questions were professional rather than personal. This study was the first-time participants answered questions on the nature of their work. Therefore, I made every attempt to establish trust by reminding them I designed this study to enlighten others and generate positive change. I looked at positive strategies among those DINGOs for enhancement possibilities, and the positive strategies among international NGOs that the DINGOs could replicate to create positive social change.

For this research, I chose two populations for the purpose of comparison: two DINGOs (DINGO1 and DINGO2) and individuals who participated and sponsored these programs. One of the administrators of those DINGOs is a former classmate from my high school years in Haiti. However, I was not involved in any working or power relationships with these individuals. As such, I anticipated no issues of power differential. I informed participants of the nature of the research. I sought IRB approval before I began the interview process, which included an assessment of the interview questions to ensure that they were ethically sound. One recommendation was that the researcher

informs the board members that some changes may occur in the line of questioning in response to the answers of the interviewees in at risk populations.

Summary

In Chapter 3, I outlined the research questions, my role as researcher, the methodology, reliability, and validity of the study; and possible ethical issues. I gave an overall explanation of the three major research methods: qualitative, quantitative, and mixed methods. The qualitative method was a better fit for my study because it had an exploratory nature. I also chose the multiple case study approach, which is part of the qualitative method and often used to gather knowledge of individual, group, or organizational, social, political, and related phenomena (Yin, 2009). I elaborated on the characteristics of the multiple case study and the pertinent tests that ensured validity and reliability of the study.

In my methodology section, I presented the sample, including the administrators of two DINGOs. I explained my method of data collection through e-mail interviews and public documents from websites. I also presented my method of data analysis, including the coding system and synthesis of the two cases of interest to this study (diaspora members of DINGOs and management of these DINGOs) and the classification of data with regard to my research questions. I explained the reliability and validity of a case study as described in the literature. Finally, I emphasized the ethical issues presented in previous research and noted the IRB has specific requirements on ethical behavior of researchers.

Chapter 4: Findings

Introduction

The purpose of this qualitative case study was to focus on the population of the Haitian DINGOs to determine their involvement in the socioeconomic development of Haiti through their empowerment programs for Haitian women. There has been little research on the relative effectiveness and sustainability of various empowerment programs enacted by DINGOs to assist Haitian women in achieving socioeconomic empowerment. Because numerous researchers have shown that empowerment of women is essential to sustainable development in poor countries, I worked from the premise that the empowerment of Haitian women could bring about sustainable development in the country, thus alleviating poverty. My research questions focused on empowerment activities of two DINGOs in Haiti, using a multiple case study methodology. Three research questions guided this study.

RQ1: What prompts members of the diaspora to become involved in the socioeconomic development of the women of Haiti?

RQ2: What are the major strategies adopted by DINGOs for empowering women? How can these be sustained?

RQ3: What kind of collaboration exists between Haitian government, U.S. government, DINGOs, and other INGOs in policy development regarding women's empowerment?

In this chapter, I present information about the research setting along with participant demographics. I then describe the data collection and data analysis processes

before discussing the evidence of trustworthiness. I present the research study's findings

based on themes and summarize the chapter before transitioning to Chapter 5.

Setting

I collected the data using e-mail interviews to facilitate easier access to the groups

of participants. Two recipients chose WhatsApp as a medium to answer the questions due

to ease of access. Because of this, the unique research setting depended on where each

participant could access the Internet to complete the interviews. Participants may have

completed the interviews in a variety of locations; however, the confidential nature of the

e-mail interview provided a unique opportunity for participants to share their thoughts

and feelings about the research phenomenon. During the data collection process, Haiti

was experiencing a civil unrest that prevented the participants from responding in a

timely manner. The participants were dealing with poor Internet access and sometimes

responded to one questionnaire in multiple e-mails.

Demographics

There were two cases or sets of participants for this research study, with one

group as the members of the DINGOs and the other group being those who interacted

with them. I originally sought to gather a total of 16 to 20 participants, with 8 to 10 from

each group. However, during the data collection process, I recruited a total of 17

participants despite the withdrawal of two organizations from my study. Eleven of the

participants were beneficiaries and sponsors of the DINGOs and four were administrators

and associates. An overwhelming number of participants from DINGO2 appeared in this

research study, totaling nine participants affiliated with the DINGO and six participants

reported their affiliation with DINGO1. My sample also included two participants who

are members of the diaspora but not affiliated with either of the DINGOs. Each

participant met the inclusion criteria for participation in this research study: (a) must be a

DINGO director, associate, beneficiary of the program, or sponsor of the program; (b)

must be at least 18 years old; (c) must speak or understand English; and (d) must have

access to the Internet. Table 1 is an outline of the demographic information as pertinent to

the study.

Table 1

Participant Demographics

Participant #	Sex	Affiliation
Participant 1	Female	DINGO1 sponsor or beneficiary
Participant 2	Male	DINGO2 sponsor or beneficiary
Participant 3	Female	DINGO1 sponsor or beneficiary
Participant 4	Female	DINGO2 sponsor or beneficiary
Participant 5	Female	DINGO2 sponsor or beneficiary
Participant 6	Female	DINGO2 sponsor or beneficiary
Participant 7	Female	DINGO2 sponsor or beneficiary
Participant 8	Female	DINGO2 sponsor or beneficiary
Participant 9	Male	DINGO2 administrator or assistant
Participant 10	Female	DINGO2 administrator or assistant
Participant 11	Female	DINGO1 sponsor or beneficiary
Participant 12	Male	DINGO1 administrator or assistant
Participant 13	Female	DINGO1 administrator or assistant
Participant 14	Female	DINGO1 sponsor or beneficiary
Participant 15	Female	DINGO2 sponsor or beneficiary
Participant 16	Male	Diaspora member unaffiliated with DINGOs
Participant 17	Female	Diaspora member unaffiliated with DINGOs

Data Collection

After receiving IRB approval from Walden University, I reached out to the

administrators of the two DINGOs I identified using e-mail addresses, business

addresses, and phone numbers. I made an initial phone call to DINGO administrators to discuss the research study. In a follow-up e-mail, I provided a copy of the informed consent form and a cover letter that gave a brief description of the research study, including a summary of the DINGOs' involvement during the data collection process. Since the DINGOs utilized e-mail communications to keep a record of communication and share information at a high speed, e-mail communications were the primary method of coordination between me and the DINGOs administrators. After allowing a 2-week period to pass, I reached out to those administrators who had not responded and asked if they had any questions or concerns about the nature of their participation. During this time, I responded to those administrators who indicated their willingness to participate in the research study and obtained informed consents for their participation. Once I obtained the informed consent, I then e-mailed participants a copy of the interview protocol.

While reaching out to the administrators, I encountered two problems. First, one of the administrators asked me to provide the questionnaires in French for the participants, even though they would answer them in English. The second problem was that two of the participants requested the use of WhatsApp as a medium to answer the questionnaires. It was easier for them due to the poor quality of the Internet service in Haiti. I immediately submitted a change request form to the Walden Univeristy IRB reflecting these alterations. The IRB requested the French translated questionnaires for review. Once I provided these to the IRB, it approved my request for a change in procedure.

As travel to and from the island was expensive and time-consuming, I elected to conduct e-mail interviews with participants. This format allowed participants to complete their responses at their own pace without the potential stress of someone in front of them in an external location. The e-mail interviews also provided participants with the ability to share their thoughts in a more confidential manner, as they could review their responses and add information, they felt was pertinent to the research study.

After I began reaching out to those administrators from whom I had not heard back, I began to worry about obtaining a satisfactory number of participants from each of the DINGOs and meeting the projected sample size for this research study. While Braun and Clarke (2013) noted that a small research study needs only six to 10 participants, I began actively recruiting more participants from the most responsive organization DINGO2 to ensure I reached a minimum of 10. I spent months trying to contact one of initial three intended organizations without a response. I decided to reach out to a different organization and obtained approval from the IRB to include that organization in my study. The director of the newer organization signed the consent forms to participate in my study.

Unfortunately, a few weeks later, a natural disaster struck Haiti and affected several partners of that organization. It became evident that the staff could not devote any time to my study. I had to file another change of procedures with the IRB to remove that organization from my study, leaving only two DINGOs. However, I obtained 17 participants: six from DINGO1, nine from DINGO2 and two members of the diaspora not affiliated either any of the DINGOs. I anticipated e-mail would be the easiest method of

data collection for my study, but that was not the case. Most participants took as long as six months to respond to my questionnaires, even after multiple requests. Despite all the directors giving their consent to participate in my study; one of them never responded to the questionnaires and choose to ignore my e-mails and phone calls. I am not sure if some of my questions made the individual feel uncomfortable, subsequently choosing to drop out without further notice. Even though I completed my data collection with two organizations instead of three, I obtained enough participants to meet saturation.

Data Analysis

After receiving an e-mailed copy of participants' responses, I read the responses to ensure they had answered all prompts. If the survey had missing responses, I reached out to participants independently to ask about the questions. After confirming the responses, I uploaded them into NVivo 11, a computer-assisted qualitative data analysis software, to further aid me during the data analysis process. I utilized this program to organize and manage the data analysis process, using the features in NVivo to code the data. After uploading the transcribed responses, I read the responses to familiarize myself with the data. During this process I noticed recurring topics and patterns within the responses and recorded those to help identify the preliminary topics. Afterwards, I coded the data by labeling important and meaningful sentences and phrases with summarizing sentiments about the code's content. This process continued as I examined the transcribed responses line by line until completing the coding process for all responses. In the coding process, I did not solely rely upon the software NVivo. I also followed Rubin & Rubin

(2012) seven steps for analysis of responsive interviews to ensure that all relevant themes

were captured. Table 2 provides an example of the coding process.

Table 2

Example of Coding Process

Raw data	Descriptive Code
"Rather, the work of DINGOs facilitates and greatly helps women's empowerment and education. But women are not educated and empowered solely by the work of DINGOs."	Other factors involved with educating and empowering women
"Sometimes, women finish their studies, they have the capacity, but they cannot find a job."	Few opportunities for women in the workforce
"To me empowerment can be both acquisition of knowledge and the ability to orchestrate change."	Empowerment as a complex system of knowledge and self-determination

After finalizing the codes, I compiled a list to gain a better understanding of the

potential relationships between them. I examined the codes and clustered those with

similar meanings and sentiments together, reducing the number of codes into various

clusters. I continued this process until no further reduction was possible. At the end of

this process, I had a total of four themes, two of which had additional subthemes. Once I

created the initial themes and subthemes, I began reviewing the data with the themes in

mind to verify the existence of the themes and subthemes. I confirmed the themes against

the data and began defining the themes. Table 3 shows the themes and their applicable

subthemes; Table 4 presents the number of participants who contributed to each theme

and subtheme, along with the number of times the interview transcripts referenced each

subtheme.

Table 3

Final Themes and Subthemes

Theme	Subtheme
Defining empowerment	–
Influence of education on poverty	–
Barriers to empowerment	Resources
	Job opportunities
	Culture
DINGOs	Positive changes

Table 4

Number of Participants and References for Each Theme and Subtheme

Theme	Subtheme	*n*	References
Defining empowerment	–	17	20
Influence of education on poverty	–	15	23
Barriers to empowerment	Resources	14	16
	Job opportunities	12	18
	Culture	11	13
DINGOs	Positive changes	16	31

When presenting the results, I discuss the discrepant cases where participants'

opinions differed from the majority sentiments. By including different perspectives, I

ensured a factual reporting of participants' sentiments without potential bias influencing

the presentation of the results. As indicated in Table 3, I identified four themes: (a)

defining empowerment, (b) influence of education on poverty, (c) barriers to

empowerment, and (d) DINGOs.

Evidence of Trustworthiness

Credibility

I used several techniques to establish the credibility of the research study's

findings—in other words, to ensure the results reflected what the participants intended to

convey. I used triangulation of sources, whereby I collected data from separate participant groups. This supported the selection of the multiple case study design. In addition, I used member checking, providing participants the opportunity to review their responses once more after sending them to me, subsequently replying that they agreed to my proceeding. This personalized form of transcript review allowed participants the opportunity to edit, clarify, and review their responses before I began the data collection process.

Transferability

The second tenet of trustworthiness is transferability, wherein a qualitative researcher seeks to determine if the findings are generalizable across other individuals or settings. By attaining saturation, I gathered a comprehensive view of the perceptions within the case of interest, subsequently generating a deeper understanding of the case of interest. While I cannot ensure generalizability of findings to other populations in social settings or cultural contexts, I utilized thick description to ensure raw data excerpts supported the thematic findings. This strategy provides outside researchers with additional information about the phenomenon and context of the findings, allowing them to decide if the findings would transfer to other populations.

Dependability

The third tenet of trustworthiness, dependability, ensures researchers can repeat the study with similar results (Shenton, 2004). To ensure dependability, I documented and reported all data collection and data analysis decisions so outside researchers could follow the logical progression from raw data to final reporting of results. This ensured

that other researchers could follow identical protocols and replicate the study. According to Lincoln and Guba (1985), if a study is repeatable, the validity of findings increases.

Confirmability

The final tenet of trustworthiness is confirmability, which is the degree of objectivity expressed in data analysis and reporting of the results (Lincoln & Guba, 1985). According to Thomas and Magilvy (2011), a researcher achieves confirmability when "credibility, transferability, and dependability have been established" (p.154). As such, the study reflected the true voices of participants, and I set aside preconceptions or biases while analyzing data. In retaining the voices of participants, the analysis included direct quotes and excerpts to inform each theme extracted from the interviews. I set aside preconceptions of bias by noting any that I had. By keeping these biases forefront during analysis, I consciously separated them from the interpretation of findings. To bracket my bias, I commented on how my background as a Haitian American born in Haiti shaped my interpretation of the findings. To further control for bias, I utilized a secondary analyst to verify the findings by comparing data after deidentifying the data.

Results

Four resulting themes emerged from the data analysis—(a) defining empowerment, (b) influence of education on poverty, (c) barriers to empowerment, and (d) DINGOs. Barriers to empowerment had three subthemes—(a) resources, (b) job opportunities, and (c) culture—and DINGOs had one subtheme, positive changes. Participant responses informed the creation and development of the themes, which I

supported with excerpts from the data to illustrate the findings. I organized the results by theme and provided the answers to the research questions in the summary.

Defining Empowerment

In interview question 1, I asked participants, both beneficiaries and administrators or assistants, to define what empowerment meant to them. The provided answers supported the generation of this theme. In their e-mail interview responses, participants described and defined how they perceived empowerment for women; a summary appears in Table 5. While some participants shared similar thoughts and feelings regarding these definitions, others included unique descriptions. The most common sentiment expressed by participants related to the concept of self-determination for women.

Table 5

Summary of Participants' Responses to IQ1

Participant	Response
1	"Empowerment…capacity that enables a living being to create and develop its own resources…to meet the socio-economic requirements of everyday life."
2	"To me empowerment can be both acquisition of knowledge and the ability to orchestrate change."
3	"Empowerment for women means total independency."
4	"Empowerment is the woman's ability to take charge of herself."
5	"Empowerment is a freedom to provide for oneself, an ability to be respected and accept one's opinions."
6	"…be an independent and empowered woman is…to meet her economic needs without counting on a man."
7	"Empowerment is a process that allows an organization, a group of individuals, a country, or a person to acquire the means necessary to live a successful life."
8	"Empowerment is promoting independence, enhancing self-confidence, and accepting equality in the workplace
9	"Empowerment is the process of giving to others the freedom to make choices, to make decisions, and to take actions."
10	"…empowerment…allows one to have the right and the authority to do something that will enable a change in their lives and the lives of others."
11	"…a process that allows women to become aware, to transform in a perspective of development."
12	"An empowered woman is one who has been given the authority to act/live on her own."
13	"…empowerment is to allow recipients…to become all they can be in the areas of education, job skills, and independent decision making for all areas of their lives."
14	"Empowerment is the notion of being able to see one's power and strength."
15	"My definition of empowerment is to gain strength, autonomy, self-confidence, assertiveness."
16	"I define empowerment simply by the ability to care for oneself without constant help from others."
17	"Women's empowerment…improved their lives to become self-sufficient and independent."

One participant defined empowerment in these terms:

> Empowerment is the woman's ability to take charge of herself. The woman lives from a certain interdependence. The woman does not feel bound. The woman can overcome all the difficulties and is capable of caring for her family. It is a form of liberating education. The woman is liberated from all chains on the physical, moral, economic, social, cultural and religious. (Participant 4)

Participant 4 used vivid imagery in describing the unbounded freedom of empowerment, especially as it related to women. She repeated her sentiment about how empowerment centered on this concept of women allowed to "take charge of their lives" and determine their own future. Another participant defined an empowered woman as "one who has been given the authority to act/live on her own" (Participant 11). Participant 2 was a male sponsor whose definition of empowerment included "both [the] acquisition of knowledge and the ability to orchestrate change." Another participant further highlighted that, to her, empowerment "allows one to have the *right* and *authority* to do something that will enable a change in their lives and the lives of others" (Participant 10). Participant 12 noted that an empowered woman "has the skills (education) to set her own goals" and knows "how to implement the changes she envisions." According to Participant 11, "Empowerment is the notion of being able to see one's power and strength. To be able to see and create options for one's self and family. To be able to find the strength to speak and change one's circumstances."

Determining one's future and circumstances was incredibly important to many participants. Participant 14 noted empowerment was "when someone lives in the reality

of being able to take action to change something in their lives or improve something in their lives."

While self-determination was an important aspect of empowerment, participants also talked about how empowerment meant independence. For many, this involved independence from relying on their husbands or family. Participant 3 shared how empowerment "means that [women] can assume responsibility for their own lives without depending on their husbands or their family." Another participant expanded on this sentiment, stating, "an independent and empowered woman is to be able to meet her economic needs without counting on a man" (Participant 6). Participant 15 echoed these feelings when she said, "Women are empowered when they can take charge of their economic situation and thus called themselves heads of household. Women are empowered when they can make intelligent decisions without relying on their partners/spouses."

The two concepts of independence and self-determination complemented one another, because without independence, individuals could not decide for themselves what they wanted to pursue. Participant 9 explained:

> Empowerment is the process of giving to others the freedom to make choices, make decisions, and take actions. It is the process of increasing the degree of autonomy, self-confidence, and self-determination in people as well as in communities to enable them to take control of their own lives, to recognize and claim their rights and responsibilities, and to represent and defend their interests in a responsible way.

To Participant 9, empowerment instilled a sense of self-confidence because of their ability to independently decide for oneself. Participant 16 believed empowerment was "the ability to care for one-self without constant help from others, [which] allows women to become self-confident and independent." Several participants mentioned self-confidence when defining and describing empowerment, with one describing how empowerment influenced her self-confidence. Participant 6 said:

> When we are autonomous, we are responsible, we have confidence, self-confidence, we are not afraid of failure, we are fulfilled, educated, positive and in addition to that we know how to be respected. An empowered and independent woman knows that her future does not depend on her pretty buttocks or her bottom, and she knows her values.

She later described the process of empowerment as "being so sure of yourself that you do not need someone's validation to exist." For these participants, the concepts of independence, self-determination, and self-confidence were important aspects in how they defined empowerment.

Influence of Education on Poverty

I created the theme influence of education on poverty based on participants' responses to IQ3, in which I asked participants if they believed education and empowerment of women were important for rebuilding Haiti and reducing poverty levels in the country. Participants' responses to this interview question are summarized in Table 6.

Table 6

Summary of Participants' Responses to IQ3 for Sponsors and Beneficiaries

Participant	Response
1	"…if women are educated, they will enable Haiti to progress technically, economically, politically, and socially…"
2	"…the more empowered and educated they are, the better it is for the country…"
3	"…educated women are a must to the reconstruction of Haiti…"
4	"…being educated and independent can be an important instrument for rebuilding the country…"
5	"…education is a key factor…their empowerment is not only a factor of social but also economic progress…"
6	"…an educated people are a step towards development…"
7	"…obviously women's empowerment and education are the key to rebuilding Haiti…"
8	"…invest in the education and empowerment of women can create positive change…"
11	"…to rebuild Haiti, active participation of women in all areas is the first step…"
14	"…if and when Haiti is rebuilt, the women will play just as an important role in its rebuilt…"
15	"…when women are educated, they have better opportunities…they can pass on to others what they have received…"
16	"…rebuilding Haiti requires women's participation for sure…"

Several participants overwhelmingly reported that education was important to reducing poverty for Haitian women. Participant 15 believed "helping students today so they can in turn help their country tomorrow is a good strategy" because "educated women [is instrumental in] alleviating poverty for future generations." Participant 13 shared how education was critical to eliminating poverty in Haiti and across the world. She said:

> When the global community can elevate the other 50% of its population (women), it is then at a better position to utilize the diversity of voices to strategize and come up with potential solutions that can work. Also, women have been the boots

on the ground moving the family forward, feeding their children, farming and in

the markets selling their products, if there's one group that can help eliminate

poverty it is women because they already have a level of awareness on what will

work and what will not. (Participant 13)

One participant talked about how the influence of education in women trickles

down to later influence her children. Participant 3 postulated that when education is

important to the mother, she will feel determined to ensure her own children receive the

same opportunity. Because of this, Participant 3 predicted "if everyone is educated, they

will become empowered" to become independent and self-determining, which would lead

to the reduction of poverty in Haiti. She believed once the empowerment of everyone

occurred, "Haiti will experience a change on an economic point of view" (Participant 3).

Participant 5 reiterated Participant 3's sentiment regarding how educated women

positively influence their children by pushing for their education. She said "educated

women nurture well-rounded and educated children. They contribute to the smooth

running of society." To Participant 5, educated women held an important role in society

in regulating a potential "population explosion" and "unemployment rate" by

supplementing the household with increased income to support additional children.

Participant 16 agreed with these sentiments and shared how empowered women can

"educate the children" and "provide for their families" through economic means.

Participant 1 explained that educated women "create activities that will make

them economically independent" and generate an income "for the whole family."

Participant 11 elaborated how DINGOs provide opportunities for women to obtain

microloans for starting small business ventures. Women generating their own income could help reduce poverty across the country, since they could then support their households financially. Participant 4 agreed with the sentiments of Participant 1 that "education has a great impact on the eradication of poverty" for the country; however, only "if there is work available" for Haitian women.

Other participants believed that education alone could not eradicate poverty within the country. As Participant 6 explained:

Poverty is not only an educational problem. It is deeper than that. It is about government, resources, production etc. It is much wider. But on the other hand, an educated society is a step towards advancement; it can help in the poverty of the mind because education is wealth.

Another participant agreed to Participant 6's inclusion of government when she mentioned that men controlled both fiscal and social wealth in the country. Participant 2 felt it was "a stretch" to state "women empowerment can eliminate poverty in Haiti" because of this control of wealth. While these participants did not feel education could solve the problems poverty created in Haiti, they did feel "empowerment and education can improve the living conditions in Haiti" (Participant 8).

Barriers to Empowerment

In interview question 6, I asked sponsors and beneficiaries what they believed were the main barriers to women empowerment and education. In response, participants discussed three primary barriers: (a) a lack of available resources, (b) few job opportunities available to women, and (c) a cultural perception of women that

discouraged independence for women. The relationships between these subthemes and this theme are shown in Figure 1. Participants' responses to this interview question led to the generation of the theme barriers to empowerment. These responses are summarized in Table 7.
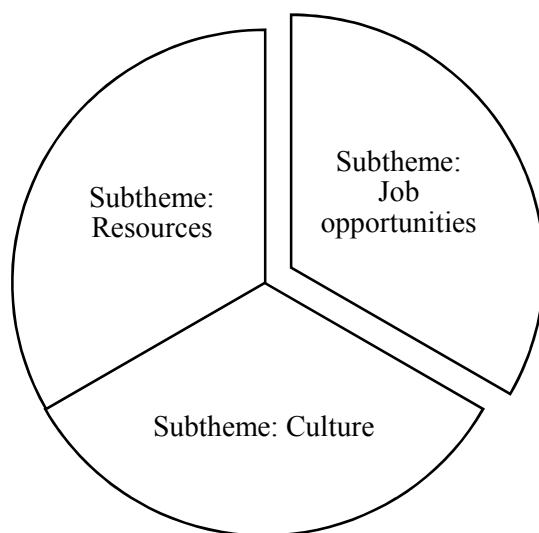
Theme: Barriers to empowerment

Figure 1. Relationships between subthemes and theme

Participants cited "money" to receive an education (Participant 2) as the most common resource barrier. Because of this, DINGOs "provide financial support to [attend] an all-girls school in Haiti" (Participant 9). Participant 9 stated that, "By providing that financial support DINGO2 is helping the less fortunate girls to obtain an education and DINGO2 believes that education is a key to empowerment."

Table 7

Summary of Responses to IQ6 for Sponsors and Beneficiaries

Participant	Response
1	"…major obstacles…financial means…without financial means, women cannot start businesses…"
2	"…money, lack of interest, and family responsibilities…"
3	"…main obstacles are poverty and the fact that women are abused by their husbands…"
4	"…poverty and lack of education are the biggest obstacles…"
5	"…obstacles…tied to mentality…certain customs place a permanent guilt on the woman, depriving her of any ability to flourish effectively…"
6	"…male chauvinism…sexual harassment…economic problems…lack of opportunity…"
7	"…lack of power and wealth…"
8	"…knowledge deficit, financial hardship…preferable for a woman to stay at home…"
11	"…subordination…parents are more interested in training and educating boys than girls…"
14	"…societal bias and financial resources…"
15	"…poverty, gender-based violence, unplanned pregnancies…political instability…access to education…"
16	"…lack of opportunities and lack of education…"

While participants mentioned financial resources served as an important barrier,

one explained the lack of resources of the DINGOs to reach all of Haiti posed another

concern. Participant 6 said:

There are very few diaspora NGOs working on this in Haiti, the few NGOs

working in this field cannot cover all the demand there is. In some parts of the

country education is still a luxury that not all parents can offer to their children.

There are still many women who cannot read or write.

She recognized the DINGOs could improve to ensure every girl in Haiti received

an education, but also acknowledged the effort required more than just those

organizations. Participant 15 noted, "Political instability and ineffective development programs have left most Haitians and particularly women without the opportunity to grow." The lack of resources for the country's population to grow "remains problematic," especially for women who face "gender-based violence [and] unwanted pregnancies" (Participant 15).

Lack of job opportunities for participants was another barrier mentioned. As noted by Participant 1 in the theme "influence of education on poverty," education and empowerment could reduce poverty so long as job opportunities for women existed. Without job opportunities, education cannot be put into practice or action. Participant 10 believed that "education without action is worthless" for women because they could not "act and take control of the circumstances they are faced with." The lack of job opportunities negatively affects the empowerment of women because while "they have the capacity" to work, "they cannot find a job" (Participant 6). Unemployment furthers a cycle of poverty because women cannot become "totally independent" and empowered (Participant 1). Participant 4 highlighted that "without work," women are "still dependent [on family or their husbands] even if they are educated adults." Participant 1 explained that "without financial means, women cannot start businesses even if they are educated," because "it is not easy for women to find good work" and earn money to later invest in a small business.

One participant noted a lack of emphasis of "trade or vocational schools" within the country, particularly in "the rural areas" of Haiti, which served as a barrier to empower women in these communities (Participant 15). She noted, "If women are taught

how to make clothes, to bake, to work in agriculture; they can consequently have a better future and will be guaranteed financial growth." Without the DINGOs making these skills available, women could not reduce household costs associated with food production and clothing manufacturing and repair.

The final barrier participants addressed was Haitian culture, which translated to men's perspectives of women who worked. Participant 8 talked about what she reported was a common "cultural myth regarding Haitian women," explaining that "in Haiti, it is preferable for a woman to stay at home to take care of her husband and children while the boys go to school, and the men pursue a career" (Participant 8). This serves as an additional barrier for educated women who are empowered and independent because it conflicts with the prevailing "cultural myth" of women in Haiti (Participant 8). One participant talked about this cultural myth in more detail when she said:

> In many societies [including Haiti], men enjoy superiority over women through a set of social benefits. The child grows up with certain basic principles that according to the sex, directs his choices and priorities. In Haitian society, gender guides trades choices. The household tasks are devoted to girls while the boys go to the fountain to fetch water, to take care of the garden etc. The boys are much more encouraged to play football and basketball. It is only in this century that we see a certain evolution in the practice of those games. Certain customs place a permanent guilt on the woman, depriving her of any ability to flourish effectively. (Participant 5)

For Participant 5, Haitian culture reinforced the separation of girls and boys within the household because of these different emphases. Within Haitian culture, these translated into what Participant 2 identified as the monopoly of both fiscal and social wealth. Participant 7 noted that both "power and wealth" were "in the hands of men," which subsequently made it difficult for women have empowerment. One participant shared similar sentiments to Participant 7 and said:

> Men still have the mantle of these programs. They are considered as heads of households and the only ones responsible for productive work. Even when a woman's salary is higher than that of her husband, there is always a submission. So, really, the work of DINGOs does not empower women. (Participant 6)

Participant 6 further acknowledged that "male chauvinism" was a problem in Haitian culture because "some men do not accept that the woman is of a higher or equal [position] to him." This could lead to an increase of sexual harassment instances for women in the workforce because "a woman is subjected to abusive constraints" to "occupy a very high position" (Participant 6). Participant 13 expanded on these sentiments when she noted one of the "main barriers to women empowerment and education [is] societal bias" within Haiti. She stated how even in her "own family, my mother had to help in the market and farm when her brothers were afforded opportunities to receive an education" (Participant 13).

DINGOs

DINGOs were the central focus of this research study. DINGO1's website yielded information regarding the organization's intended goals and outcomes, with long-term

goals cited as "Haitian sustained ministry, economic development, transformed homes, and leadership expansion." To accomplish these goals, the organization emphasized three main areas of outreach: "(a) education, (b) life skills training, and (c) economic growth." The goal of DINGO2 was making education affordable by providing tuition assistance to the College Regina Assumpta, an all-girls school in the city of Cap-Haitien, Haiti. To do so, DINGO2 organized yearly fundraisers, with all proceeds going to the college.

Next, I asked participants about the role of DINGOs in educating Haitian women. In interview question 2 from the survey given to sponsors and beneficiaries, I asked if participants believed women were empowered and educated due to the work of DINGOs. Similarly, in interview question 3 posed to administrators and assistants, participants had to identify the indicators that their organization was empowering and educating women. In response to these questions, participants talked about DINGOs and the positive effect they had on educating Haitian women. These responses are summarized in Table 8.

Table 8

Participants' Responses to IQ2 and IQ3

Participant	Response
IQ2: Sponsors and beneficiaries	
1	"…thanks to the work of DINGO1, women have become empowered…"
2	"…yes, as long as they realize that their movement has made it possible for many underprivileged children to go to school…"
3	"…yes, DINGO1 helped me become independent…"
4	"…I think NGOs can actually give effective help to a woman here…"
5	"…there are many NGOs working in Haiti…one can say that the goal is not being achieved or the results are not yet too satisfactory…"
6	"…it will take a lot more involvement from NGOs for that to happen…"
7	"…the work of DINGOs facilitates and greatly helps women's empowerment and education…not educated and empowered solely by…DINGOs…"
8	"…I feel that the DINGOs deserve some credit…"
11	"…men still have the mantle of these programs…the work of DINGOs does not empower women…"
14	"…because of the work of diaspora groups like DINGO1, they are able to be aware of those options…"
15	"…they raise funds to develop activities…for disadvantaged children…"
16	"…I feel that women are empowered by the work they do…"
IQ3: Administrators and assistants	
9	"…young girls are receiving scholarships to pursue their secondary education…"
10	"…DINGO2 is empowering young women by helping them to pursue their education, thereby know their right and act accordingly…"
12	"…many hold on to a job…many have completed at least the equivalent of their bachelor's degree…move on with their lives…can live in and out of their comfort zone with confidence…"
13	"…indicators include the number of women employed, women who attend training…girls who attend school and seminar in skill development…"

Participant	Response
17	"…some organizations are helping with higher education and others with health education…farming education…women become self-sufficient…"

Participant 14 shared a personal story of how DINGO1 helped one Haitian girl receive an education:

I remember a story where a girl had to make a choice between continuing her education which is what she wanted, that held the best long-term future for herself. But her family didn't have money to eat, so she was contemplating quitting and selling her body for money in order to bring some home to her family, so they can eat. DINGO1 is critical to the lives of these girls not only to find sponsors to help girls like this get an education for the long term, but also with connections and people who care, we can help families and girls get through times such as this to help in the interim. It's also why we are so focused on economic development and bringing choices and options for employment to the community. In addition, we are locally sourcing things such as school supplies and food baskets that our sponsors purchase as gifts.

Nonetheless, participants also mentioned areas of improvement outside of increased accessibility to serve Haitian girls throughout the country. Participants talked about how DINGOs increased the number of educated women in Haiti, which positively influenced the reconstruction of Haiti after the 2010 earthquake. Participant 3 stated "educated women are a must to the reconstruction of Haiti" because "they are able to

plan their future better." Participant 2 explained that "because women are a very large chunk of the Haitian society," the "more empowered and educated they are, the better it is for the country." One participant talked about how important women are to the reconstruction and rebuilding of Haiti:

> Women's empowerment and education are the key to rebuilding Haiti. Because in Haitian society, it is women who raise and educate children. Most women are heads of households. They are largely responsible for the economy through their actions and their implications in everyday life. (Participant 7).

When women earn their own money, they assume "an important role to their families because they can help their husbands financially" in supporting the household (Participant 1). Their support could "enable Haiti to progress technically, economically, politically and socially" (Participant 1). Overall, the DINGOs' involvement in Haiti regarding the education and empowerment of women caused the occurrence of positive changes, as Participant 4 stated:

> When a woman works to balance with her husband, the quality of education offered to the children is better. If the woman is at home not only to take care of children but autonomous to her husband; this autonomy will be a good testimony for the children. The children will follow the model of the mother. If education depends mainly on the mother, being educated can bring change to the country through the children.

While this seemed a large postulation, Participant 4 believed, "To touch a child is to touch a family, to touch a family is to touch a village, to touch a village; it is to touch a country. Touching a country can have repercussions in the world."

Despite these positive changes the DINGOs have made in Haiti, participants noticed areas of necessary improvement for the organization, the biggest being for DINGOs to create plans to ensure continued funding from both public and private sponsors. According to DINGO2's annual financial records, the primary sources of income for this organization were galas and membership fees. Participant 2 explained that DINGOs' "leaders have to be able to come up with new ideas to raise funds" and seek additional sources of income to ensure the sustainability of the DINGOs. By looking at new sources of funding, DINGOs could promote sustainability throughout the years, so the organizations could continue to positively change young girls' lives. Participant 17 believed that DINGOs "involved in women's education and empowerment need to be more aggressive in their fundraising tactics" to ensure they "remain sustainable." One participant believed that education focused DINGOs "cannot be expected to last forever" because they were a "temporary solution" for the larger problem of access to education across the country (Participant 7). Participant 12 admitted that while the Haitian "government is supportive," the DINGOs lacked any additional resources in Haiti.

According to DINGO1's website, larger issues regarding the education system in Haiti were the target of their DINGO. Administrators acknowledged that while "education is not free in Haiti; they are committed to helping every child receive the

education they need to succeed." One participant believed that DINGOs must cooperate with the Haitian government to make longer-lasting changes within the education system.

In my quest for participants, I chose two members of the diaspora who were not affiliated with any of the DINGOs to compare the organization's beneficiaries, sponsors, and perceptions of the empowerment process with what the diaspora members perceived as happening on behalf of Haitian women. The answers provided by those two participants differed somewhat from the sponsors and beneficiaries, as well as the DINGOs' perceptions of their own work and sustainability.

For example, in question one, which pertains to the definition of empowerment, Participant 16's answer was similar to all beneficiaries and sponsors. Participant 16 defined empowerment as the ability to care for oneself without constant help from others and to become self-confident and independent. Question two referred to the work of the diaspora and how efficient it was toward women's empowerment. Participant 16 felt that women were empowered by the work done by DINGOs and asserted that, in some cases, girls could not attend school without the help of those organizations. This sentiment was similar to most participants in this study.

The participant responded in the affirmative when asked in question 3 if the empowerment and education of women was an important tool to the rebuilding of Haiti. The individual added that when women were empowered, they became more aware of their surroundings. They could provide for their families. Indeed, an empowered and educated woman could participate in the decision-making process of the country.

Participant 16 stated that rebuilding Haiti required women's participation because Haitian women were the pillars of society, a sentiment shared by most participants.

Question 4 was as follows: "Do you think that the empowerment and education strategies of the DINGOs will alleviate poverty for future generations?" Participant 16 answered yes but stated that those organizations cannot do the work without the government's participation, as well as more members of the diaspora. Participant 16 believed several diaspora members were not aware of the DINGOs' existence. Participant 16's answer differed from most, because the majority did not provide an answer to question 4.

Question 5 asked: "How do you perceive the sustainability or survival of the DINGOs?" Participant 16 believed that DINGO1 was on a sustainable path because it was in operation for the past 30 years; however, he felt that DINGO2 needed new fundraising strategies to remain sustainable, such as introducing sponsorship programs and creating partnerships with other organizations interested in their cause. For this question, part of Participant 16's answers concerning fundraising activities was similar to only one other participant in this study. The idea of creating partnerships was unique to participant 16.

Participants read and responded to question 6: "What are the main barriers to women's empowerment and education?" Participant 16's identified the lack of opportunities and education due to the intense poverty in the country. This sentiment reflected all participants' answers in the study. In response to interview question 7—

"What suggestions do you have to empower and educate women?"—Participant 16

offered:

> A) encourage young girls to stay in school and pursue higher education, B) have
> organizations to create programs that provide moral support to families in need,
> C) create education programs like health education (to educate them on how to
> take care of their bodies) and self defense mechanisms (to teach them how to
> defend themselves), D) learn a trade like sewing, farming etc. because if a woman
> learns a trade, she could open a little business and assist her husband on a
> financial level.

This answer from Participant 16 was unique because it provided detailed

suggestions for women's empowerment, in contrast to the other participants whose

answers were more general.

Asked in question 8 whether the Haitian government was supportive of the

DINGOs initiatives, most participants were not sure. Finally, in question 9, the

participants responded as to whether they thought women empowerment and education

could eliminate poverty in Haiti. Participant 16's answers reflected some similarities with

most of the others in this study. He answered yes, because an educated and empowered

woman could work and provide for her family, thus reducing the risk of falling into the

"poor" category. He stated that work is not easy to find in Haiti, and sometimes people

left the country to find a better life elsewhere. However, when an empowered woman

finds that better life overseas, she continues supporting her children's and family

members' education with her remittances. Again, Participant 16 presented a detailed and comprehensive answer to this question in a way the other participants did not.

Participant 17 received a set of 12 questions, the same ones given to the directors and assistant directors. In response to interview question 1, which pertains to the definition of empowerment, she shared the thoughts of all others. She believed empowerment meant an improvement occurred in the lives of women to become self-sufficient and independent.

Question 2 asked: "What are the characteristics of an empowered and educated women?" Participant 17 responded that an empowered woman is literate and independent. The indicators were that she could make sound decisions for herself and her children. All participants in my study agreed with this sentiment. Question 3 asks: "What are the indictors that the DINGOs are empowering and educating women?" Participant 17 believed the diaspora organizations were doing great work for the women of Haiti, as they were helping with higher education and some with health education as well as farming education. She stated that because of the work of those organizations, women became self-sufficient and provided for their families. This answer aligns with the DINGOs' own perception of the work they did in Haiti.

Question 4 states: "What strategies are you currently using to facilitate empowerment and education of women?" Participant 17 spoke about her reason for helping family members in Haiti by sending remittances for tuition fees. She believed a good education was the key to empowerment, which was why she became involved in the affairs of Haiti. She wanted to give to others the opportunity she had and help change the

country. Question 5 was as follows: "Are you familiar with the empowerment strategies used by CARE, UNICEF, UN women, USAID, and Caritas and do you receive financial support from them?" Participant 17 stated that she was aware of the existence of those organizations in Haiti and wondered why poverty was still rampant. This answer was similar to all participants' responses, as it pertained to the strategies of INGOs in Haiti.

Question 6 stated: "Do you think that those INGOs empowerment and education strategies are based on sound policies?" Participant 17 answered that she believed the INGOs were doing the best they could. Without them, she thought Haiti would be far worse than it is. However, she believed no one had found the proper strategies or policies to alleviate poverty. This sentiment was somewhat similar to a few participants. Because questions 7, 8, and 9 did not relate to the participant, they were unanswered.

Question 10 pertained to government assistance. Participant 17 believed the diaspora was more capable of helping Haiti than was the government. She noted members of the diaspora sent approximately $1 billion in remittances to Haiti every year, and they do not need the government assistance. This answer differed from some of the participants who believed the government had a role to play in the empowerment process. Question 11 was about lobbying the U.S. government for funds to help with projects; however, it did not relate to the participant.

Question 12 stated: "How do you perceive your own effectiveness, empowerment, ability to educate women, and sustainability of these abilities?" Participant 17 felt the diaspora organizations were doing a good job in Haiti. She believed the DINGOs involved in women's education and empowerment needed to change their fundraising

procedures to remain sustainable. She stated that, because INGOs have not eliminated poverty in Haiti, DINGOs could be the answer to the challenges Haiti face. This sentiment was unique to Participant 17 who is not affiliated with any of the DINGOs.

Summary

In Chapter 4, I discussed the research setting and participant demographics before outlining the data collection processes. I related how I analyzed the data before presenting evidence of trustworthiness and the results of the data analysis. Four resulting themes emerged from the data analysis: (a) defining empowerment, (b) influence of education on poverty, (c) barriers to empowerment, and (d) DINGOs. The theme "barriers to empowerment" had three subthemes: (a) resources, (b) job opportunities, and (c) culture. The theme DINGOs had one subtheme, positive changes. The first research question was an inquiry about what incentivized and prompted members of these DINGOs to become involved in the socioeconomic development of Haiti. Every participant believed that education and empowerment improved the lives of Haitian women, which was ultimately the reason they became involved with the DINGOs. Some participants had experienced DINGOs' effects on their personal lives before working within the DINGOs themselves. Other participants felt strongly that girls would grow into strong, independent women if they received an education and learned their value. This independence could lead to women able to support themselves and their families, which could reduce poverty in Haiti among women without an education.

Participants did not discuss strategies DINGOs adopted to empower women outside of educational opportunities. The primary strategy of soliciting funding was

through fundraisers and outreach to sponsors, but participants did not discuss these strategies. When asked during the e-mail interviews about specific strategies, participants declined to respond based on a lack of experience with the strategy. Based on these responses, I concluded education was the only strategy adopted by DINGOs to empower women, which could be sustained through fundraising opportunities. One participant felt it was not a sustainable system and called on the government to address the problem of accessibility to education. When asked about the collaboration of the government with DINGOs, participants noted the government was not involved with DINGOs outside of allowing them to function within the country. It was unclear to participants if a collaboration between DINGOs and the Haitian government existed regarding empowering women, but they did not report any policies enacted to aid the empowerment of women. The two diaspora members not affiliated with the DINGOs provided some detailed and unique answers about how they perceived the work the DINGOs performed for the women of Haiti. Some answers merit exploration in the recommendations section.

In Chapter 5, I discuss how the findings connect to the existing literature and conceptual framework. I then present the implications of the research study's findings for practitioners in the field and provide my recommendations for future researchers. I also outline the limitations of this research before concluding the study.

Chapter 5: Discussion, Implications, and Recommendations

The general problem I addressed in this study is that Haitian women represented 60.1% of the labor force in Haiti, are the poorest demographic group, and lack the opportunities for socioeconomic empowerment (World Bank, 2007; World Bank, 2019; CIA, 2013). No researcher had ever investigated how effective various empowerment programs enacted by DINGOs were in assisting Haitian women in achieving socioeconomic empowerment. To determine the effectiveness of the various empowerment programs enacted by DINGOs, I sought to understand what prompted members of the diaspora to become involved in the socioeconomic development of Haiti. I also intended to explore the major strategies adopted by two DINGOs for empowering women and to ascertain how sustainable these strategies were. Finally, I set out to explore the kind of collaboration that exists between the Haitian government, the U.S. government, DINGOs, and other INGOs in policy development regarding women's empowerment.

The findings revealed four themes: (a) defining empowerment, (b) influence of education on poverty, (c) barriers to empowerment, and (d) DINGOs. There were three subthemes to *barriers to empowerment*: resources, job opportunities, and culture; the DINGOs theme had one subtheme, positive changes. Overall, the findings indicated the value of education in empowering Haitian women concurrent with a lack of awareness regarding the role of fundraising and the government in the work of DINGOs. In this chapter, I discuss the findings as they pertained to the research questions, the extant literature, and the theoretical framework. Also included are the implications of the

findings and the limitations experienced during the study. The chapter concludes with recommendations for future research and a summary of the study.

Interpretation of the Findings

Research Question 1

For RQ1, I sought to determine what prompted members of the diaspora to become involved in the socioeconomic development of Haiti. All study participants reported that they felt women's empowerment was important for the development of Haiti, which coincided with their support for Haitian women. Many participants asserted that self-determination, independence, and education were key in alleviating poverty for women, which, in turn, would alleviate poverty in Haiti. The sentiment that women's empowerment was important to the rebuilding of Haiti was a motivating factor for most participants to support DINGOs in their quest for empowering Haitian women. Previous researchers linked the extent of poverty in Haiti to the lack of economic development, which was a winning process to overcome poverty (UNDP, 2019).

Further, the role of these individuals in supporting the empowerment of Haitian women was consistent with previous theoretical work. Specifically, most participants in this study agreed the empowerment of Haitian women was a necessary tool to overcome poverty, recognizing that DINGOs were a valuable vehicle that played an important part in the process. This finding was in line with feminist theory in conjunction with empowerment theory. Feminist theory centers on social change and improvement in women's lives (DeBeauvoir, 1957; Friedan, 1963); the theory of empowerment explains how people took control of their own lives (AlMaseb & Julia, 2007; Page & Czuba,

1999). The theoretical framework for this study thus held that educated women could organize and become self-reliant (Mosedale, 2005). Further, the transnational theory of migration implied some individuals maintained constant ties with their countries, either as a group in or organizations (Akyeampong, 2010; Schiller, 2009). The participants in my study demonstrated interest in their homeland by forming organizations to help with the development of Haiti through the empowerment of its women.

Research Question 2

For the second research question, I explored the major strategies adopted by the two DINGOs in this study for empowering women and how these strategies were sustainable. In the case of DINGO1, the organization's long-term goals consisted of sustaining ministry, ensuring economic development, creating home transformation, and expanding leadership. To achieve these goals, DINGO1 focused on three outreach missions: education, life skills training, and economic growth. In terms of education, DINGO2 was similar in that its major empowerment strategy consisted of making education affordable by providing tuition assistance to an all-girls school in the city of Cap-Haitien, Haiti. DINGO2 organized yearly fundraisers, with all proceeds going to the college. One participant felt the DINGOs involved in women's education and empowerment should change their fundraising procedures to remain sustainable.

The role of DINGOs in empowering women was consistent with previous strategies revealed in the literature. For example, diaspora organizations engaged in the development of their homeland through remittances, partnerships, and investments in their country of origin. Ataselym (2014) indicated that the Turkish diaspora contributed

to local development in the form of philanthropic activities with the help of government. The Turkish diaspora made an impact through remittances and financial transfers. Llorente (2004) roported that Filipino workers' involvement with their homeland created significant economic and social benefits to the homeland.

Participants in my study revealed that only education was effective as a strategy in empowering women. The role of education in women's empowerment was well developed. For example, researchers linked education to improved participation of Indian women in the workforce (Makar & Kalita, 2008; Razvi & Roth, 2010) and improved economic standing in Africa (Julia, 1999; Nje, 2012). However, this finding contradicted other scholars, who provided additional examples of strategies NGOs use to bring development and empower women in other developing countries, such as economic participation (Makar & Kalita, 2008; Nje, 2012; Razvi & Roth, 2010), financial assistance (Julia, 1999; Nje, 2012), and emotional support (Julia, 1999). This finding indicated the DINGOs could emulate different strategies used by other NGOs.

Research Question 3

For the final research question, I explored the kinds of collaboration existing between the Haitian government, the U.S. government, DINGOs, and other INGOs in policy development regarding women's empowerment. Responses to this research question were mixed. Some participants reported that DINGOs increased the number of educated women in Haiti, which positively influenced the reconstruction of Haiti after the 2010 earthquake. However, participants also noted DINGOs' need for improvement. Some reported that, while DINGOs were effective in their respective missions, they could

not be a permanent fix for the problems of Haiti. In terms of collaboration with the Haitian government, participants reported that, while the Haitian government supported the missions, the DINGOs lacked any additional resources in Haiti. While none of the participants spoke about collaboration with the U.S. government, they questioned the effectiveness of INGOs operating within Haiti, noting little progress despite the amount of funding and attention they received.

A large discrepancy existed between the findings in the existing literature and those related to the third research question. In my literature review, I found several instances in which government played an important role in assisting NGOs by facilitating the implementation of women-friendly programs that benefited women in all aspects of their lives. Sanchez-Anchoea (2012) asserted that the Dominican Republic was one of the most successful countries in Latin America and the Caribbean in terms of economic growth in the 1980s. According to Sanchez-Anchoea, this success was from the government's effort to promote export processing zones and the tourism industry.

Newland and Patrick (2004) determined that in China, the central government's involvement in promoting trade, philanthropic contributions, and other activities was a leading factor in development or poverty reduction. As stated, most participants in this study did not think the Haitian government worked with the DINGOs as much as it should. Some participants doubted one of the organizations could remain sustainable without revamping its fundraising strategies or government support.

The literature provided other examples of government participation as well as partnerships between organizations. Kuschminder (2014) indicated that diaspora

members were most effective in tacit knowledge transfer, which led to capacity-building in Afghanistan. The knowledge transfer program, managed by the IOM, focused on the sectors of health, education, and infrastructure development. The knowledge transfer that occurred through learning by example, mentoring, and teamwork made a success of the program. This success was mainly due to partnerships between NGOs, the diaspora, and the support provided by IOM (Kuschminder, 2014). As indicated by the findings in this study, the DINGOs did not have partnerships with other organizations. As far as the government was concerned, most participants believed that DINGOs had permission to operate but lacked any support to help them remain sustainable.

The literature brings to light sustainable development and its importance to the economic growth and development of developing countries. Asher and Sijapati Basnett (2016) asserted that the state should play an important role in promoting gender equality and sustainable development because greater gender equality increased productivity. Asher and Sijapati Basnett further stated that when women's talents and skills were used to the fullest, better outcomes could transpire for the next generation because women were inclined to invest in children. Therefore, through additional participation and resources from the government, additional long-term gains could occur for Haiti.

Limitations of the Study

One limitation of my research was that data collection occurred via e-mail and limited phone calls, which eliminated face-to-face interaction with the participants. Even though I implemented actions to enhance trustworthiness such as member checking and the use of multiple data sources, some limitations emerged. All participants were asked to

return their responses within 30 days, but most did not respond in a timely manner. Despite knowing about the member-checking process and the study duration, most participants took a long time to respond and did not make any additions, corrections, or edits to the transcripts. This may have been a result of participants answering the questions to the fullest, but it could mean they merely browsed and approved their responses. To overcome the threat to quality due to my own personal bias as a Haitian American woman, I remained objective throughout the entire study while establishing trustworthiness. Some unexpected limitations arose, such as the withdrawal of two organizations from my study.

Recommendations

My recommendations are based on the strengths and weaknesses of this study. The strength of this study was that all the participants willingly answered the research questions and were interested in the findings. This responsiveness and involvement indicated the study was meaningful to participants and they were supportive of the DINGOs' development efforts. Their interest suggested that any future researchers could be successful in collecting more information about the empowerment of women and the role of DINGOs. This also indicated the suggested program's implementation would include observation to make the lives of Haitian women better.

The primary challenge was the delayed response time. I recommend that future research done on an international basis occurs face-to-face. Internet access was limited for most people, which created extensive delays. Therefore, any research of this nature

should occur in a conference setting where data collection and member-checking transpire at once.

Researchers performing similar studies could use qualitative methods to explore the challenges and opportunities of DINGOs' work in areas other than education. Future scholars could focus on multiple Haitian DINGOs by comparing their programs and outcomes with non-Haitian DINGOs. A follow-up study could include the same DINGOs in this study, which would expand the knowledge gained by all participants. It would also provide additional information and recommendations to improve the effectiveness and sustainability of Haitian DINGOs.

Implications

Methodological and Theoretical Implications

The methodological implications of this study are as follows. This qualitative method of research provided meaningful data through open-ended questions, an inquiry allowing participants to provide answers comparable to existing knowledge. For example, the identification of common challenges and opportunities elicited recommendations that could benefit all stakeholders. DINGO directors could consider these recommendations in their development and empowerment efforts, thus impacting social change. In addition, DINGOs might reach out to the community in future qualitative studies to inform their policies and practices.

The theoretical implications were that the interpretation of collected data occurred through the lens of empowerment theory in conjunction with feminist theory. Feminist theory centers on social change and improvement in women's lives (DeBeauvoir, 1957;

Friedan, 1963); empowerment theory, in turn, pertains to how people take control of their

lives (AlMaseb & Julia, 2007; Page & Czuba, 1999). These theories were applicable to

research participants who believed women's empowerment was a contributing factor to

the development and poverty reduction in Haiti. From this observation, I recommend that

DINGOs apply those theories to create partnerships with other organizations as well as

the Haitian government in their development and empowerment efforts, thus remaining

sustainable for generations to come.

I based the implications on the analysis of the real-life experiences of research

participants. The common challenges identified from the data produced recommendations

to address them. DINGOs have tools to address those challenges through acquiring

knowledge from other organizations that experienced successes in their empowerment

programs, whether performed through partnerships or collaboration with government.

Through data collection, opportunities for sustainability emerged, thus creating avenues

for sustainable social change.

Recommendations for Practice

DINGOs operating in Haiti are agents of positive social change. However, their

sustainability is somewhat hindered by many challenges beyond their control. This study

provided information from directors, sponsors, and beneficiaries about programs and

strategies designed to empower Haitian women. From responses given by the participants

of this research, my primary recommendation is the creation of partnerships with other

NGOs as well as a collaboration with the Haitian government. The DINGO directors

should share the results of this study with their sponsors as a means of exploring ways to

raise more funds and create better programs that enhance and truly empower Haitian women. The view of DINGOs should be as the best qualified entities that produce real change because of their transnational skills and knowledge of the true challenges that Haitian women face.

Implications for Social Change

This study had several implications for positive social change. On an individual level, the knowledge gained from the study could guide changes to DINGO practices to contribute to the implementation of more women-friendly programs to really empower Haitian women. On a family level, families could benefit from the findings of this study. When individual women received service from DINGOs, they became more educated and empowered and able to support their families. Social change could therefore occur when the lives of families improve through better programs and interventions that support families' betterment.

Individuals who implement the programs could also increase effectiveness by incorporating recommendations indicated in this chapter. The DINGO directors in this study could benefit from increased outcomes based on the recommendations presented through this research. These leaders must find ways to remain sustainable because the lives of Haitian women depend on the implementation of their development projects. By implementing additional interventions, such as increased economic programs or increased partnership with the government, the DINGOs could increase the reach of organizations and therefore lead to sustainable improvements in Haiti.

On an organizational level, the Haitian government could also benefit from this research. Knowledge of the DINGOs' work as well as their challenges could create opportunities for partnerships and collaboration between the government and other NGOs, thus promoting positive social change. Knowledge of services rendered by DINGOs could add to existing data and assist in the decision-making processes of organizations and government.

Conclusion

Women's empowerment can lead to great long-term gains through gender equity in contributing to the economy and increased education among women (Asher & Sijapati Basnett, 2016). Therefore, the mission of DINGOs to empower women could promulgate positive economic results throughout the nation of Haiti, in addition to creating a more equitable relation among the genders. Through the present study, I attempted to determine what prompted members of the diaspora to become involved in the socioeconomic development of Haiti, to explore the major strategies adopted by DINGOs for empowering women and how these strategies could be sustained, and to explore the kind of collaboration that exists between the Haitian government, the U.S. government, DINGOs, and other INGOs in policy development with regard to women's empowerment. The findings revealed that above all, participants felt the power of education in women's empowerment, but also indicated additional opportunities for DINGOs to tap into fundraising and collaborate with other organizations and the government. Through increased efforts at women's empowerment, Haiti could correct its

inequities and reach a more sustainable economy that provides opportunities for all thus

resulting in positive social change.

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Appendix A: Interview Guides for DINGOs, Their Associates, Supporters or Sponsors,

and Beneficiaries

Interview Guide for DINGO Directors and their Associates

1-What is your definition of empowerment, its characteristics and indicators? For your organization, Empowerment would mean that the programs that you have created and implemented (a) received unconditional support from the Haitian government, and (b) improved the lives of women and girls in the areas of health, education, socioeconomic status, and literacy rates.

2-What are the characteristics and indicators of an empowered and educated woman?

3-What are the indicators that your organization is empowering and educating women?

4-What strategies are you currently using to facilitate empowerment and education of women?

5-Are you familiar with the empowerment and education strategies used by CARE, UNICEF, UN women, USAID, and Caritas and do you receive financial support from any of them?

6-Do you think that those INGOs empowerment and education strategies are based on sound policies?

7-Which one of their policies are you using in your empowerment model?

8-What is the state of your relationship with the Haitian government?

9-To what extent the government is supportive of your involvement in the developmental projects in Haiti?

10-To what extent do you reach out to the government for assistance?

11-Do you lobby the U.S. government for funds to help with your empowerment and education projects?

12-How do you perceive your own effectiveness, empowerment, ability to educate women, and sustainability of these abilities?

Interview Guide for Beneficiaries and Sponsors

1-What is your definition of empowerment? A definition of empowerment was provided to participants as follows: Women are empowered when they see an improvement in their physical health and social status, in their economic situation, in their self-confidence, their physical mobility, and higher literacy rates.

2-Do you feel that women are empowered and educated due to the work of DINGOs?

3-Do you think that the empowerment and education of women is an important tool to the rebuilding of Haiti? If so, why or how?

4-Do you think that the empowerment and education strategies of your particular DINGO will alleviate poverty for future generations?

5-How do you perceive the sustainability of your DINGO?

6-What do you think are the main barriers to women empowerment and education?

7-What suggestions do you have to empower and educate women?

8-Do you feel that the Haitian government is supportive of the DINGOs' initiatives?

9-Do you think that women empowerment and education can eliminate poverty in Haiti? If so, how?

Matrix 1

Interview questions (for DINGOs and their associates)	Data	Research questions
What is your definition of empowerment, its characteristics and indicators as it pertains to impoverished Haitian women?	Participants will give detail regarding their own understanding of the concept of empowerment.	2. What are the major strategies adopted by DINGOs for empowering women? How can these be sustained?

What are the indicators that your organization is empowering?	Participants will give detail on successful programs established for women such as health, literacy, Microfinancing and the ratio of girls to boys in primary and secondary school	2. What are the major strategies adopted by DINGOs for empowering women? How can these be sustained?
What strategies are you currently using to facilitate empowerment of women? Are they based on other NGOs' model of empowerment?	Participants will give detail regarding current strategies within their DINGO.	3. What kind of collaboration exists between Haitian government, U.S. government, DINGOs and other INGOs in policy development regarding women empowerment?
Are you familiar with the empowerment strategies used by CARE, UNICEF, and Caritas, UN women and do you think that those strategies are based on sound policies?	Participants will give detail on their knowledge of policies implemented by INGOs and government. Knowledge or lack of knowledge of those policies will justify the research questions. They will give detail on how the government facilitates their involvement in the affairs of Haiti.	3. What kind of collaboration exists between Haitian government, U.S. government, DINGOs, and other INGOs in policy development regarding women's empowerment?

Matrix 1 Continued

Interview questions (for DINGOs and their associates)	Data	Research questions
What is the state of your relationship with the Haitian government	Participants will give detail of their relationship if any.	3. What kind of collaboration exists between Haitian government, U.S. government, DINGOs and other INGOs in policy development regarding women's empowerment?
How do you perceive your own empowerment, effectiveness, and sustainability?	Participants will give detail on their own self-esteem as well as their esteem for others. They will give detail on their personal feelings about Haiti. They will also give detail on their economic situation. They will give detail on how they identify with the motherland.	1.What prompts members of the diaspora to become involved in the socioeconomic development of the women of Haiti?
Do you lobby the US government for funds to help with your particular empowerment and education projects?	Participants will answer with a yes or no and explain how they receive those funds if yes.	2. What are the major strategies adopted by DINGOs for empowering women? How can these be sustained?
How do you perceive your own effectiveness, empowerment, ability to educate women, and sustainability of these abilities?	Participants will explain the success of their programs. They will give statistical information on the ratio of girls that are empowered after their studies.	1.What prompts members of the diaspora to become involved in the socioeconomic development of the women of Haiti?

Matrix 2

Interview questions (for sponsors and beneficiaries)	Data	Research questions
What is your definition of empowerment, and do you feel that women are empowered?	If participants feel that women are not empowered, they can provide detail as to why they are not – this will provide data on limitations or shortcomings.	2. What are the major strategies adopted by DINGOs for empowering women? How can these be sustained?
Do you think that the empowerment of women is an important tool to the rebuilding of Haiti?	Participants will give detail on their views of women's worth and contribution to their families and country.	1. What prompts members of the diaspora to become involved in the socioeconomic development of the women of the women of Haiti?
Do you think that the empowerment strategies of your particular DINGO will alleviate poverty among women and for future generations?	Participants will answer this question based on the benefits received from DINGOs.	2. What are the major strategies adopted by DINGOs for empowering women? How can these be sustained?
What do you think are the main barriers to women empowerment and how do you perceive the sustainability of your DINGO?	Participants will explain successes and setbacks in policy implementation. They will discuss their fear of a possible discontinuance of services and their pride for being beneficiaries of the programs.	2. What are the major strategies adopted by DINGOs for empowering women? How can these be sustained?
Do you feel empowered, and what suggestions do you have to empower women?	Participants will give detail on their own success stories as beneficiaries of DINGOs' programs. They will talk about different programs they want to see implemented by DINGOs to ensure empowerment for girls and women.	2. What are the major strategies adopted by DINGOs for empowering women? How can these be sustained?

Appendix B: The College Regina Assumpta of Cap-Haitien, Haiti (My Alma Mater)

Appendix C: Universal Declaration of Human Rights-1948

Universal Declaration of Human Rights
Preamble
Whereas recognition of the inherent dignity and of the equal and inalienable rights of all
members of the human family is the foundation of freedom, justice and peace in the
world, Whereas disregard and contempt for human rights have resulted in barbarous acts
which have outraged the conscience of mankind, and the advent of a world in which
human beings shall enjoy freedom of speech and belief and freedom from fear and want
has been proclaimed as the highest aspiration of the common people, Whereas it is
essential, if man is not to be compelled to have recourse, as a last resort, to rebellion
against tyranny and oppression, that human rights should be protected by the rule of law,
Whereas it is essential to promote the development of friendly relations between nations,
Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in
fundamental human rights, in the dignity and worth of the human person and in the equal
rights of men and women and have determined to promote social progress and better
standards of life in larger freedom, Whereas Member States have pledged themselves to
achieve, in cooperation with the United Nations, the promotion of universal respect for
and observance of human rights and fundamental freedoms, Whereas a common
understanding of these rights and freedoms is of the greatest importance for the full
realization of this pledge, Now, therefore, The General Assembly, Proclaims this
Universal Declaration of Human Rights as a common standard of achievement for all
peoples and all nations, to the end that every individual and every organ of society,
keeping this Declaration constantly in mind, shall strive by teaching and education to
promote respect for these rights and freedoms and by progressive measures, national and
international, to secure their universal and effective recognition and observance, both
among the peoples of Member States themselves and among the peoples of territories
under their jurisdiction.
Article I
All human beings are born free and equal in dignity and rights. They are endowed with
reason and conscience and should act towards one another in a spirit of brotherhood.
Article 2
Everyone is entitled to all the rights and freedoms set forth in this Declaration, without
distinction of any kind, such as race, colour, sex, language, religion, political or other
opinion, national or social origin, property, birth or other status. Furthermore, no
distinction shall be made on the basis of the political, jurisdictional or international status
of the country or territory to which a person belongs, whether it be independent, trust,
non-self-governing or under any other limitation of sovereignty.
Article 3
Everyone has the right to life, liberty and security of person.
Article 4

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6

Everyone has the right to recognition everywhere as a person before the law.

Article 7

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8

Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Article 9

No one shall be subjected to arbitrary arrest, detention or exile.

Article 10

Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Article 11

1. Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence. 2. No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13

1. Everyone has the right to freedom of movement and residence within the borders of each State. 2. Everyone has the right to leave any country, including his own, and to return to his country.

Article 14

1. Everyone has the right to seek and to enjoy in other countries asylum from persecution. 2. This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15

1. Everyone has the right to a nationality. 2. No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Article 16

1. Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution. 2. Marriage shall be entered into only with the free and full consent of the intending spouses. 3. The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Article 17

1. Everyone has the right to own property alone as well as in association with others. 2. No one shall be arbitrarily deprived of his property.

Article 18

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 19

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Article 20

1. Everyone has the right to freedom of peaceful assembly and association. 2. No one may be compelled to belong to an association.

Article 21

 1. Everyone has the right to take part in the government of his country, directly or through freely chosen representatives. 2. Everyone has the right to equal access to public service in his country. 3. The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Article 22

Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Article 23

1. Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment. 2. Everyone, without any discrimination, has the right to equal pay for equal work. 3. Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection. 4. Everyone has the right to form and to join trade unions for the protection of his interests.

Article 24

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Article 25

1. Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control. 2. Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Article 26

1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit. 2. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace. 3. Parents have a prior right to choose the kind of education that shall be given to their children.

Article 27

1. Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

 2. Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

Article 28

Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

Article 29

1. Everyone has duties to the community in which alone the free and full development of his personality is possible. 2. In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society. 3. These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Article 30

Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

Appendix D: UN Resolution 1325

United Nations S/RES/1325 (2000)
 Security Council Distr.: General 31 October 2000
00-72018 (E) ````````
Resolution 1325 (2000)
Adopted by the Security Council at its 4213th meeting, on 31 October 2000
The Security Council, Recalling its resolutions 1261 (1999) of 25 August 1999, 1265
(1999) of 17 September 1999, 1296 (2000) of 19 April 2000 and 1314 (2000) of 11
August 2000, as well as relevant statements of its President, and recalling also the
statement of its President to the press on the occasion of the United Nations Day for
Women's Rights and International Peace (International Women's Day) of 8 March 2000
(SC/6816), Recalling also the commitments of the Beijing Declaration and Platform for
Action (A/52/231) as well as those contained in the outcome document of the twenty-
third Special Session of the United Nations General Assembly entitled "Women 2000:
Gender Equality, Development and Peace for the Twenty-First Century" (A/S-
23/10/Rev.1), in particular those concerning women and armed conflict, Bearing in mind
the purposes and principles of the Charter of the United Nations and the primary
responsibility of the Security Council under the Charter for the maintenance of
international peace and security, Expressing concern that civilians, particularly women
and children, account for the vast majority of those adversely affected by armed conflict,
including as refugees and internally displaced persons, and increasingly are targeted by
combatants and armed elements, and recognizing the consequent impact this has on
durable peace and reconciliation, Reaffirming the important role of women in the
prevention and resolution of conflicts and in peace-building, and stressing the importance
of their equal participation and full involvement in all efforts for the maintenance and
promotion of peace and security, and the need to increase their role in decision-making
with regard to conflict prevention and resolution, Reaffirming also the need to implement
fully international humanitarian and human rights law that protects the rights of women
and girls during and after conflicts,
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Emphasizing the need for all parties to ensure that mine clearance and mine awareness
programmes take into account the special needs of women and girls, Recognizing the
urgent need to mainstream a gender perspective into peacekeeping operations, and in this
regard noting the Windhoek Declaration and the Namibia Plan of Action on
Mainstreaming a Gender Perspective in Multidimensional Peace Support Operations
(S/2000/693), Recognizing also the importance of the recommendation contained in the
statement of its President to the press of 8 March 2000 for specialized training for all
peacekeeping personnel on the protection, special needs and human rights of women and
children in conflict situations, Recognizing that an understanding of the impact of armed
conflict on women and girls, effective institutional arrangements to guarantee their
protection and full participation in the peace process can significantly contribute to the

maintenance and promotion of international peace and security, Noting the need to consolidate data on the impact of armed conflict on women and girls, 1. Urges Member States to ensure increased representation of women at all decision-making levels in national, regional and international institutions and mechanisms for the prevention, management, and resolution of conflict; 2. Encourages the Secretary-General to implement his strategic plan of action (A/49/587) calling for an increase in the participation of women at decisionmaking levels in conflict resolution and peace processes; 3. Urges the Secretary-General to appoint more women as special representatives and envoys to pursue good offices on his behalf, and in this regard calls on Member States to provide candidates to the Secretary-General, for inclusion in a regularly updated centralized roster; 4. Further urges the Secretary-General to seek to expand the role and contribution of women in United Nations field-based operations, and especially among military observers, civilian police, human rights and humanitarian personnel; 5. Expresses its willingness to incorporate a gender perspective into peacekeeping operations, and urges the Secretary-General to ensure that, where appropriate, field operations include a gender component; 6. Requests the Secretary-General to provide to Member States training guidelines and materials on the protection, rights and the particular needs of women, as well as on the importance of involving women in all peacekeeping and peacebuilding measures, invites Member States to incorporate these elements as well as HIV/AIDS awareness training into their national training programmes for military and civilian police personnel in preparation for deployment, and further requests the Secretary-General to ensure that civilian personnel of peacekeeping operations receive similar training; 7. Urges Member States to increase their voluntary financial, technical and logistical support for gender-sensitive training efforts, including those undertaken by relevant funds and programmes, inter alia, the United Nations Fund for Women and United Nations Children's Fund, and by the Office of the United Nations High Commissioner for Refugees and other relevant bodies;

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8. Calls on all actors involved, when negotiating and implementing peace agreements, to adopt a gender perspective, including, inter alia: (a) The special needs of women and girls during repatriation and resettlement and for rehabilitation, reintegration and post-conflict reconstruction; (b) Measures that support local women's peace initiatives and indigenous processes for conflict resolution, and that involve women in all of the implementation mechanisms of the peace agreements; (c) Measures that ensure the protection of and respect for human rights of women and girls, particularly as they relate to the constitution, the electoral system, the police and the judiciary; 9. Calls upon all parties to armed conflict to respect fully international law applicable to the rights and protection of women and girls, especially as civilians, in particular the obligations applicable to them under the Geneva Conventions of 1949 and the Additional Protocols thereto of 1977, the Refugee Convention of 1951 and the Protocol thereto of 1967, the Convention on the Elimination of All Forms of Discrimination against Women of 1979 and the Optional Protocol thereto of 1999 and the United Nations Convention on the Rights of the Child of 1989 and the two Optional Protocols thereto of 25 May 2000, and to bear in mind the

relevant provisions of the Rome Statute of the International Criminal Court; 10. Calls on all parties to armed conflict to take special measures to protect women and girls from gender-based violence, particularly rape and other forms of sexual abuse, and all other forms of violence in situations of armed conflict; 11. Emphasizes the responsibility of all States to put an end to impunity and to prosecute those responsible for genocide, crimes against humanity, and war crimes including those relating to sexual and other violence against women and girls, and in this regard stresses the need to exclude these crimes, where feasible from amnesty provisions; 12. Calls upon all parties to armed conflict to respect the civilian and humanitarian character of refugee camps and settlements, and to take into account the particular needs of women and girls, including in their design, and recalls its resolutions 1208 (1998) of 19 November 1998 and 1296 (2000) of 19 April 2000; 13. Encourages all those involved in the planning for disarmament, demobilization and reintegration to consider the different needs of female and male ex-combatants and to take into account the needs of their dependants; 14. Reaffirms its readiness, whenever measures are adopted under Article 41 of the Charter of the United Nations, to give consideration to their potential impact on the civilian population, bearing in mind the special needs of women and girls, in order to consider appropriate humanitarian exemptions; 15. Expresses its willingness to ensure that Security Council missions take into account gender considerations and the rights of women, including through consultation with local and international women's groups; 16. Invites the Secretary-General to carry out a study on the impact of armed conflict on women and girls, the role of women in peace-building and the gender dimensions of peace processes and conflict resolution, and further invites him to
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Submit a report to the Security Council on the results of this study and to make this available to all Member States of the United Nations; 17. Requests the Secretary-General, where appropriate, to include in his reporting to the Security Council progress on gender mainstreaming throughout peacekeeping missions and all other aspects relating to women and girls; 18. Decides to remain actively seized of the matter.