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Title

The Role of Evangelical Churches in
Combating Structural Corruption in Haiti

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Declaration

By Submitting this work to the South African Theological Seminary (SATS), I hereby declare that it is my own work, that no one did it for me, and that I did not plagiarise any other person's work. I have cited all the sources such as books, journals and websites that I used. I understand and accept that should declaration be proven false, I will automatically fail the course and be subject disciplinary action by SATS.

Please note that unless expressly indicated otherwise, all scriptural quotations are from the "The Holy Bible, New King James Version" (1999),
Nashville, TN: Thomas Nelson Publishers.

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Chapter One

General Introduction

1.1 Introduction

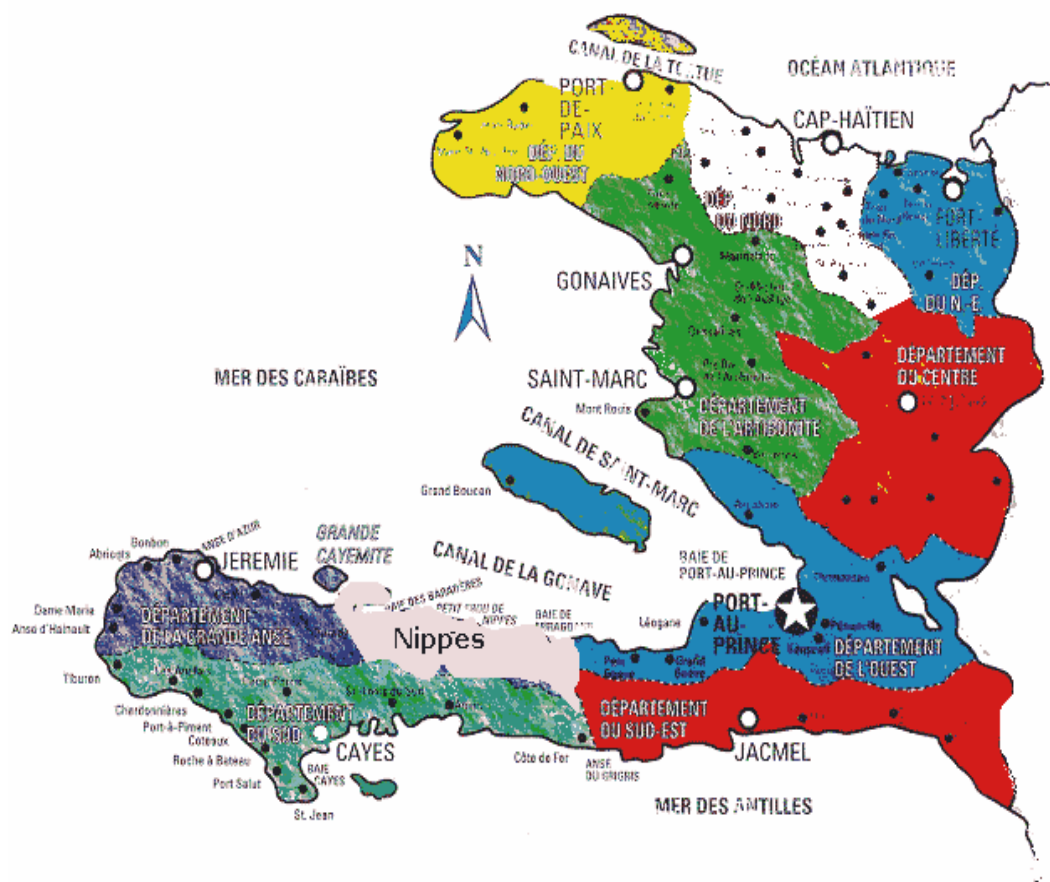
According to the LIM Model (Cowan 2006), the purpose of the Introductory chapter is to present the Research Problem, the Structure, and the Methodology of the Dissertation. Following this Model, I will consider the research problem, concerns and issues related to the study, the background connected to the Research Problem, the Rationale of the Study, the purpose, the importance and the value of the study, the Scope of the Study, some technical and important key words will be defined, the structure and the methodology of the dissertation.

1.2 The Research Problem

Increasingly, corruption is a preeminent problem in the majority world, although there is general agreement that corruption is a trans systemic phenomenon, endemic to all societies, regimes, countries, and salient in different periods of the history of the mankind. Without contradicting, Haiti is not free from this scourge. The plague of corruption and its effects are seen at every level of the Haitian society from the birth of the nation in 1804 to the present time.

1.2.1 Brief Geographical and Historical Overview of Haiti

It is very compulsory to present, at the beginning of my Dissertation, a brief geographical and historical overview of Haiti, to give a better understanding of my approach, in respect to the problem of structural corruption in Haiti. The Republic of Haiti, situated from 1.440 km ratings of Florida extends between 18 degrees 06 and 20 degrees 06 north latitude, on the one hand, and 71 degrees 58 and 74 degrees 29 west longitude, on the other, bounded to the Northwest by Cuba, South-west by Jamaica and the East by Puerto Rico, shares the island with the Dominican Republic. According to WORLDOMETERS (2017:1-4), this country is the most urbanised of the Caribbean with 10, 983, 274 million of occupants. From the period of the discovery of the land by the Spanish to date, it received many names that refer to some of its characteristics and details of its story.



Map of Haiti

Before the Spanish discovered the land on December 5, 1492, the aborigines called it "Haiti", "land of mountain". Christophe Colombo changed its name and called it « Hispaniola », a distortion of the Spanish expression « Española ». Bellegarde (2004:12) states that the name "Hispaniola" indicates the intention of the Spanish to transform this land in a possession of the kingdom of Spain. Later, the French will name Haiti « Saint-Domingue », because the first Catholic Missionaries who wanted to transform it in a Christian land belonged to the "Order of Saint-Domingue". To point out its beauty, some of its lovers called it « The Pearl of the Antilles »; others used the expression "The Black Republic" to name it because the Haitians are proud of their membership to the "black race". After its independence in 1804, to affirm their will to break completely with three centuries of slavery, the former slaves renamed it « Haiti ».

The Haitian history is characterized by conspiracy and fight for the power, civil war, and anarchy. Two years after its independence and liberation from the French army, the founder and king of the country, Jean Jacques Dessalines, was assassinated by corrupted soldiers of the Haitian army. They killed him, because he pleaded for a society based on equality and justice. He denounced and combated the elite that appropriated the lands and the properties of the Republic, impoverishing the mass.

Because of the death of Dessalines, the country experienced a schism. Two kingdoms were born inside the Republic: One in the North under the governance of the king Henry Christophe, and one in the West under the presidency of Alexandre PETION. This political situation lasted until the year 1820 when the king Henry Christophe died. From this time, all the presidents that emerged were incapable to transform the story of Haiti, despite their good will sometimes. This status quo has impacted and awakened all the institutions of the country and created a society where corruption is a structural problem, an illness of the Haitian mentality and character.

1.2.2 The Main Problem

Despite the efforts of the fathers of the Haitian nation to avoid keeping the name "Santo Domingo" which recalls the odious colonial era, by restoring to the country its Indian name of Haiti, this country, as the successor of the colonial state, falls into crisis and instability: economic, social and political instability... Agreeing with this historical view, Gaillard POURCHET (2007: 4), has highlighted the colonial model of enrichment from the local economy renewed by the governments during two centuries. He notes:

Haiti is consistently failing and increasingly dependent on international aid, because corruption in the Haitian governance is permanent. It has been especially vulnerable to chaos and under development.

On this point, Collier (2002:15-16) shares Gaillard's ideas, when he notes that political corruption is an extremely complex social phenomenon that encompasses several economic and social factors. Considering the effects of political corruption on Caribbean development including Haiti, he points out the most serious effects of corruption:

The Caribbean has a real political corruption problem that is significantly retarding the region's development... Improvements in political corruption can affect conditions in individual Caribbean states...High levels of political corruption are also shown to influence a state's educational output, societal inequalities, and on the levels of economic investment and domestic savings.

Without ambiguity, from 1804 to date, Haiti knew some "ups and downs". Some stories of exploitation, humiliation, occupation and international disgrace: revolt and revolution, agricultural impoverish, exploited resources, endless cycle of violence, plunder, poverty, and bad Governance. It seems that the colons

delegated their old structures of exploitations to the future generations – all the Haitian presidents are integrated in this system. Thus, the former “Pearl of the Antilles” was reduced to degenerate. Haiti has become, by the international aid and odious international debts the laughingstock around the world, asking annually to provide for its first need... It has lost its national pride.

The Head of the Government, the former Prime Minister Alexis (2007:2) Agreed with the “Commission Justice and Peace” that speaks against the state of disrepair of the Haitian judicial System, and the level of the disease that undermines the Haitian Society, when he recognizes that the corruption’s plague permeates all the Haitian Government Administration and affect profoundly the stability and development of the country. Participating at a colloquium on the strategy of national fight against corruption, he states:

I affirm the engagement of my government to not tolerate those involved in illegal activities such as bribes, bleaching of money, traffic of influence, misappropriation of funds...

Bontemps (2009:3) goes on the same way, when he argues that reform is needed to address daunting task, such as the fight against corruption and political influence:

Haitian justice seems to be subject to the adverse effects of corruption. Thus, the report of the survey on governance and corruption in Haiti under the control of the “Unité de Lutte Contre la Corruption” (ULCC) shows that the judiciary is a key element in ensuring good governance. But in Haiti, the data reflect the belief that the judicial system is unfair and subject to the manipulation of powerful interests and elites... The report of the survey reported that 84% of the managers of the companies surveyed believe that justice is not to use because judges receive bribes.

The impact of structural corruption in Haiti is tangible: misery, frustration, social injustice, begging, international shame, economic underdevelopment, etc. Judicial corruption, political corruption, and legislative corruption have directly some dark effects on the national development of Haiti: poverty, bad governance, international disgrace. Baldwin (2010:1-3) points out that someone must keep an eye upon Haiti, because Haiti is a country with an institutional infrastructure seriously damaged, and corruption endemic, a weak and fragile state. He adds:

Transparency International (TI) is working on setting up an aid monitoring project for Haiti to prevent corruption in the relief effort, the group said on Monday as it launched a handbook to help aid agencies combat practices that stop help from reaching the needy. TI is already in discussion with major donors to Haiti about the project, which the anticorruption watchdog feels is vital...

When we consider the phenomenon of corruption in Haiti, it is clear for more than one that structural corruption is a feature of the Haitian social, political, judicial and legislative life. Corruption is woven deep into the fabric of everyday life, from the younger to the older. It results in an assumption that no business will ever get done without a present changing hand. Corruption winds all the structures of the Haitian society. It is evident in all social activities of the country: in the process of admission to public schools, to universities, to obtain a job, in the national elections, in the purchase of land. Kickbacks, fraud and bribery are present everywhere in Haiti. Several workers need to be bribed. Kunhiyop (2008:164), quoting Eric E. Otenyo, conceives the things in the same way, when he points out the following:

Even mortuary attendants need to be bribed to provide services. Sometimes, officials or employees of the Government require Bribes before they issue foreign exchange and import and production license. A bribe can reduce one's taxes or one's bill for water or electricity.

The scholar seems describing exactly what is doing in the Haitian milieu, when he adds that even the Police, who are supposed to be guardians of the law, also receive bribes to obstruct the administration of justice... The Justice and Peace Commission (2010:3-6) is agree with Kunhyop when, regarding to this matter, it addressed to the Haitian Prime Minister Jean Max Belrive a report in which it made the following proposals:

Establish a clear chain of responsibility: who is responsible for what?
- *Identify and make public control mechanisms against corruption, illicit enrichment, embezzlement of aid. (It is necessary that citizens and organizations of human rights, for example, have the means to expose and to complain ... even after the emergency period)* -
Identify and publicize action against state officials who abandon their posts, which are not available for the necessary services to the people who use their position to demand money for services (the justices, commissioners, clerks, etc.) – *Take specific measures concerning the Haitian National Police (HNP) officers and security forces.*

In my view, despite of the good will and the efforts made by some organizations of the civil society, such as ISC (Initiative de la Société Civile), CONHANE (Haitian National Council of Non-State Actors), and CJP (Commission Justice and Peace), there are numerous things to implement curbing the Structural Corruption in Haiti. For, everywhere, people prioritize favouritism, nepotism, bribery, fraud, extortion, abuse of power. There are judicial gaps in several areas in Haiti. In instance, the “Taxation’s Services,” in Haiti, taxes are not just. Often, they have been fixed out of justice criteria. Naturally, taxes cannot be higher than the normal price. It is not just to pay 5 to 8 more than the normal price! Therefore, social injustice becomes a dangerous element in the Haitian culture. Or, this is against the word of God that asks us to practice justice, and to be perfect, considering Micah 6: 8; Matthew 5:48. The Word of God teaches us to avoid corruption, to be holly like our God is holly

(Leviticus 11:44). This is what prompted Jean-Baptiste (2015: 109-115), in his book on the Ten Commandments, to challenge the Church to confine itself to its role as guardian of morality. He argues that:

The Church must teach the principle of respect for life, the principle of the importance of life. It must encourage the state authorities to deal with cases of murder with justice and without passion... The Church must encourage the State to not leave any legal vacuum that could help a murderer to evade justice. For example, the legal vacuum on zombification in Haiti is unacceptable. It is a shame for the whole nation, including evangelical Christians. Therefore, the Christian Church must continue its plea on the need to criminalize zombification until this scandalous legal vacuum is filled.

Considering this plague that destroys the country, the Haitian Evangelical Church should do something. For, if we want to eliminate corruption in the country, it will require significant effort by all the Haitian people. However, despite the negative and destructive impacts of structural corruption overall Haitian Community, no commitment and no concerted effort from evangelical churches have been reported, although the Protestant Community represents a large segment of the Haitian population. This view is supported by Fontus (2001:89) who points out that the Protestants have made tremendous progress in Haiti during the 20th century. Quoting Houtart and Remy, he states that their number was 16.2% in 1982. They reached almost 39% in 1996 in urban areas and over 25% in rural areas. According to François (2003: 60, 2005:4), a Jesuit Catholic Priest, the total number of Protestants in 2001 would vary between 3,000,000 and 4,800,000 or 37.6 and 60.3% of the Haitian population. In an interview (2005:4), he enhances:

We are witnessing a breakthrough traditional Protestant church, sects and duly Pentecostals in general. So, today the Catholic Church tends to be a minority in Haitian society.

Indeed, the official results of the Fourth General Census of Population and Housing completed by the Haitian Institute of Statistics and Informatics (IHSI, 2005:86) reveal that the percentage of the Protestant population in Haiti could be 33 % and that evangelical churches represent 87% of the Haitian Protestant church. Romain (2011:3-4) argues that in 2010 nearly 50% of Haitians practice Protestantism. The same view is shared by two officials of the Haitian Protestant Federation (FPH): Exantus S (2011) and Jean-Baptiste (2011). According to them, the number of Protestants in Haiti already stands at over 50 % of the Haitian population. They estimate the percentage of Protestant population by 4 million and more after the earthquake that destroys many cities of the country in January 2010.

Although in impressive number, and despite of the damage caused by the structural and rampant corruption in Haiti, most Protestant churches seem to ignore the seriousness of the problem. In my understanding, I believe that evangelical churches have something more to do to fight against this virus that affects the entire Haitian society. Then raises a research question: “How should Evangelical Churches lead the fight against structural corruption in Haiti to help the country to destroy the virus of corruption and to change its story?

A study on how the evangelical churches should lead the fight against structural corruption in Haiti is more than required. There is a real need for practical and theological recommendations to combat this phenomenon in Haiti. As salt and light in the world, the Church cannot abdicate its responsibility to contribute to the building of a fairer society through its moral influence. Casséus (2000:55, 89) supports this view. He argues so well that:

Christian is called to be a child of light in a dark world. The salt's Influence of Christian is an instrument through which God saves the World and keeps it from corruption and deterioration.

Considering what has been, every Haitian Citizen is concerned, especially the Haitian Evangelical Church. The Role of Evangelical Churches in

Combating Structural Corruption in Haiti is an essential attempt to redress a global phenomenon that continues to plague many nations at tsunamic levels. Thus, several questions must be raised, to bring solution to the big problem. It is thus very important that Christian think seriously on the issue of structural corruption in Haiti. The main question that I am considering in my research is the following: *How should evangelical churches lead the fight against structural corruption in Haiti?*

1.2.3 The key Questions

This study aims to answer the following Key-questions in relation to the structural corruption in Haiti:

- a) What contribution did scholars already provide to fight against structural corruption, especially in Haiti, and what gaps in the existing research call for the study of this research problem?
- b) What are the problems related to structural corruption in Haiti that require a response from the Church?
- c) At what level, evangelical churches have already committed to the fight against structural corruption in Haiti?
- d) How should evangelical churches fulfil their biblical mandate by fighting against structural corruption in Haiti?

1.3 Concerns and Issues Related to the Research Problem

Nationally and internationally, funds are always collected for various projects. Everything is made on behalf of the Haitian poor communities, but few people realize that they are accountable; few people take the route of transparency. Thus, in a context permeated by misery, poverty, including structural corruption, with a lack of transparency and accountability, it is likely that ethical questions will arise regarding: How funds are raised for various

projects? Who controls what in Haiti? To whom should we report seriously in Haiti?

Concerns and issues related to the problem of structural corruption in Haiti are multiple: Why Haiti is so corrupt despite the visibility of many Protestant and Evangelical Churches in the Country? Why the Haitian nation is, to the eyes of all, an international disgrace, an object of opprobrium? Why structural corruption is so present anywhere in the country? Why Haiti is so damn? Why there are so many kidnappings in Haiti, so many very poor people? Why there is so much misery, so much poverty in Haiti? Why Haiti cannot get out of its so dark hole?

These are the concerns and issues that finally laid out for me the task and challenge of Christian social ethics in Haiti. In other words, those issues and concerns led me to reflect on the real role of Evangelical Churches in the fight against structural corruption in Haiti. What the Evangelical Churches did exactly for helping Haiti in the fight against structural corruption? How should we deal with corruption from a Christian perspective? It is certainly the same questions that are at the centre of Christian social ethics. What role should Christians and the Church play in addressing rampant corruption in Haiti? Those are the issues that Haitian Christians are considering today.

The issues on structural corruption have been also a major concern for more than one. Katongole (2011: 120) points out a key implication connected to Hauerwas's claim for the Church as a Polis:

The Church as a Polis involves an attempt not only to recover the social material vision of Christianity, but to redefine the meaning of politics itself. In this revision, Politics is not simply about the struggle for power and the management of society, but also about the everyday and ordinary practices of life – potluck dinners, babies, and caring for the sick, aged or handicapped. The kingdom of God is primarily present in such ordinary practices which constitute the

politics of the church. That's why the task of Christian ethics is to help Christians see the significance of the everyday and the sacredness of the ordinary... those ordinary tasks is the most determinative political challenge to our culture.

1.4 Background connected to the Research Problem

Knowing that the background section of any research serves several purposes which are often misunderstood, to demonstrate my understanding of my field, by critically analysing the pertinent works of other investigators leading up to my work, I will appreciate the salient contributions of other scientists upon whose works my work builds. I will state explicitly what scientific questions other scientists have not yet answered about my field. This will identify the "gaps in our understanding". Scholarly and academic works will be interpreted to find a rationale for this study. Among the various books, essays and articles published on this hot and disturbing topic, the background connected to this research problem will take into consideration: works related to the contributions of these scholars to the fight against corruption, and works related to the structural corruption in Haiti and the silence of the evangelical church. After that, I will provide a rationale for the study.

1.4.1 Contributions of Scholars to the Fight of Corruption

In this section of the Study, I will review firstly works relating to the general contributions of scholars and searchers, and secondly works demonstrating the contribution of the Christian Church to the fight against corruption.

1.4.1.1 General Contributions

Many scholars, in their works in the discussion on the reasons and the impact of corruption on a country, have found that many causes can generate corruption in a country, and thoughtful evidences that corruption should have bad and catastrophic consequences on a country. They also provide tools that can help to prevent or root out corruption from a country.

1.4.1.1.1 The Causes of Corruption

The causes of corruption have attracted more attention in these last years by both academics and policy makers. In this study, we take into consideration as main causes of corruption in a country, the historical causes, and the social and cultural causes, the economic, political and psychological causes.

1.4.1.1.1.1 Historical Causes

Many Historical Causes can generate Corruption in a Country. La Porta et al. (1999:222-270), studying the quality of government in the former colonies of Britain, show that the countries who adopted the common-law system appear to have more effective judicial systems than those who adopted civil law systems associated with former colonies of continental European countries. Treisman (2000:399-457) also explores the direct influence of historical tradition on perceived corruption. His study points out those former British colonies appear to reduce perceived corruption more than the role played by the common-law system. Dreher and al. (2007:3-13), highlighting the evidence of corruption from a structural model, reported that it is difficult to separate the historical factors from the political and judicial factors since the effectiveness of the judicial system is dependent on the colonial heritage of the country in question.

1.4.1.1.1.2 Social and Cultural Causes

The role of the religious tradition on corruption has been explored explicitly by Treisman (2000:399-457) who found that a Protestant tradition appears to have a negative (though small) effect on perceived corruption. According to Alesina *et al.* (2003:1-20), religious fractionalization may also have an impact on corruption and other characteristics associated with the quality of government.

Grannoveter (1985: 481-510) argues that the trust and confidence required for economic transactions originates in social relationships and the networks that surround them. This is what is called *horizontal trust*. La Porta *et al* (1999: 222-270) found evidences that in societies where more ethno-linguistically diverse, governments exhibited inferior performance. The author, however, found little support for this. Alesina *et al.* (2003:1-20) have presented evidence that ethnic and linguistic fractionalization has a statistically significant impact on corruption i.e., countries that are ethno-linguistically diverse are associated with higher perceived levels of corruption.

1.4.1.1.1.3 Economic Causes

Several economic causes can give rise to corruption. Ades and Di Tella (1999:982-993) have shown that increased competition reduces corruption and that more open economies are less corrupt. Treisman (2000:399-457), however, finds rather inconclusive evidence of the size of the public sector in influencing corruption across countries.

Wei and Wu (2002:462-469) have presented evidence that countries with capital controls have higher corruption and, in turn, receive less foreign investment and are more prone to financial crisis. This issue is explored by van Rijckeghem and Weder (2001:307-331) who find that low wages for civil servants have a statistically significant effect on (perceived) corruption. They have shown that the effect of corruption on economic growth depends on the openness of the economy.

1.4.1.1.1.4 Political Causes

Politically, several causes can produce corruption in a country. Several studies on corruption have emphasised the role so important of an established democracy, among them are Treisman (2000:399-457) and Paldam (2003:2-26) studies. Comparing country with centralized powers to country with separated powers, Tsai (2008:365-383) argues that a country with centralized power tends

to be less corrupt than a country with separation of powers. Samura BK (2009:281), analysing the political factors producing corruption, arguing that developing economies are predominantly buffeted with barrages of corrupt practices that have deep anchorage in the socio-political and cultural psyche and existence in such nations.

Highlighting the scope of corruption in Africa as a development and social issue, Gbenga L (2007:3) points out that corruption exists everywhere in the world and it becomes the norm particularly if the chances of being caught and severely punished are low and if it is a generally accepted or tolerated mode of behaviour. Some other characteristics of the political environment, including electoral rules (Persson *et al.* 2003:958-989) and the degree of decentralization (Treisman 2000: 399-457, and Fisman and Gatti 2002: 325-345) may also be important in explaining corruption.

1.4.1.1.1.5 Psychological Causes

There are numerous psychological factors that can help to explain some types of corruption. Internally, some people are 'naturally evil' and will commit criminal acts, including corrupt ones in any type of system. Pressure and peer comparison can contribute greatly to acts of corruption especially so where the socially revered are the corrupt ones. This presupposes that in an environment where an individual sees other around him/her benefiting from corruption, they may well choose to indulge too. Nepotism is helping others, because they are closely related to you, cronyism can also be related in psychological term. Corruption is a so contagious virus.

1.4.1.1.1.6 Summary

Considering what has just been mentioned, in preceding paragraphs, we have evidence that various causes can generate corruption in a country. Among them, we denoted some political factors, historical factors, social and cultural factors, some psychological and some economic factors. In many countries, corruption is often related to the deficiencies of the political system. Then, an

established democracy, by promoting political competition and hence increasing transparency and accountability, can provide a check, albeit an imperfect one, on corruption. Corruption varies considerably from a region to another region, and from a country to another country. In many cases, it is a driving force in igniting successful movements that led to transition. Some other characteristics of the political environment, including electoral rules and the degree of decentralization may also be important in explaining corruption.

After considering the above-mentioned causes that generate corruption in a country, I would like in the following paragraphs to present several consequences of corruption on the functioning of a state, as part of my, in the context of my research.

1.4.1.1.2 Consequences of Corruption on the functioning of a Country

The consequences of corruption can have several dimensions related to political, economic, social and environmental effects. In this review, I will consider: social consequences, economic consequences, and political effects.

1.4.1.1.2.1 Social Consequences

The Institute of the World Bank estimates "Corruption in the form of bribes to one trillion dollars." But it affects more African states who lose 25% of their GDP each year according U4 (Anti-Corruption Resource Centre, 2007). Citizens of developed countries are not the only ones to indulge in corruption. The report of the World Bank (Star report, 2007) denounced the corrupting attitude of developing country officials who turn a year between 20 and 40 billion, equivalent to 20 to 40% of public aid development.

It is recognized that corruption accelerates the depletion of natural resources which are essential to the livelihood of many communities. According to a UNDP report (UNDP, Accelerating Human Development in Asia and the

Pacific, 2008), the Government of Indonesia has estimated that deforestation costs \$ 4 billion annually to the nation, about five times the annual budget of the department Indonesian Health. The harmful effects of corruption certainly prevent many countries to achieve the Millennium Development Goals (MDGs).

1.4.1.1.2.2 Economic Consequences

Wei and Sievers (1999:50-55) declare that there is certainly a correlation between corruption and weak bank supervision. Those holding deposits or granting loans to banks are likely to react to allegations of corruption and withdraw their engagement. Lambsdorff (2005:4-5) points out that more recent studies provide evidence that corruption deters foreign investors. Similarly, focusing on bilateral flows between 14 sources and 45 host countries in 1990 and 1991, Wei (2000:2-33) detects a significant negative impact of corruption on FDI. He finds that an increase in the corruption level from that of Singapore to that of Mexico is equivalent to raising the tax rate by over 20 percentage points. Eugene (2007: 15-18) Stresses that corruption discredits customs and customs officers. Corruption causes a reduction in revenues, a situation that can hamper the effective functioning of state structures.

Lambsdorff and Cornelius (2000:70-78) show an adverse impact of Corruption on the ratio of FDI to GDP for African Countries, Smarzynska and Wei (2002:2-31) provide evidence in a similar vein, showing that corruption reduces firm-level assessments of FDI in Eastern Europe and the former Soviet Union. An increase in corruption from the low level in Estonia to the high level in Azerbaijan reduces the probability of foreign investment by 15 percentage points. Henisz (2000:334-364) provides a similar result. Habib and Zurawicki (2002:291-307) reveal evidence of corruption deterring foreign direct investments.

1.4.1.1.2.3 Political Consequences

Costas Perez et al. (2011:469-484) have studied the effects of the availability of information about corruption scandals on electoral outcomes.

According to Delmonte and Papagni (2007:1-6), corruption's impact is often viewed through political intolerance, problems of accountability and transparency to the public, low level of democratic culture, principles of consultation and participation dialogue among others. Heidenheimer and al. (1989), focusing on political corruption, present a compilation of 56 classic studies on corruption drawn from academic journals and books. This study shows that corruption has negative political effects on a Country.

1.4.1.1.2.4 Consequences on Developing and Transition Countries

Corruption has some political effects on developing and transition countries. Samura (2009), considering the negative effects of corruption on developing nations, points out that corruption in developing countries continues to be one of the greatest factors of poverty, development and internecine conflicts. Vian (2008:26-33) sees corruption as a huge challenge for the achievement of health goals. Considering the Haitian case, Valet (2011:1-2) sees corruption as the main cause of electoral fraud in this country. Brodeur (2012:50) highlights the presence of corruption in Haiti and proposes ways to fight against this scourge which affects considerably the development of the country.

1.4.1.1.2.5 Summary

Effectively, corruption has several consequences on the functioning of a State, on Developing and Transition Countries. Most developing countries continue to grapple with the ever-changing trends in global politics, economic and technological advancements having little or nothing to do due to the debilitating effects of corruption on their very existence. This is a social problem, political and economic threat to the international development, human rights, and peaceful social existence, he adds. Knowing the fallout, the detrimental consequences, and the devastating damage of corruption on a country, it is important to prevent it, and to eradicate it to free this country of the symptoms of this virus, and to obtain change and Development. Then now, how to prevent or root out Corruption correctly?

1.4.1.1.2.6 How to Prevent or Root out Corruption from a Country

Considering the methods to control corruption, Tirole (1996:1-22), developing a theory of collective reputation with application to the persistence of corruption and to firm quality, posits that collective reputation are composites of individual reputation and maybe modelled as such. According to Zinko R, Ferris GR, Blass FR, Laird MD, (2007:163-204), in everyday life, as well as in work organizations, personal reputation is a basis for important human resources decisions (e.g., promotions, terminations, etc.). Mookherjee (1997:1-36), addressing the importance of reforms in developing country bureaucracies, argues that incentive reforms should be accompanied with wider reforms in the internal organisation of bureaucracies.

Kaufmann (1997:114-131) shares also this view. He argues that corruption flourishes where policies provide incentives for it and restraining institutions are weak. Examining the issue of how to control fiscal corruption, Chand and Moene (1999:1129-1140) support the idea of providing incentives to fiscal officers. Emphasizing the Importance of Anti-Corruption regulation, Steve and Russo (2010:273-274) support that “question of anti-corruption regulation raises immense interest in policymaking circles because the current approach is not working well for most of Eastern Europe. A core of Laws and Regulations are seen very helpful in controlling corruption.

Daniel Kaufmann (1997:18) observed that the anticorruption watchdog bodies, such as the Independent Commission against Corruption in Hong Kong and smaller corruption fighting institutions in Botswana, Chile, Malaysia, and Singapore, were often credited with much of progress. Nwaodu (2012:76) credits Kaufmann view on Botswana, by highlighting that the institution of economic sound and public-sector management policies in this country led to honest governance earlier on, and its success principally outweighed that derived from the more recent advent of its anticorruption department. Monitoring Bodies should help certainly to prevent or root out corruption from a

country, by adopting and publishing general comments or general recommendations concerning the provisions and obligations contained in their respective treaties.

Exploring the relationship between judicial independence and corruption, Rios-Figueroa (2006) made some theoretical propositions based on the original data that covers 18 Latin American Countries from 1950 to 2002. He offers a systematic and comparable measurement of four components of judicial in the region. Koim (2013:1-3) believes that the fight against corruption must never be thought of as one-way traffic. Then, people must courageous and have the good will for fighting corruption. With will and courage, religious leader can prevent and root out corruption.

Langseth and, al. (1997) argue that while each country or region is unique in its own history and culture, its political systems, and its stage of economic and social development, similarities do exist and that experience and lessons are often transferable. They propose the National integrity system as a comprehensive method. And then, what is the most effective way to reduce corruption?

1.4.1.2 The Response of the Church

The Holy Scriptures condemn firmly corruption, considering Deuteronomy 31:29; Malachy 3:5 and Romans 1:18-32. Many Christian theological works discuss this idea. Gallardo (1985) says that biblical justice goes far beyond far the laws. It includes the concepts of integrity in all aspects of life: social, religious, economic, and politic. Lochen (1991) established a comparison between the God's Justice revealed in the Scriptures and the justice practiced in courts that do not always reflect the divine justice. De Conninck works' (1997, 1998) considers profoundly the economic issues, politics and power in relation to the requirements of justice demanded by God.

Van Reken C and Meulen Peter Vander (1998:198-202), in their essay, argue that individual Christians are called to be responsible, compassionate and

law-abiding citizens, and the institutional church to speak out on the general goals that society should pursue. They are provided a contribution to an important ecclesiological discussion about the church's social responsibility. Peter Vander Meulen (1999:202-206) declares that he has spent most of his working life with the Christian Reformed World Relief Committee (CRWRC) in positions overseas—Bangladesh, the Dominican Republic, West Africa—and from that perspective, he wants to reflect on the world of the poor in the light of his reformed heritage and his relationship to Christ. He wants to start by making explicit seven key assumptions on which he bases his thesis on *The Church's Role in Social Justice*:

- (1) The basic tenets of Reformed doctrine are given and are commonly understood.*
- (2) The gospel is truly holistic and conveys a saving, reconciling grace not just for human souls but indeed for us as integral beings—indeed, for all of creation itself.*
- (3) All of God's created images are entitled to respect and to dignity—all creation groans for a restored relationship with its creator—whether it acknowledges that or not.*
- (4) The church of Christ lives out a paradox: We are called out of the world even as we are called to be in the world.*
- (5) The Bible, and Christ in his ministry, repeatedly holds up the poor and those the world considers of no account as having great value. And he explicitly holds them up as his surrogates among us now, and as having a claim upon us because of his care for them.*
- (6) Even as good progress has been made in overcoming hunger and poverty in some parts of the world, any hunger and misery in a world with sufficient food for all is a scandal.*

And facing this imposing inquiry, what did or should do the Haitian Church, considering the Scope of Structural Corruption in Haiti? Why, despite of the very high percentage of Haitian Protestants, the country remains so corrupt.

1.4.2 Structural Corruption in Haiti and the Silence of the Evangelical Church

The scope of Structural Corruption in Haiti is so large that people cannot ignore it. But the Evangelical Church is still sleeping. Haiti is one of the most corrupt countries in Latin America and the Caribbean. News Americas (2015:1-2) recently released the list of the most corrupt countries in this area based on a public perception of corruption among public and private sector officials. The data were compiled from the latest of the last transparency index on international corruption in 2015 and the Index of Economic Freedom the "Heritage Foundation". Venezuela and Haiti shared the first place for the most corrupt in the Americas. The report reveals that Haiti is an important narco-trafficking point and the underfunded dysfunctional judicial system makes corruption much more present and strong."

Bourgeot (2004:15-40), considering the problem of the Haitian judicial system, highlighted corruption among judges, as one of the obstacles to that system. The results of a diagnostic survey on Governance and Corruption in Haiti (2007:21) show that corruption continues to represent a serious challenge in Haiti and indicate weaknesses in the areas of justice and security, which is barriers key to improving governance, access to quality services and economic development.

Corruption is endemic in Haitian milieu. The Episcopal Commission Justice and Peace (2010) is deeply alarmed by the level of this disease that undermines the Haitian society. But, most Protestant Churches seem to ignore the seriousness of the situation. Their commitment in promoting social justice tends to lean towards eradicating poverty, promoting education and health. Morquette (2010), acknowledging Haitian Protestant Church as a strong voice denouncing injustice, stresses that Para-church organizations should continue to mobilize churches and support them so they can assume their role within the community. Romulus (2011), confirmed the passivity of the Haitian Protestant Federation in the fight against corruption in the country.

1.4.3 The Rationale of the Study

It is clear, from this review, that corruption has spread all over the world and undermines Haiti. The structural corruption in Haiti is a threat to the country's sustainable development. But I believe firmly that this phenomenon can be rooted out from a country, and the Christian Church, in the light of the Word of God, must fight against it. However, despite the negative and destructive impacts of corruption over all Haitian community, no commitment, and no concerted efforts from evangelical churches have been reported, although the Protestant Community represents almost half of the Haitian people. Consequently, a study on how these churches should lead the fight against corruption in Haiti is more than needed. As salt and light in the world, the church cannot abdicate its responsibility to contribute to build a fairer society through its moral influence. Considering the silence and disengagement of the evangelical church which offers fertile ground to present the possibility of framework within which corruption can be redressed, there is a real gap to fill. This present study aims to bring tools to Evangelical Churches which will enable them to lead, in a best way, the fight against structural corruption in Haiti.

It is more than essential to fight against corruption in Haiti because corruption is rebellious and stubborn. It is like a worm that eats our society at all points of view. Corruption is cruel and destructive. It is insatiable and devastating. So, the fight against this scourge is revealed important and vital. Therefore, there must be some political will, besides the approaches and activities of certain sectors in isolation. The leaders of our evangelical churches certainly should take position about the fight against corruption. There is a real need for practical and theological recommendations to combating corruption in Haiti.

1.5 The Purpose and the Value of the Study

My dissertation will be an evangelical response to the structural problem related to corruption in Haiti. Firstly, this dissertation aims to present a

comprehensive framework for understanding the dynamics of structural corruption in Haiti as a priority concern for Haitian Evangelical Churches. An understanding of Haitian Evangelical Church's role in the attainment of justice and equity is the motivation of the study. Secondly, it proposes the role of these churches in the fight against corruption by the virtue ethics approach and the contribution of the ethical principles of the evangelical and biblical teaching, in recasting the personal integrity of the member of the corporate world and eventually in strengthening the corporate ethics in view of corruption prevention.

The study will give some insights for a better understanding of the role of the Church as a moral Institution. The Evangelical churches' role in combating structural corruption more broadly established in Haiti should obviously be informed played and complemented by their personal effort process. While the church can only play a great role externally important in this fight to give a new history to Haiti, the personal process will help the church to grow itself. This role is thus one that needs to be real and active, but will only reach its full potential through being energised by the fruition of its internal processes.

The aim of my research is to provide tools and practical strategies that can help Haitian evangelical churches to accomplish their biblical mandate in promoting justice by combating corruption. The purpose of this study is to reflect on the real prophetic role of the Church and to show Real potentiality of evangelical churches to interrupt and to transform entrenched political imaginations and create different story for Haiti. A story of love, self-sacrificing, that values human dignity with ethical principles, accountability, loyalty, allegiance, equity, integrity and honesty to invent a new and better future for all Haitians.

The value of this research will reside in its practical recommendations to permit Evangelical Churches to be best orientated in the fight against structural corruption in Haiti, to obtain a fresh Haitian image different from the present situation of international shame, challenges a relevant and urgent subject matter and is an opportunity to add to academic's insights that will relate

uniquely to the Haitian crisis and hopefully general lessons for global consumption.

My reflections in this dissertation will be a call to the Evangelical Churches to commit to action to change the shameful face of Haiti and to give people hope that can permit them to live increasingly at least in an identical atmosphere to the one God intended for them. Time is up for Evangelical Churches to make some efforts for having a big part in the fight against structural corruption in Haiti. It will be simply a Christian vision for justice, integrity and prosperity. My doctoral research will be an evangelical response to this problem that undermines all the Haitian society.

It is hoped that this study will help to eradicate corruption in Haiti to change this demeaning, degrading, and catastrophic situation. In other words, my research aims to cause some change in my country, and to contribute to transforming the image of shame engendered by endemic corruption in Haiti. Finally, this study aims to pull Haiti out of its hole of a cursed land and an underdeveloped country of the third World. The very practical aim of my research is to provide tools and strategies of prevention and eradication that can help Haitian evangelical churches to accomplish their biblical mandate in promoting social justice by combating structural corruption. I believe that my study has a great Biblical, theological and Ethical value in the fight against corruption, not only for Haiti, my natal country, but also for any other country that would honestly like to eradicate corruption.

1.6 The Scope of the Study

This study is limited to discover how Evangelical Churches should lead the fight against structural corruption in Haitian milieu. The research points out the practices of rampant and structural corruption in Haiti in all areas of the three powers: executive, judicial and legislative, determining the strategies evangelical churches should implement. The study gives some insights for a better understanding of the role of the Church as a moral Institution.

An important part of this dissertation is devoted to study the role that evangelical churches should play in combating structural corruption in Haiti and how these churches should fulfil their mission. The study focuses on the investigation of the practices of structural corruption in Haiti. The numerous milieus influenced by this virus: the legislative, executive, and judicial sphere, the public service, the bodies of inspection and control, civil society. Medias and some international players, which are also interrelated, are also considered as the most important fields which concern every Haitian regularly. They are the milieus where the church could play its real prophetic role, as the Old Testament prophets had played their role during their time.

To obtain quantitative data, this study sets the lower age limit of its sample by at least 18 years, which is a reasonable age for Haitian to have experienced this virus. Haitian people tend to have maturity after they have gone through some difficult life experiences, like High school. Generally, they do not have experience before the age of 18 which is the age for majority in Haiti, regarding the Haitian Constitution. This research attempts to use the statistics of numerical growth as an objective indicator of the plague of structural corruption in Haiti. Some figures are presented and analysed. These figures will, it is hoped, aid the objectivity and clarity of the research.

1.7 Definitions of Some Technical and Important Words

Some technical and significant words and key terms related to the discussion must be defined clearly. It will be helpful to briefly explain them. The first technical words to be defined are “corruption” and “structural corruption”

1.7.1 Corruption

This present dissertation will refer to corruption as a concept meaning falsehoods, tricks, lies, deceit, greed, theft, injustice, plunder, and waste, violation of the principles of fairness, lack of honesty, justice, and transparency. According to Kunhiyop (2008: 165):

Corruption is a vicious sin and a crime that destroys a nation and perverts its sense of right and wrong, good and bad. It manifests itself in outright theft, match-fixing, examination-fraud, kickbacks, illegal awarding of contracts and the like, in vote rigging, the purchase and sale of votes and the falsification of election results. Corruption takes so many forms such as bribery, extortion, fraud and Nepotism.

1.7.2 Structural Corruption

In my understanding, structural corruption is one of the viruses that affect all areas or structures of a country. Whether power is political or financial, temptation, covetousness and dishonesty often accompany it, but is never supported by honest people. It affects all areas of human activities. It is basic, rudimentary, primitive, physical, substantial, and simple. It becomes an acceptable lifestyle. People are corrupted naturally. It is both systemic and general when most of the people practice corruption and cannot function without it, despite anti-corruption laws. It is characterized by lack of transparency, deterioration of moral values, inadequate government structure, collapse of state structures, eroded rule of law, state services, infested administration, criminalization of security forces generating racketeering and violence.

1.7.3 Nepotism

Rey (1995: 674) defines Nepotism as Favouritism of a powerful staff regarding his parents, friends. Trouillez & Devais (2013: 949) support, from their side, that Nepotism, from the Latin *nepos*, meaning nephew or descendant, means favouritism of a powerful staff regarding his parents, friends. Larousse (1996: 425) states that "Nepotism is an attitude of certain 'popes' who accorded particular favours to their parents, the abuse that a person makes up his credit, his influence to obtain benefits, jobs for his family." Hadjadj (2002:123-124) defines Nepotism in the following words:

Nepotism is a particular form of conflict of interest and the term has also tended to be used in a broad sense to designate a simple conflict of interest. Prevent nepotism does not prohibit a decision-maker to have in the professional sphere of relationships with family members, but prevent it from abusing its power in their favour... and sees cronyism as a form of patronage in which favours are friends and colleagues, in popular usage the two terms tend to merge.

1.7.4 Cronyism

Cronyism is relating to the appointment of friends and associates to positions of authority, without proper regard to their qualifications. Cronyism is considered a club of good friends. For instance, cronyism is in the appointment of judges, in the appointment of pastors, evangelical leaders or members.

1.7.5 Bribery

Kunhiyop (2008: 165) will help the reader to understand well the key-words Bribery, nepotism, fraud, extortion, when he notes that Corruption seeks to pervert integrity in the following words:

Bribery is giving money or favour to someone who is in a position of trust to pervert their judgment or corrupt their conduct. It's intended to make a person act illegally, unjustly or immorally. The responsibility for bribery rests with both the giver and the taker.

1.7.6 Kickbacks

Kickback is rebound. A kickback is payment made to someone who has facilitated a transaction or appointment, especially illicitly. Naturally kickbacks' beneficiaries and illicit hordes of money safely stashed in cash and in many cases also abroad. Some synonyms of kickback are bribery, payment, inducement, payola, and payoff.

1.7.7 Fraud

While Fraud includes financial crimes such as forging cheques and inflating costs, Nepotism occurs when someone appoints relatives and friends to positions of authority or awards them contracts. Nepotism is a practice among those with power or influence of favouring relatives or friends, especially by giving them jobs. Nepotism is favouritism, preferential treatment, partiality, partisanship. And quoting Otenyo, Kunyio argues that Fraud also occurs when “funds raised for such activities as famine relief, bursary funds for poor children’s school fees and funds to assist the disabled within society are not put to the intended use”. It often leads to the dominance of one ethnic group over another, which has negative implications for nation building. Corruption also manifests itself in outright theft, match-mixing, examination fraud, kickbacks, illegal awarding of contracts and the like. In the politics sphere, it manifests in vote rigging, the purchase and sale of votes.

1.7.8 Extortion

Quoting Stanley J. Grenz and Jay T Smith (2003:38), Kunhyiop adds that Extortion comes from a word that means “to squeeze” and refers to “the act of obtaining something, such as money from an entity (whether a person, group, corporate, or Institution) through threats, or the misuse of authority.

1.7.9 Evangelical Churches

Jeanty (1998:106) argues that "Evangelical Protestants" have always regarded the Bible as the Constitution that governs their lives and conduct. For centuries, they have taken literally the words of the Constitution: “you're in the world, but you are not the world.” In Haiti, the Evangelical Churches come together in a Council nominate in french language *Concile des Eglises Evangéliques Haïtiennes* (CEEH). This institution originally consisted of churches of fundamentalist and pietistic reference. This council was founded in 1965 by Dr Claude Noel, according to Romain (2010:1). Its mission was to

create a gathering space and supervision for the evangelical movement in Haiti. Haitian Evangelical Churches include Baptist churches, Nazarene churches, Pentecostal churches, Methodist churches, and Wesleyan churches. Brief, Haitian Evangelical Churches are those that are adamant belief in the fundamental doctrines. They believe in general in the five following principles:

- a) The Bible as the only source of authority for faith,
- b) The triune God: Father, Son and the Holy Spirit
- c) Sin is a rebellion against God: all have sinned
- d) Salvation by grace and through faith in Christ.
- e) A resurrection for the righteous and a resurrection for the unjust (they will suffer eternal punishment)

1.7.10 Combating Structural Corruption

Combating structural corruption is to attack, to refute; it is to fight against corruption. It is still wrought to stop this scourge, to break the taboo that represents corruption and break the myths that surround it. This struggle is primarily political, although it requires judicial national and international means. This “fight” could be considered as an expression that indicates an effort for changing or transforming a delicate situation; a conflict between two opposing forces (corruption and transparency for example). Fighting is conducting an energetic action against something, to obtain a better thing. Fighting against structural corruption is to fight corruption that permeates the entire social structure of the country; engage in fierce battle against the virus that has ravaged and destroyed Haitian society in general.

Finally, “fighting against structural corruption” involves identifying the causes and effects of corruption on the social structure and making a firm decision to live its faith in the eyes of everyone and the Omniscient God, to be able to influence other unbelievers who will see the gospel differently. They will know that the Lord Jesus we offer them is the one who changes the times and the circumstances, our personal or collective stories, as he did for Joseph in

Egypt, for Israel in the desert of Canaan, for Daniel in the lion's den, the three young Hebrews in the fire, for Zacchaeus, the apostle Paul, Simon the leper, myself and so many other Christians, especially for the Haitian Christians, and other Christians around the World.

1.8 The Structure of the Dissertation

There are various ways to present the primary design for a dissertation in Practical Theology. So, among them, I selected the LIM Model, because this model is very appropriate for studies in practical theology. The LIM model, according to Cowan (2006), is a four-step approach. In the first step, the researcher identifies a real-life problem (chapter 1). In the second step, he investigates the present situation and interprets the world as it is (chapters 2-3). In the third step, he presents the ideal picture of what ought to be happening in the best-case scenario (chapter 4). In the fourth step, he closes with an attempt towards contemporary obligations in realizing the ideal (chapter 5).

The structure of my Dissertation is thus constituted in these following 5 chapters:

Chapter 1 focuses on General Introduction. In this first chapter, I articulate concerns directly related to the selected topic, state the problem, the background to the research problem, present the aim and the value of the study, the scope of the study, and indicate the Structure of the Dissertation and my research methodology. Attention is also given to structural corruption and to definition of some technical and important keywords.

Chapter 2 presents the Structural Corruption in Haiti: History and analysis of the status quo. In this chapter, I consider the history of corruption in Haiti, analyse the status quo, by investigating the causes and consequences of structural corruption on the functioning of the State, and the cost of corruption in Haiti.

Chapter 3 points out the Inadequate Response of the Haitian Evangelical Churches regarding the problem of structural corruption in Haiti. In this chapter, I consider the Haitian Christian Evangelical Churches and structural corruption, different activities in Haitian Evangelical Churches denouncing corruption in the country, how the Evangelical Churches handle the problem of structural corruption in Haiti, five main Evangelical Missions and Christian NGO reflecting different doctrinal sensibilities.

Chapter 4 focuses on redressing structural corruption in Haiti. This chapter provides a biblical, theological and practical approach to structural corruption, to present a theoretical model based on biblical, theological and practical recommendations that will help evangelical churches to lead the fight against structural corruption in Haiti. I develop strategies for transforming the present situation in the preferred scenario and recommend feasible response.

Chapter 5 summarizes research findings, final recommendations, and general conclusion. This chapter is devoted to summarizing the research findings and make final recommendations for people to implement.

1.9 The Methodology of the Research

To identify the real-life problem (chapter 1), I presented the research problem, articulated concerns, identified issues related to the research problem, conducted a literature review where I interacted with some recent published works from scholar's resources in connection to my anticipated research project to provide a rationale for my study. Then, I presented the purpose and the value of the study, the scope of the study, defined some technical and important words, and highlighted the structure of the dissertation. Finally, I presented the methodology of the research.

To interpret the world as it is (chapters 2-3), I used a historical survey to develop a picture of the history of the situation. I described the present situation,

in terms of what is happening, why it is happening, and in what level the Haitian Evangelical Churches are involved in the fight against structural corruption for laying a solid foundation to plan a biblical and practical response. This has been done by conducting empirical research.

Since the questionnaire is a methodological tool comprising a set of issues that are linked in a structured manner, and can be presented in a paper or electronic form, administered directly via an interviewer or indirectly, all questions have been formulated in advance (see appendices). The following tables show the demographic profile of the respondents:

Distribution of the Sample according to the Formation of Respondents

Study Level	Frequency	Percentage
Before High School	16	9.20%
High School Students	64	36.78%
Professional School/Technical School	18	10.34%
Bachelor Degree	46	26.43%
Master Degree	20	11.5%
Doctoral Degree	10	5.75%
Total	174	100%

The study level of respondents is at a high university percentage. People with a bachelor degree represents 26.43% of respondents, people with a master and doctoral degrees represent 11.5% and 5.75% respectively, while professional and technical school students represent 10.34%, High School students, in their side, show a high percentage of 36.78% of respondents, and finally before High School 9.20%. Thus, the correspondents are very educated to react on the matter of structural corruption in Haiti.

Distribution of the Sample according to the Age of Respondents

Age	Frequency	Percentage
Less 20 years' old	14	8.04%
20 – 29 years	44	25.29%
30 -39 years	39	22.41%
40 and up	77	44.25%
Total	174	100%

The sample according to the age of respondents accuses only 8.04% less than 20 years old; 20-29 years old 25.29%; 30-39 years old 22.41%; and 40 and up years old 44.25%. Thus, the respondents are so mature to understand and propose solutions relating to the problem of structural corruption which undermines the Haitian nation.

Occupation of the Respondents of the Sample

Occupation or Socio-cultural Activities	Frequency	Percentage
Pupil/Student	70	40.23%
Worker	25	14.37%
Agricola Worker	3	1.72%
Informal Trader	3	1.72%
Tradesman/Artisan	15	8.62%
Management Employee/Officer	6	3.45%
Businessman	4	2.30%
Liberal Profession	30	17.24%
Technical Profession	18	10.34%
Total	174	100%

The most of respondents, about 40.23%, are students and pupils from high school, 14.37% are workers, 1.72% Agricola workers, 1.72 Informal traders, 8.62% tradesmen/artisans, 3.45% management Employee/officer, 2.30% businessmen, 17.24% liberal profession, 10.34% Technical profession. Thus, the respondents are very involved in the public life of the country to

understand and propose solutions relating to the problem of structural corruption in Haiti.

As methodological tools, I also used relevant archives and records, case studies, interviews, and published works, and addressed the current Haitian Evangelical Churches response in order to point out their silence regarding the problem of structural corruption. I undertook my informed analysis of structural corruption and the corruptible practices in Haiti.

To interpret the world as it should be (chapter 4), I considered relevant biblical and theological resources to suggest a preferred scenario. I addressed some conceptual and biblical considerations, presenting types, sources and key factors and measure of corruption. I selected some aspects of faith and tradition scriptural text, theological classic, church teaching, for an initial reading and response including my own reactions.

In conclusion (chapter 5), I conducted action planning to provide a practical framework for transforming the present situation into the preferred scenario, and recommended feasible response in the light of my historical and empirical analysis of the present situation. Thus, my research project extends to the implementation and evaluation of the action plan. Because, change is the aim of practical theology, so I concluded my dissertation with an action presenting practical recommendations for moving from the present situation to the preferred scenario.

Chapter Two

Structural Corruption in Haiti:

2.1 Introduction

In LIM Model, Cowan (2006) suggests that the researcher, after identifying the real life-problem, Interpret the world as it is. In this phase of the study, he must present the history of the present situation. By describing the present situation, the researcher will seek to understand the what? and the why? That means what is happening and what are the forces that engender this situation? Thus, for a better understanding of the alarming situation of structural corruption in Haiti, I believe that I must highlight and point out some historical elements under analysis of the Status Quo.

In this part of my work, I will consider the history of corruption in Haiti from the beginning of this country to date, the analysis of the status quo, in other words its signs, causes and its impact on the structure of both public and private institutions of the country. Some cases of corruption in certain areas of the country, with a special focus on the three powers, will be considered. This section will be both informational and analytical.

2.2 History of Corruption in Haiti: 1492-2016

The history of Corruption in Haiti dates to the arrival of the first settlers on the land of Haiti. The antiquity of the phenomenon is even in the colonial period. It envelops all Haitian society, from the bottom to the top of the ladder and touches both the richest and the poorest. Public or private officials are largely involved. Corruption is present in various forms as: graft, embezzlement, bribery, backdoor deals, nepotism, patronage, statistical falsification, fraud, theft, embezzlement, influence peddling, money laundering. Assets and illicit enrichment are widely seen in Haitian society.

2.2.1 Corruption at the Beginning of Haitian History: 1492-1804

Since the beginning of its history, Haiti was known as a land of physical abuses, brutality, and corruption. Fontus (2001:31-36) supports this view when he presents a quick panorama of the Haitian history in the following words:

Its story of cruelty and brutality was a story of a total dehumanization affecting both slaves and masters. Those latter lived in fear and committed all kinds of barbaric acts to prevent any hint of rebellion from the slaves. Santo Domingo (the island of Haiti) became a gold mine for the French. But their greed was not less than that of the Spanish and soon they proved as cruel as their predecessors... And to escape the abuse, the slaves had recourse to runaways and revolt ... The January 1, 1804, Dessalines proclaimed the independence of Haiti.

Henley Jon (2010: 1-5) points out that Haiti, born of slavery and revolution, has struggled with centuries of crippling debt, exploitation, corruption and violence... Quoting Alex von Tunzelmann, a historian and writer currently working on a book about the country and its near neighbours, the Dominican Republic and Cuba, He says:

Haiti has had slavery, revolution, debt, deforestation, corruption, exploitation and violence. Now it has poverty, illiteracy, overcrowding, no infrastructure, environmental disaster and large areas without the rule of law. And that was before the earthquake. It sounds a terrible truism, but it really is a perfect storm. This is a catastrophe beyond our worst imagination.

In the 18th century, under French rule, Haiti – then called Saint-Domingue – was the Pearl of the Antilles, one of the richest islands in France's empire (though 800,000-odd African slaves who produced that wealth saw precious little of it). In the 1780s, Haiti exported 60% of all the coffee and 40% of all the sugar consumed in Europe: more than all of Britain's West Indian colonies combined. It subsequently became the first independent nation in Latin America, and remains the world's oldest black republic and the second-oldest republic in the western hemisphere after the United States. So, what went wrong?

Haiti, or rather the large island in the western Atlantic of which the present-day Republic of Haiti occupies the western part, was discovered by Christopher Columbus in December 1492. The native Taino people knew it as Ayiti, but Columbus claimed it for the Spanish crown and named it La Isla Española. As Spanish interest in the island faltered with the discovery of gold and silver elsewhere in Latin America, the early occupiers moved east, leaving the western part of Hispaniola free for English, Dutch and particularly French buccaneers. The French West India Company gradually assumed control of the colony, and by 1665 France had formally claimed it as Saint-Domingue. A treaty with Spain 30 years later saw Madrid concede the western third of the island to Paris.

Economically, French occupation was a runaway success. But Haiti's riches could only be exploited by importing up to 40,000 slaves a year. For nearly a decade in the late 18th century, Haiti accounted for more than one-third

of the entire Atlantic slave trade. Conditions for these men and women were atrocious; the average life expectancy for a slave on Haiti was 21 years. Abuse was dreadful, and routine: "Have they not hung up men with heads downward, drowned them in sacks, crucified them on planks, buried them alive, crushed them in mortars?" wrote one former slave some time later.

"Have they not forced them to eat excrement? Have they not thrown them into boiling cauldrons of cane syrup? Have they not put men and women inside barrels studded with spikes and rolled them down mountainsides into the abyss? Not surprisingly, the French Revolution in 1789 raised the tricky question of how exactly the Declaration of the Rights of Man might be said to apply both to Haiti's then sizeable population of free people of colour (generally the offspring of a white plantation owner and a black concubine) – and ultimately to the slaves themselves.

The rebellion of Saint-Domingue's slaves began on the northern plains in August 1791, but the uprising, and ensuing bloody civil war and finally bitter and spectacularly brutal battle against Napoleon Bonaparte's forces was not over for another 12 years. As France became increasingly distracted by war with Britain, the French commander, the Vicomte de Rochambeau, was finally defeated in November 1803 (though not before he had hanged, drowned or burned and - buried thousands of rebels). Haiti declared independence on 1 January 1804."

2.2.2 Corruption from Independence to Duvalier's Era: 1804-1986

Few years after its independence, Haiti knew some bad situations of corruption. The Haitian history is characterized by conspiracy and fight for the power, civil war, and anarchy. Two years after its independence and liberation from the French army, the founder and king of the country, Jean Jacques Dessalines, was assassinated by corrupted soldiers of the Haitian army. They killed him, because he pleaded for a society based on equality and justice. He denounced and combated the elite that appropriated the lands and the

properties of the Republic, impoverishing the mass. In this regard, Leslie Péan (2007: 6) has demonstrated how the avalanche of corruption is the price that Haiti must pay in the face of corruption. In the last 50 years, in both the public and private sectors, it seems to be inevitable because of the weakness of institutions.

Jean (2010: 1-2) observes that since the independence of the country in 1804 and until now, corrupt and corrupt at all levels of Haitian society are still in activity. Indeed, revolts, coups and dictatorships mark the history of Haiti. As an example, in 1957, François Duvalier "Papa Doc" took the power. Papa Doc's regime is widely seen as one of the most corrupt and repressive in modern history. He exploited Haiti's traditional belief in voodoo to establish a personal militia "the Tonton Macoutes". During the 28 years in power of Papa Doc and his playboy son and heir, Jean-Claude Duvalier "Baby Doc", the "Tonton Macoutes" and their henchmen killed between 30,00 and 60,000 Haitians, and raped, beat and tortured countless more. Quoting to Von Tunzelmann (2007), Henley (2010: 2-5) will add: "The Duvalier were embezzling up to 80% of Haiti's international aid, while the debts they signed up to accounted for 45% of what the country owed last year. And when Baby Doc finally fled, he took with him as high as \$900m.

The problem of corruption in Haiti is linked to the Haitian culture and mentality which is a derived mentality, the Haitian man being a genetic combination of African, Indian and French. It is from this amalgam that Haitian society was born. In this regard, Romain (2011: 28-29), quoting Alfred Mentor, considering birth hits, and noted:

From Africa comes the Senegal, stubborn and not very malleable, the Mandingo, raw and ferocious, the Soussou, sycophants, the Congo, hypocrites, traitors, old and ungrateful, the Bambara, stupid and superstitious, Hausa, To the marrow of the bones ... Santo Domingo had repeatedly received cargoes of Frenchmen from different backgrounds, from mediocre conditions, galley-slaves,

thieves of highways, assassins, men and women of low extractions, superstitious, stuffed of prejudice.

2.2.3 Corruption in Contemporary Period: 1986 – 2016

Haiti has experienced several blows in recent decades. Thus, structural Corruption does not cease to climb the slope. The Country is now characterized by low growth rates, declining agricultural production, stagnating manufacturing, rising imports, and rapidly expanding external debts. Additionally, the Country has had many coups, civil unrests, social violence, and widespread bureaucratic corruption alongside.

Haiti is one of the most corrupt countries in the Caribbean. Recently, News Americas (2015 :1-2) released the list of the most corrupt countries in Latin America and the Caribbean based on a public perception of corruption among public and private sector officials. The report reveals that Corruption is endemic Haiti where the judicial system is inefficient and inefficient. In this country, smuggling remains an enormous problem that is exacerbated by poor free trade. Haiti is also an important narco-trafficking point and the underfunded dysfunctional judicial system makes corruption much more present and strong.

The Duvalier may have bankrupted the government, and were brutal, but they kept control of the place. Since they went, Haiti has seen more coups, ousters and social unrest." The country is short on investment, and desperately short on most of the infrastructure and apparatus of a functioning modern state. Quoting Keppel, Henley (2010:3-5) will add that while Haiti's problems - undoubtedly began "a long way back, there have been periods when it could have set itself on a different track". It is the recent transition from dictatorship to democracy that is at the root of today's problems, he believes. It has led to a situation where the population is continuing to grow, where poverty drives many, where corruption flourishes.

Considering the Haitian case, Valet (2011:1-2) sees corruption as the main cause of electoral fraud in this country. Brodeur (2012:50) highlights the presence of corruption in Haiti and proposes ways to fight against this scourge which affects considerably the development of the country. Answering the question: How to ensure the sustainable development of Haiti? She suggested the following:

For many actors, the development of Haiti necessitates the strengthening of the state, the adoption of educational policies, health and housing, and economic development and job creation. However, the success of such measures requires the establishment of best practices in governance. A real fight against corruption is the starting point for such an approach.

It is appalling to see how corruption is ravaging the Country. Government should keep an opened eye on its activities, in all the areas. The fight against corruption in the Country is vital, a word to salvation! Because if there is no fight against corruption, no salvation will come!

BRIDES, ULCC and IBM (2007: 21), by the results of a survey on Govern and Corruption in Haiti, note that during the first decade of the new millennium, Haiti is in a serious situation of poor governance because of corruption that affected the country and the national life. Public institutions continue to be weakened until not being able to provide people basic services of quality. The results of this survey show weaknesses in the areas of justice and security which constitute a major obstacle to improving governance.

Alexis (2007:1-2), the Prime Minister, accepts the true results of this diagnosis by making the decision to define a national strategy for curbing the corruption that plagues the Haitian Government Administration. But corruption is still a great challenge in Haiti today. In my analysis, the measures taken by the Haitian Government are not enough sufficient to fight against this phenomenon

so widespread in the Haitian society. Considering what has just been mentioned, I would like to present the following evidences to further verify what has been stated”.

2.3 Signs of Structural Corruption in Haiti

There are a lot of evidences that Haiti is a so corrupt country. The results of the survey show that the participants are aware that corruption is structural and endemic in Haiti.

Percentage of Affirmative Answers Given by Respondents

In some Questions Asking Opinion on Structural Corruption in Haiti

Questions formulated to Respondents	Percentage of affirmative answers
Q2/A2 - Corruption is structural in Haiti	91%
Q3/A3 - The fight against corruption is important for the development of the country and not a waste of time	97%
Q4/A4 - Without the eradication of corruption, the country could not work well	94%
Q5/A5 - The symptoms of structural corruption in Haiti are abuse of power, grease employee's leg, kickbacks, financial crimes, extortion, fraud, nepotism...	95%
Q6/A6 - The symptoms reveal that corruption is structural in Haiti	98%
Q7/A7 - Corruption is present in all areas of the country	92%
Q8/A8 - The impact of corruption is evident where I am living	91%
Q9/A9 - Corruption is present in the Judicial system, political system and in the legislative system	95%
Q10/A10 - Corruption has real effects on the functioning of the Haitian government	95%
Q11/A11 - The structures are holding to encourage corruption in	91%

Haiti		
Q12/A12 - People pay kickbacks to receive public service or public contract		71%
Q13/A13 - Corrupt people use to ask recompenses generally in a wrong or corrupt business		98%
Q14/A14 - Many groups of people are victims from structural corruption in Haiti		92%
Q15/A15 - Institutions are encouraging corruption in Haiti		89%

It is obvious that there are numerous signs of structural corruption in Haiti. In this study, I will consider the most evident signs such as: bribery, cronyism, extortion, kickbacks, tax evasion, embezzlement, patronage, misuse of company assets, conflicts of interest, insider trading, money laundering, slicing, fraud, tax and customs fraud, smuggling, racketeering, and breaststroke.

2.3.1 Bribery and Cronyism

Several types of corruption have been developed in the country, such as bribes and gratuities. According to several people, the bribe is the most common practice in the Haitian enterprises. Based on a CRS Report for Congress, Hornbeck (2010:1-4), a specialist in International Trade and Finance, notes that the government bureaucracy suffers from a historic endemic corruption, acting to enrich itself while failing to delivery basic services to the Haitian People.

The scope of corruption is so large in the country. Jean (2010:1-2) recognises the scope of this phenomenon by stating that from 1804 to the present, the corrupt and corrupted at all levels of the Haitian society are never busy. He argues that bribery, extortion, kickbacks, tax evasion, patronage, embezzlement, misuse of company assets, conflicts of interest, insider trading, money laundering, slicing, fraud, tax and customs fraud,

smuggling, racketeering, breaststroke, etc. permeate throughout the country and perfume the air we breathe in Haiti. Effectively, corruption in its forms undermines the country.

I agree with Jean that bribery and other forms of corruption permeate really throughout the country. Bribery is money given outside of the agreed price in a market, or for something often illegal. For example, bribes are present in recruitment and promotions of employees in the public sector. The requests for bribes are often demanded from individuals, national or foreign companies. The use of bribes to influence personal decisions sometimes occurs for any promotion. Regarding budget decisions, bribes also play a role in decision-making, processing and awarding of public contracts. They are also expected in the relations between private companies and the Government to secure public contracts.

In « *Gouvernance et Corruption en Haïti: Etat des Lieux, Impacts et Enjeux* », Brodeur (2012: 52) supports this point of view and reveals a multiforme Corruption in Haiti, affecting all the country, and the national life. Quoting a 2007 survey diagnostic on governance and corruption in Haiti, he highlights that:

41% of NGOs said that they pay (i.e. 'always', 'almost always' and 'sometimes') bribes for public contracts;) and when asked to NGOs and IOS to estimate the frequency at which they pay bribes to get public services, the results were unequivocal (telephone: 17%, electricity: 16%, payment of taxes: 16%, customs service: 15%, water: 11%, registration of contracts: 11%, postal services: 6%, etc.)"

This diagnosis indicates that despite their speech generally critical on corruption, the OI and ONG contribute or participate to the institutionalization of the problem. This fact must be considered cautiously. By the way, the International Aid supports fully the program of public

investment in Haiti (67% in 2010) [CEPAL, 2011]. While most of NGO's and OI condemned openly structural corruption, faintly they contribute to its keeping. Coherence between speech and action is then necessary. Because Corruption is reported in the public sector by NGO's, this is to testify that they use to pay for scraps to obtain public contracts.

Quoting CEPAL (2011), Brodeur (2012:52) also notes that:

In a system of corruption, there is always a corrupting agent and an agent corrupted, one feeding the other. And the two officers are to blame. Thus, despite their rhetoric usually critical of corruption, IOS and NGOs participate in the institutionalization of the problem. This fact is especially not to neglect. Indeed, international aid massively support of Haiti (67% in 2010) public investment program [CEPAL, 2011]. While most NGOs and IOS openly condemn corruption, in the shadow, they contribute to its maintenance. Consistency between speech and action is therefore necessary."

I agree with CEPAL report. In my opinion, international aid, most often channelled to NGOs, encourages corruption in Haiti. Anyone can come up with his own NGO overnight, on the pretext that it is a development organization. And instead of developing the target audience, the NGO will wrap it. So, The NGOs and IOS must not only condemn corruption, but consistency between speech and action is necessary.

Several practices of corruption that influenced the business environment in Haiti are identified as such "sale" of judicial decisions and bribes. Previously, on April 22, 2009, Juan Diaz, the president of J.D. Locator Services Inc., a Florida-based intermediary, and Antonio Perez, the former controller of the Florida-based Telecommunications Company, were charged about their roles in the alleged foreign bribery scheme. According to court documents, from 1998 to 2003, Diaz and Perez conspired to make "side payments" totalling \$1 million to

the Haitian government officials through a shell company belonging to Diaz, all on behalf of the Florida-based Telecommunications Company.

The US Report (2011:51-52), on February 1, 2010, has revealed that Jean Fourcand, the president of Fourcand Enterprises, Inc., another intermediary company, was charged in a one-count criminal information with engaging in monetary transactions involving property derived from the scheme to bribe the former Haitian government officials. Specifically, between November 2001 and August 2002, Fourcand received funds originating from this and other U.S. telecommunications companies for the benefit of Robert Antoine. A portion of these funds came in the form of a check from J.D. Locator Services Inc., and used to engage in a real estate transaction that benefitted Antoine.

Valet (2011:1-2) emphasizes on the extent of corruption in Haiti and its trivialization make very probable the institutional strengthening projects and post-earthquake reconstruction. "The values of modernity", he adds, are struggling to take root in our manners. Our professions of faith do not agree with the panoply of our actions. People keep eyes closed, stay shut up, permit to everything to go away. Pretexting ignorance or feigning that everything is normal to not attack, in its roots, the moral crisis which gangrenes the country, persisting in foolishness renders more stupid. Valet sees also corruption as the main cause of electoral fraud in the country.

Cronyism is also present in the Haitian milieu. Alexander Marlow (2015:1-2) reports that a new book reveals that Tony Rodham, Hillary's brother, in 2012 received one of the two "gold exploitation permits" from the Haitian Government, after Bill and Hillary Clinton directed millions into post-earthquake relief. Schweitzer's publisher, Harper Collins (2013) said in a press release that the book reveals how the Clintons habitually blur the lines between politics, philanthropy, and business. The book raises serious questions about the sources of the Clintons' sudden wealth, their ethical judgment, and Hillary's

fitness for high public office. The Haitian Senate passed a resolution on February 20, 2013, essentially calling for a temporary injunction against mining in Haiti, pending examination by a committee and national debate.

2.3.2 Kickbacks and embezzlement

Kickbacks are anywhere in Haiti, in any economic activity, any place, any social group... Kickback or inducement, payoff, boodle, It could be a payment made to someone who has facilitated a transaction or appointment, especially illicitly. Of course, some high public functionaries are the beneficiaries of kickbacks and illicit hordes of money safely stashed in cash and kind, in many cases also abroad. Komisar L (2005) reports a kickback's case regarding to the former President Aristide saying that:

Two U.S. lawsuits charge that former Haitian President Jean-Bertrand Aristide and his associates accepted hundreds of thousands of dollars in kickbacks from politically connected U.S. telecom companies.

UCREF (2005:1) shares the same view. This report points out that President Jean-Bertrand Aristide and 18 members of his cabinet are charged of misappropriation of public funds:

Aristide had embezzled or misused more than \$76 million, including funds from the national telephone company, during the February 2001 to February 2004 period.

2.3.3 Racket Activities

Corruption is also present in the Haitian Customs and National Archives. Generally, when people need an Archive paper or a Custom paper, they must wait for a so long time, to see several people, and to expend a lot of money.

Corruption undermines these public institutions.

2.3.3.1 National Archives

Frequently, false documents are signalled at the National Archives. Many racketeers move and act in that Area. People use to lose money for getting a National Paper. The General Director of National Archives Report (JGC 2013:1), has point out the corruption situation. And wanting to fight this phenomenon, the National Archives in partnership with the Immigration Office and the Ministry of Culture and Communication presented a new security order. Several measures are taken to fight against networks of forgers and institutions where the archive will be extracted and will be used accordingly with special devices for the detection of false documents.

2.3.3.2 Customs

Frequently, several cases of Fraud are registered at the Haitian Customs, the most important source of Incomes for the country. Thomas Lalime (2015: 3), highlighting the bad involvement of President Martelly in the functioning of the public institutions estates:

There are two customs in Haiti: The Martelly and the National Customs. It's causing a deficit of 7.85 billion gourdes. The Haitian state could collect much more incomes. The note on monetary policy published by the Bank of the Republic of Haiti (BRH) for the third quarter of the current fiscal year shows that despite the measures taken by the budgetary authorities to minimize problems of fraud and smuggling to strengthen the state collection agencies, tax revenues were lower than expected budgetary authorities. Income projections for 2012-2013 which had forecast previously of 52 billion of gourdes were revised downward to be set at 44 billion of gourdes.

Thomas L (2015: 3) also adds that if in a system of good governance, the president identifies a smuggling problem or any other type of problem at customs, the appropriate approach would be to pass instructions to the Prime Minister to ask his minister of Economy and Finance that supervises the work of the General Administration of Customs (GAC) to propose to the Cabinet a plan to fight against smuggling. Once the plan is approved, the Minister of Finance must instruct the Director General of Customs to implement it. Then, the Director, with the approval of the minister, would take all the measures imposed by the plan. In my understanding, to fight against corruption in public administration, regulations laws must restrict the power of the officials of the Government on the functioning of public institutions.

2.3.3.3 General Management of Taxes

The General Direction of Taxation is considered as one of the 10 most corrupt Institutions in Haiti. Tax and customs fraud are tax evasion, often revealed in the transactions. Thereby, Customs authorities must already position themselves on the battle line to chase the enemy of corruption to its bases as it is the future of the country. It is in this sense that Eugene Reynald (2007: 43) supports the following view:

The battle against corruption begins with an awareness of its destructive and reprehensible nature, since it benefits unscrupulous individuals to the detriment of others. Everyone believes corruption is expensive. (James Foley). It harms good governance, distorts trade and penalizes citizens around the world. Its eradication is a necessity. The struggle is daunting; Above all it must be permanent because it is moral.

2.3.4 Corruption overall the Country

Corruption covers the whole country. Extortions, kickbacks, tax evasion, patronage, embezzlement, misuse of company assets, conflicts of interest,

insider trading, bribery, money laundering, slicing, embezzlement, fraud, tax and customs fraud, smuggling, racketeering, breaststroke, etc. permeate throughout the country, according to the report of the U.S. State Department on Governance in Haiti, after the earthquake era. Geffrard (2012:2) says that there is not a good note for President Michel Martelly in the statement signed by civil society organizations. This statement accuses the President of wasting the resources of the state, aggressive attitude to the press, delaying the elections to renew one third of the Senate, obstructing the investigation about his double nationality, and deteriorating relations with the University, etc.

Allien MB (2010:2) reports that the largest earthquake ever recorded in Haiti devastated parts of the country. In the immediate wake of the earthquake, President Préval described conditions in the country as “unimaginable” and appealed for international assistance. Thus, the international community was providing extensive development and humanitarian assistance to Haiti. The World Bank is collaborating with the Global Facility for Disaster Reduction and Recovery to estimate and classify building damage. The Development Bank, the European Union, and other partners in development, the Haitian government, the United Nations, and donor representatives met in Haiti on January 14 to coordinate their efforts, and have continued to do so. But, because of corruption, no change has been observed.

During this period, several articles and commentary were written by experts and scientists regarding the endemic Haitian corruption. Among them, we find:

- University of Colorado at Boulder. “Industry Corruption, Shoddy Construction Likely Contributed to Haiti Quake Devastation,” published in *E Science News*, January 14, 2010;
- Senator Loren Legarda. “Commentary: Earthquake Devastation Linked to Corruption,” published in *Philippine Daily Inquirer*, January 25, 2010;

- Patricia Zengerle. "Will Endemic Corruption Suck Away Aid to Haitians?" published in *Reuters*, January 26, 2010;
- Jacqueline Charles, Lesley Clark, and David Ovalle, et al., "Relief Efforts turn to long-term rebuilding" published in *The Miami Herald*, January 21, 2010;
- World Bank. "*Haiti Damage and Need Assessment: World Bank Partners with Global Network of Scientists and Experts*", Press Release No. 2010/240/LCR, Washington, DC, January 26, 2010.

Reflecting on corruption in Haiti, Atouriste (2014) argues that corruption is a tax on the poor. In the presence of a numerous public formed of delegates, magistrates, commissioners from government, local elected officials, members of civil society, lawyers, contractors, representatives of civil society, media and officials, the Director of ULCC, Colonel Antoine Atouriste, mentioned in his speech that corruption is the enemy of growth and development, an evil that promotes a tiny minority at the expense of the vast majority and it is intolerable, because corruption distorts human values, false market values, undermines democracy, its institutions and its ethics' values.

2.4 Causes Engendering Structural Corruption in Haiti

Considering the extent of the corruption in Haiti, some questions are raising: What are the main reasons of corruption and the most corrupt institutions in Haiti? Who or what encourages corruption in Haiti? From the outset, people say that there are many causes engendering corruption in Haiti. The major causes identified are historical causes, sociocultural causes, economic causes, psychological causes, political causes, the weakness and complexity in the judicial structure or system.

2.4.1 Historical Causes

Several Historical causes can generate corruption in a country. In Haiti, numerous historical causes have generated corruption. Among them, we can

cite: The life and manners in Saint-Domingue, the Economic and social Structure in Ancient Saint-Domingue, the weak Capacities of Institutions,

2.4.1.1 Life and Manners in Saint-Domingue

Haitian Historian, Bellegarde D. (2014: 101-102) reports that "Around the Emperor passionate for the pleasures, Jean Jacques Dessalines, the Founder of the Haitian Nation, a crowd of corrupt officials brazenly looted the treasury, while the soldiers subjected to the most severe discipline, often received neither pay nor supplies. Depicting the life and manners in Haiti, Bellegarde (2014: 50-51) adds:

This society gives itself, in an Orchestra's chair, the show of its own death. For, it's death that's coming. All feelings are rigged; the taste of science is only an attitude; Family ties are relaxed; the old traditions of honour and chivalry are lost. Modesty - charm-woman disappears: from the love sung by the poets, century makes an indescribable mixture, where are blend the spirit of Marivaux, the capital sensuality of Lauzun, the libertinage of dangerous liaisons, and violent perfumes.

Quoting Derick Brinkerhoff and Carmen Halpern, two experts in Public Administration, Klittgaard (2010:4-5) said that "Haiti's history and culture do not offer firm footing for transition to either democracy or 'service government'... The road to change is filled with potholes and blind curves." He adds that a French anthropologist argued that rural people had given up on the Haitian state. Their every action and inaction was designed to protect themselves against what Brinkerhoff and Halpern called "the sanctioned plunder that was and remains the core of Haitian politics."

2.4.1.2 Economic and Social Structure in Ancient Saint-Domingue

It would be interesting to go back in history and to demonstrate by what

Mechanisms the dominant groups have maintained, accentuated their privileges for their sole benefit, to the detriment of other classes, thus creating, in the long term, a genuine process of cumulative increase in poverty, ignorance and misery responsible for the present state of backwardness of the country and the economic recession that results.

Bellegarde (2014: 102) reports that the violent means had put some money in the Haitian treasury. But the Emperor Dessalines saw the treasury as his own cash, and left to looting, with the most generous altruism. He said to his entourage wasters "pluck the chicken but do not make it scream". All the time he had closed his eyes on the administrative disorder that benefited the privileges few, despite the laudable resistance of a small number of honest and capable officials, had not done much attention to their faults and extravagances. From the first days of the new nation, corruption had already been sown in their hearts. So, it is as old as the nation. That will lead to socio-cultural factors promoting corruption in Haiti. This is becoming a tradition for governors to pluck the chicken without making it sometimes scream or not doing.

2.4.1.3 The Weak Capacities of Institutions

The weak capacities of Institutions are also one of historical causes generating corruption in Haiti. The weak capacity of our Institutions will permit to corruption to undermine them. The Judicial System, and The Police, its auxiliary, are two Specific Institutions via them Corruption is shaking the Country. Brides, ULCC, IBM (2007:24-25) report that the data collected proof that the Judicial System in Haiti, key element for establishing a good governance, is not just. Economic interests influence it. According to this report, 92% of households and 67% of business leaders who have had affairs with the judicial system describe it as unjust, while 84% of households and 64% of ONG see the system as discriminatory, against the poor. The survey has identified several things that have negative effect on the judicial system. According to 90% of leaders of enterprises, the main raison is the fact that the decisions of courts are not applied.

It must be said that the capacity of the Haitian justice must be reconsidered and strengthened to expect more positive results. Constant police presence should be much more effective and efficient in judiciary system. The magistrates, commissioners, judges must be better equipped and be in possession of the means that can allow them to work freely and effectively against this scourge that is devastating corruption.

2.4.2 Sociocultural Causes

The social environment of Haiti is also favourable to corruption. First, the members of society, mostly illiterate, are not aware of their rights and obligations, as well as free public services. They often see as normal to win the favour of the agents of power by present gifts and offerings. Therefore, a position of responsibility in the administration becomes a source of enrichment completely legitimate. They make money by taking advantage of their position.

The question of the tip, which is called very simply bribe; the coffee; is a practice that engages a section of the population when it comes to having the right or enjoy a privilege. Then, as in most African countries, the sense of the public interest remains among Haitians much lower than that of the family interest, group or party. In addition, they develop a neo-patrimonial concept of the administration which adapts well nepotism and venality of which claimed to be linked to the country's cultural environment. The public official is contained in a complex network of loyalty, fidelity and dedication which exposes the temptation to twist or bend the rules and exploit his position for personal or family purposes. It is obvious that on the socioeconomic level, corruption has negative impact on the Country. Several cultural and social factors causing corruption in Haiti are to be considered, such as Proverbs, Traditions and Customs, False Measures in the Business...

2.4.2.1 Haitian Proverbs

In Haiti, proverbs are part of popular culture. They are thousands and Transmitted orally from generation to generation and constituting a rich heritage. Farmers handle these proverbs with insight and many distributed, thus avoiding to get into big speeches while being well understood. Haitian proverbs speak and show to anyone the kind of live Haitian people lives. Considering some of them, we will see that Haitian people culturally is corrupted. Quoting Talegrand Noel, a native of rural Haitian, artist, novelist, Collectif Haiti de France (n. d:1-3) reports some proverbs, which will be translated in UK English, who reveals us some keys for a better understanding of the Haitian Culture:

- *Ambition Genyen lajan rann anpil moun chen* (The desire to win money makes many ignoble people);
- *Chay sot sou tèt tonbe sou zepol* (The burden out of the head fall on the shoulders). In voodoo language, that means that someone is saved (healed) at the expense of another member of his own family who will die);
- *Dan pouri gen fos sou bannann mi* (Rotten tooth is powerful when we eat ripe banana). Those who are in authority often oppress the weak);
- *Sa w fé se li w wè* (What you do is what you see). You harvest what you have sown;
- *Je wè bouch pe* (You see what they do but you must close your mouth);
- *Aprè nou se nou* (We leave but we are still present through our successors);
- *W fem pa ka mange, map fe w pa ka defeke* (You stop me to eat, i will stop you to defecate);
- *Constitution se papyè, bayonet se fè* (Constitution is paper, Bayonet is iron). That means the force prevails on the law;
- *Complot pi fo pase ronga* (Plot is stronger than gri-gri);

- *Öui pa monte mòn* (When I say yes, it means no);
- *Jan chat mache lajounen se pa konsa li peche lannwit* (Cat always walks differently then it catches up during the night, that means people are different than they appear.

2.4.2.2 Traditions and Customs

In the Haitian Traditions, the false is present anywhere and in anything. Fearing to be *attacked* in return, destroyed by evil objects or be sued in anonymity, be the victim of the generalized insecurity, disappeared, and to be exposed to any wind of misfortune, people choose deliberately to lie. Also, they will use false names, false addresses, false ages, false measures, false papers, false documents, false weights, and so and so... It is the reason they will attempt to cheat in the elections.

Fontus (2001: 116-117) considers the absence of respect of some values in the life of a lot of Haitian Protestants and admits also that this absence of those ethical principles is quasi general. He believes that the Christian should be different from the others in his behaviour. Unfortunately, this is not often the case in our Country. Sometimes, people cannot make a difference between Christians and non-Christians. Considering the plague of corruption in the Country, the tradition of Corruption, and teaching on Radio Lumière, during his evangelical emission, Serge Poteau, Senior Pastor at Calvary Chapel in Haiti estates: "*Haitian People have to be changed, because too much "false." We need to change our language, our attitude and comportment*".

Considering what has been cited, we have certitude that the Haitian customs or civilizations and traditions are some sociocultural factors of corruption in Haiti, without forgetting the electoral fraud, a Haitian cultural element.

2.4.2.3 The Electoral Fraud: A Cultural Tradition

Often, people ask to us how to know the exact number or percentage of

people who do not want good elections to take place in Haiti? Until we agree on democratic principles to put in place a trusting electoral council, we will continue to have fraud electoral. Considering what has been specified, I would like give evidence with Etienne (2015: 1-3) who, highlighting systematic electoral fraud in his article, reports that:

This electoral masquerade is the combined action of the authorities, the government of Sténio Vincent, the gendarmerie of Haiti with the complicity of the American military. Systematic frauds and low-level manipulations were noted and relayed by newspapers of the time, such as: The falsification of electoral registers, the enrolment of imaginary voters in mass, and flagrant frauds in the counting of votes were carried out to the capital than to the provincial towns. The Gendarmerie of Haiti played a leading role in this electoral theatre of bad taste. This irresponsible behaviour, this tradition of counterfeiter has made snowball in our history to become a true cancer... You see this dog in the street; the army has the power to make it president of Haiti. Sténio Vincent: a black task in the history of Haiti.

By 1957, François Duvalier, known as "Papa Doc", came to power at rigged elections with the support of the army. He established a dictatorial regime, based on his personal militia, the "*Tontons Macoutes*". Self-proclaimed president for life, he died in 1971, not without having appointed his son, Jean-Claude, "Baby Doc", as his successor. "Baby Doc" becomes the new president for life and continues the family tradition of violent militias and corruption. "We need things to change here," declared in 1983 Pope John Paul II, on a visit to Haiti. In 1986, after anti-government protests in which dozens of people died, "Baby Doc" was forced into exile. He will return in the country in 2011 under the charge of corruption and theft.

After the elections of December 16, 1990, every election has happened late. The leaders in office either feel too important or try to cheat out of

organizing elections. Although Haiti has removed the dictatorship system in theory, yet it remains somehow in practice. Such a political culture will never be able to organize honest and credible elections.

The 2010 presidential elections were particularly interesting. Many people realized that President Préval was a manipulator, and was willing to do anything to place Jude Celestin, the INITE candidate, as president after him. The Election Day of November 2010 was a huge disaster; fraud was rampant throughout the elections. Before 2:00 pm, about 10 of the candidates and political parties banded together to call for the elections to be annulled. 11 of the most popular candidates including Mirlande Manigat, Jean Henry Céant and Michel Martelly held a press conference for the elections to be cancelled. It was quite a sight to see many candidates and political parties standing together against corruption and fraud, and demanding fair elections.

Few days after, the International Community, namely the MINUSTAH representative, proposed a 2nd round between Martelly and Manigat. The available results published by the CEP (Provisory Electoral Council) showed Jude Celestin at the first place, Mirlande Manigat at the second, Jean Henry Céant at the third, and Michel Martelly the fourth. Once again, as it is always done, people went to the streets anywhere to protest. Martelly supporters began burning tires, looting and barricading the streets... And then, they agree that Martelly had the most support among the electorate. The Electoral Fraud, a tradition in Haiti!

We will stay until four (4) years later for having new elections. Haiti is currently relying exclusively on international aid; therefore, it would be hard to have elections where the international community does not dictate every aspect of the process. Considering the recent elections held on August 9, 2015, they are a direct result of this marred political system that we have become accustomed to in Haiti. The 2015 elections only happened because of pressure from the international community and the streets. Two days after the elections,

the OAS and the European Union declared that: “*They were satisfied with the electoral process*”. While on the other side, journalists, local observers and most public opinion have denounced the sham elections of August 9th in which \$35 million were spent to print ballots in Dubai, to purchase flimsy cardboard partitions and poor-quality ink that washed off immediately. Elections are and will stay the most important tool in a democracy in a country!

De Gabriel J A (2015:1-2), reporting the recommendations and proposals made by the European Union (EU) to improve the electoral process during the election day on August 9, 2015, wrote:

The low turnout is a factor to consider before the presidential election of October 25 both by political parties and by the Provisional Electoral Council. Which low rate is estimated at 18% by the CEP. The EU Election Observers call this violence methodical violence in which some candidates address some voting centres where they think the outcome will not be favourable. It is a corruptive practice that must be fought, it is a practice to be condemned.

Péan L (2015:1-2), highlighting the weakness of the Haitian electoral machine states that “*The Electoral Council (CEP) is morally moribund, plunging into disarray circles who financed 38 million dollars US. Péan reports that the professionals of the scam of 2015 are part of the same dynamo of sorcerers’ apprentices, mafia behaviour, they have exhibited in 2010. And quoting some foreign observers, he will add “The new disaster foretold has no chance to be avoided, even if the Haitian leaders had a hundred years before them and had a hundred billion dollars to prepare the elections, the result would have been the same. It is not a question of time or resources, but this is incompetence.”*

And, Péan (2015:1-2) will point out in another article that “The crisis provoked by fraudulent elections of August 9, and October 25, 2015 send back to the unpleasant truth of the regime of generalized corruption in the Haitian

society. People can see clearly the interior and exterior disposals established to realize the forfeiture and to make them accept by public opinion. Not only electoral fraud is a cultural tradition that generates corruption in Haiti, false measures in business are also cultural traditions to be corrected, if we want to really fight against corruption.

2.4.2.4 False Measures in Business

False measures and false declarations are known in Haitian Businesses. In public markets, buyers must be careful. They can be tromped by sellers. This is known to all that sellers can falsify products as such milk, water, juice, drugs... Educators can also produce false documents to educational system. Considering what has been related, I would like to give evidence by pointing out the following:

In an article titled "The Psugo, a threat to Education in Haiti", ULCC (2014:1-5) considers the Psugo program as corruption, waste, embezzlement of public funds, counterfeiters, schools-ghosts. According to the ULCC survey:

In 2012, less than a year after the start of the program, there are suspicions about a possible diversion of 10 million gourdes on a \$ 25 million of gourdes to the Psugo at Jean Rabel (North-West of Haiti). The Departmental Director of the Ministry of National Education at Jean Rabel allegedly stole 10 million gourdes". The investigation confirmed the cheap, several people were immediately arrested, including the Departmental Director, a Bank Manager, Assistant-Directors and fake Principals. Today, 3 cases are on appeal. Six (6) million of gourdes were recovered through the accounts of those concerned. The remaining 4 million gourdes have been used to pay for false Principals and buy goods, which have been frozen "within the framework of what is called laundering of the proceeds of crime. These 6 million gourdes are currently on a Bank of the State account. The judgment is underway. The money is not yet released.

In addition, an indicative audit in 2013 on the PSUGO revealed that many schools, nearly a hundred, who have never met anyone, have their names on the list of the subsidized schools. The investigation helped the State to recover 120 million of gourdes on those affairs. Anywhere in the country many cases of corruption were unregistered in the PSUGO, considering the reports of some Radio Stations, some school's leaders, and some surveys.

I agree with Eugene (2007: 44) who supports that corruption cannot be solved by law alone or by the sword of criminal sanctions. These roots must be tackled; It is anchored in our customs.

Considering what has been stated in relation to the cultural causes of corruption in Haiti, all the components of society: the private sector, the school sector, the family, the public administration, the political sector, the media are concerned because corruption increases the cost of living and decreases the value our society. Everyone must learn to hate this vice from the cradle. For a strong fight, it could be helpful to examine also the economic causes producing corruption in that poor country.

2.4.3 Economic Causes

Several economic factors are at the root of the problem of corruption in Haiti. Among the more tangible, we can mention the following causes: greed and covetousness of certain public officials, meagre salaries of certain employees, lack of recognition of merit in promotions and recruitment, inadequate salaries of public sector employees, lack of a transparent and accountable political process, absence of an effective mechanism to motivate public sector employees, non-recognition of merit competent employees and efficient, poor economic policies, such as privatization, high taxation and non-justifiable cost, mismanagement of our Institutions. We will also look at others causes.

2.4.3.1 High Taxation and None Justifiable Cost

Taxes are raised often, or too high unjustly. The customs taxation system in Haiti is to rebuild. There are no fair criteria. It is not normal to tax at 8000 dollars US a vehicle acquired at a price of 2000 or 2500 US and transported at a price of 1000 or 1200 dollars US. Tax should not exceed 10% of the price purchase of any commodity. By surcharging the products or goods, the state encourages smuggling, corruption, fraud, theft, and crimes. Nothing justifies the fees in Haiti. I believe that there are not quite fair criteria for tax products, transfers, purchases or acquisitions, any transaction in Haiti such as Service Traffic, General Administration of Customs, Vehicles General Tax, National Archives, Vehicle Insurance, Police Station, Communities Territorial Police, and Immigration Service.

2.4.3.2 Unemployment Generalized

Quoting Fritz Gérald Louis, an expert in economic analysis and international development, Jeanty G. (2013) states according to the latest estimates, the unemployment rate in the country is 35%. Of the 2.9 million people in the labour force, the informal sector absorbs 1.9 million or 64.5%. 150 000 young people are emerging every year on the labour market in the country. Yet there are no real job opportunities. This is due by a lack of dynamism in the job application. The problem is posed by the young and expert in economic analysis: "There is a match between the supply of training and the needs of businesses in labour." Regarding the unemployment problem in the country, Fritz-Gerald Louis said that young people are the first victims of this scourge. On this point, he drew attention to the fact that the Haitian population is predominantly young without giving any figures.

The unemployment rate in urban areas was 41% among men and 43% among women. Over the past two decades the growth rate was too low and does not allow absorbing unemployment. In the country, there is a high rate of underemployment, said the young expert. People work but do not earn enough

income to meet their basic needs: food, clothing... The employment stock is in the primary sector. The sector employs over 40% of the workforce. This is a serious problem in terms of productivity, considering that jobs in the primary sector are not high-quality jobs, he said. The young expert presented a table comparing the level of the region in terms of number of jobs in the primary sector.

In the Caribbean, Haiti ranks first in terms of employment in the primary sector. That is what explains the lack of development of our economy compared to other countries in the region. Haiti suffers much of the migration phenomenon in the region. In the Caribbean, Haiti has a percentage of 11.5%, 80% of migrants are skilled people. According to a 2005 study, only 1% of people holding a bachelor degree are residing in the country. A country like that cannot be competitive. Today, 47% of the Haitian population live below the threshold of extreme poverty on less than one US dollar a day. The percentage of the population living in poverty, having less than two dollars a day, is rated by the World Bank to 60%. Despite the support of the employment issue by the government, the latter is not yet institutional.

In my analysis, I could understand that generalized unemployment is a big challenge to curb, if we want to eradicate the virus of corruption in Haiti. Because unemployment generates corruption, we must respond appropriately to create jobs. Now, we will analyse another economic cause that generates corruption in Haiti: lack of a transparent and accountable political process.

2.4.3.3 Lack of a Transparent and Accountable Political Process

There is corruption practice in all countries despite their social status, because no government, no political regime can oppose a total resistance to corruption, as we are dealing with human beings. Corruption is an ongoing phenomenon. Any company that works with the confrontation between power and money generates corruption. In general, there is a possibility that corruption occurs when the public sector is at the interface of the private sector and more

specifically where the public decision maker is not totally subject to binding rules. The small and grand corruption may well slip when the public official has a discretionary power. The latter is particularly important for public procurement, licensing, tax collection in the delivery of public services.

There is a lack of a transparent and accountable political process in Haiti. Information sometimes is not circulated fluently. Nobody wants to share information to anybody, because they do not know if these people are with or against them... One institution can have several accountability books. Some of them will be used by the institution, and some others are just filled for the government.

2.4.3.4 Humanitarian Assistance

If there is something that engenders corruption in the country, it is clearly the Humanitarian Assistance. Considering only the period after the 2010 Earthquake, we will see how Humanitarian Assistance fits well with Corruption. Various International NGOs that were already operating in Haiti before the earthquake were mobilizing to respond to the crisis. There are reportedly more than 500 NGOs operating in Haiti. Hundreds of local staff are believed to be assisting with the relief effort.

According to Taft-Morales M (2011:26p) reports that Merten Kenneth H (January 13, 2010), Former U.S. Ambassador to Haiti, the U.S. Agency for International Development (USAID), through the Office of Foreign Disaster Assistance (OFDA) authorized \$50,000 for the initial implementation of an emergency response program. The U.S. President, Obama (January 14, 2010), announced \$100 million in humanitarian assistance (in addition to pre-existing funding appropriated for Haiti) to meet the immediate needs on the ground. Margesson R & Taft M (2010: 9- 13) points out the following:

As of February 2, 2010, USAID reports that it has provided nearly \$275.7 million in humanitarian assistance, including \$175.7 million

for the Office of Foreign Disaster Assistance (OFDA), \$68 million in food assistance, \$20 million for the Office of Transition Initiatives (OTI) and approximately \$12 million in reprogrammed funds. A further \$163.6 million in DOD assistance brings the total U.S humanitarian assistance provided thus far to \$439.3 million. According to FY (2010:111-117) the American Congress provided “not less than \$295,530,000” for assistance to Haiti.

Taft-Morales M (2011: 10-12) Humanitarian Country Team in Haiti issued a Flash Appeal for emergency financial assistance in the amount of \$575 million. February 1, commitments of \$476 million had been received (83% of the Flash Appeal) and a further \$111 million had been pledged. Additional pledges and contributions have also been made outside the Flash Appeal. Many countries, including the U.S. government, are aiding in the form of direct contributions of items. The U.N.’s Central Emergency Response Fund (CERF) initially made available \$10 million and this number increased to \$25 million.

I believe that humanitarian assistance to Haiti must be reconsidered, because when they receive the money, they would like sometimes to keep a part and not to do really a thing for the country. The partnership is very important, but we must work together! Allien MB (ed.) (2010:3) highlights the following:

In the case of Haiti, the major part of the expenses provided for reconstruction and public markets are not involved yet. If some urgent measures of prevention are not engaged, the post-earthquake reconstruction will become the greatest scandal of corruption of the history.

2.4.4 Psychological Causes

Another cause of corruption is psychological. There are numerous psychological factors that can help to explain some types of corruption.

Internally, some people are “naturally evil” and will commit criminal acts, including corrupt ones in any type of system. Pressure and peer comparison can contribute greatly to acts of corruption especially so where the socially revered are the corrupt ones. This presupposes that in an environment where some individual sees others around him/her benefiting from corruption, they may well choose to indulge too. Nepotism, that is, helping others because they are closely related to you can also be related in psychological term. These proverbs: “Papers Law and Breakdown.” “Public employees can do anything with the State Treasures” are common parables in Haiti. This can also be explained in terms of people wanting to entrench themselves or maximise their hold on power.

Moreover, monopoly of power can also be a cause of corruption. This could often apply or exist for the simple reason that people in power are the ones mainly charged with the responsibility governing. Thus, out of discretion they can expend such powers to perform acts of corruption as maybe dictated by their circumstances. Corruption is also the basis of a schizophrenic behaviour that characterizes many areas of society where the perpetrator and the victim coexist in the same person. In other words, the denouncer of corruption can be simultaneously one of its media or its assets or liabilities agents. This lack of principles is essentially attributable to the trivialization of the phenomenon. Indeed, for many, corruption appears to be old, in a regular way and therefore a phenomenon that is ready to apologize easily.

2.4.4.1 Myth: Corruption is a social phenomenon, wanting to eradicate it could Be a utopia

There is also an abyss, an apparent paradox between the growing outrage against the profiteers growing corruption and the existence of which it continues to be perceived consciously as inevitable by the very people who suffer or condemn. Therefore, it has developed a type of perception that corruption falls within the social order and any attempt to remove it is a utopia or

an isolated and short-lived diversion. In this belief, adds also a favourable economic environment for corruption.

2.4.4.2 Erroneous Conception or Misconception: Only One Person Couldn't Repair the Country

Only one person couldn't repair the country, said several people, regarding the bad situation of corruption. Then, with this erroneous conception, nobody will start the process of the fight against corruption in the country. This is an erroneous conception when somebody believes a single people couldn't repair the country by eradicating corruption. If a single person thinks he couldn't alone fight against corruption, he thinks badly. Everyone can and has to be a part of the team who is fighting again corruption. Everybody has his own word to say, his own quote-part in the building of total corruption's eradication. Preventing or rooting out corruption is the business of each Haitian.

Everyone has his role to play in the fight against corruption that has some repercussions on everyone, on all the country. If you do not want to start, who would make it for you? While recalling that corruption is a national scourge that deserves a concerted response from the government, the parliament, the judiciary, civil society, media, private sector business, in short, of all the institutions of the country and general population, ULCC (2014:1-5) hopes that everyone understands that ultimately the individual rescue through corruption is a lure and especially a perilous exercise without end. Recently, the ULCC has launched a dedicated telephone line (Hotline) 5656 for receiving denunciations of corruption and the prospect of business development of a line 808 to facilitate the reporting of corruption cases by SMS.

2.4.4.3 Fear of Reprisals from Corrupted People

Not wanting to be caught in the snare corrupt, the prudent Haitian will say, I do not mix myself because good people too often do not have the privilege to bury their mother. For this, even if they see something, they will act

as if they did not see anything. Thus, to not be a victim of reprisals, corrupt acts of vandalism, everyone will remain speechless, inactive. We have certainly to be careful about corrupted people, but we cannot keep quiet! Because of corruption is so dangerous, and so destructive.

And this growing fear among citizens sometimes opens the door to corruption which is so rebellious to eradication. If the Haitian People are afraid, corruption's door will be largely open. And then, we must firmly obtrude the way to corruption by denouncing it, training people and showing the how to combat and eradicate corruption.

2.4.4.4 Fear to be marginalized by Corrupt People

Not wanting to lose the friendship of his office colleagues, friends in the neighbourhood, his church colleagues, the sensible citizen who is afraid to be marginalized, indexed by corrupted people, will never point out a situation of corruption. Then, everyone will stay shut up! Walking, moving, eating, drinking, and doing so, as having nothing to tell or to say about corruption. If Haitian people want to eradicate corruption in the country, everyone should be a part of the fight against corruption. Otherwise, corruption will destroy the country.

The causes of corruption are not only psychological. They are also political. In the next section, we will highlight these political causes.

2.4.5 Political Causes

Numerous are the political causes of Corruption in Haiti. The Government And politicians are often responsible for the frequency of corrupt practices in Haiti. Promising and misleading discourse of some politicians encourage corruption in Haiti. And, once in power, they will do anything and everything to satisfy the wishes of their followers. The policy "After us, we are";

“Government’s employee can do anything with the money of the Country”, “It’s not me who will correct the country,” all these words are to be avoided.

2.4.5.1 The Lack of Commitment by Political Class

The Haitian Class Politic is often fragmented in Haiti. It is not really committed in the future of the country. Often, this is not the case of the country which interests them, but rather their party, and sometimes even the single leader. The political ideology of people has great influence on their activities and actions. Often, they do not see the country first, but their pocket, their business and their glory.

2.4.5.2 The Repeated Blows

It is not unusual in Haiti to see the strokes of state repeat as a natural phenomenon. The desire to see a government complete its years of service is not common. Everyone tries to make a shot! Thus, since 1804, beating constantly multiply, Dessalines, the father of the country, has also been betrayed by his fellow Haitians, when he was cowardly assassinated, October 17th, 1806, at the entrance to Port-au-Prince, by one of his battalion commanders.

Le Figaro (2011), reports that: « The former colony has left slavery for two centuries plunge into political chaos. Between 1804 and 1957, some 24 heads of state of 36 will be overthrown or assassinated. To add to these difficulties, the Americans decided, in favour of the First World War militarily, to occupy the country until 1934. This occupation does not allow the country to emerge from poverty. The episode still creates lasting bonds: eventually, more than a million Haitians fled to the United States, especially in Florida.

Le Figaro adds: "In 1990, the first democratic elections brought to power Jean-Bertrand Aristide. The hope generated by this Catholic priest near the popular strata, destroyer of "*Tontons Macoutes*" and of US imperialism, is

immense. The euphoria was short-lived; a military coup after six months overthrew Aristide. It will resume his position in favour of American intervention in 1994. But then, the regime will not cease to harden. It is the return to a system of militias, "chimera" and corruption.

So, because of this tradition of coups, the man in power will do everything what is in his power to complete his presidential mandate, and ensure that the future leader or one of his. In this way, the government would have nothing to fear despite thefts, crimes committed, social injustice, cases of corruption.

2.4.5.3 Taste of Political Power

Once arrived at power, the leaders do not want to leave honestly the chair they were sitting. The formula "After us, it is us" is ipso facto bet. They can do everything to stay in power. And this, for several reasons, . Since they have tasted the power, they do not want to give back the throne as provided by law in such cases.

2.4.5.4 Theory of "The Unique Chance to Take"

In Haiti, there is a theory known of anyone: "Theory of "The Unique Chance to Take". According the Haitian Constitution, President-elect must wait a period of five years after his mandate before a second term; he will ensure that any member of his party or promoter during the election campaign, openly supported by his party, is elected at the next election. Thus, they will do everything in their power to parachute any foal. Therefore, we will see many cases of electoral fraud repeated such as sales of ballots, crimes committed, without ignoring the tangible corruption.

2.4.5.5 Meet the Team's Needs

Often leaders want to satisfy their team's members wishes. And wanting to satisfy them, they close sometimes their eyes on something, habitually

wrong, to permit them to be satisfied. This will, this wish frequently, represents an open door to corruption. Satisfying his team wishes is not something wrong, but the manner to do it can be wrong. Thus, leaders must be careful, when they should satisfy their team' wishes.

From what has been said above, we have the certainty that several economic factors have engendered corruption in Haiti, such as high taxation and none justifiable cost, unemployment generalized, the percentage of the Haitian population living in poverty, 60%, lack of transparency and accountable political process, humanitarian assistance, meet wishes of his team' members. In addition to these evidences, we will analyse the Complexity and Weakness of the Haitian Judicial Structure (or system).

2.4.6 Judiciary Causes

The Complexity and weakness of the judicial system is also a serious cause of corruption in Haiti. Most often, judicial system is weak because of poor conditions of service. In such situations, that is the poor people who suffered the brunt of injustice as the rich always stand a better chance of getting justice over the poor. Furthermore, the absence of clear-cut separation of powers between the judiciary and executive arms often results in the latter exercising undue influence over the former. Such undue influence is most pervasive in situations where there is no guarantee of security of tenure for the judicial officers. In Haiti, for example, the President has the power to appoint judges on contractual basis after their retirement without security of tenure of office.

U.S. and other foreign aid have largely failed to fix Haiti's broken justice system. According to several reports commissioned since 2000 to look at donor-funded justice reform efforts, the programs were sometimes poorly planned and badly executed. Moreover, the efforts were uncoordinated among the several U.S. agencies, as well as the different countries and organizations involved, including the Haitian government, the reports said. This resulted in donors working at cross-purposes and programs often being imposed on Haitians, rather than working with them to develop a solution suited for them.

2.4.6.1 Complexity of Judicial System

The judiciary power of the Republic of Haiti is exercised by the Court of Cassation (Supreme Court), the Courts of appeal, the Courts of peace, and the trial Courts. The judiciary is the most complex among the three powers. The complexity lies in the country's geographical organization. But it should be mentioned, that complexity is not a handicap. The main role of the judiciary is the interpretation of laws. Judges have strictly an interpretative role. But in Canada and other Commonwealth countries, because of the principle of jurisprudence, judges' decisions are legally forces. The nine judges of the Supreme Court are appointed by the president for a period of ten years and those of the trial court for a period of 7 years. Once the judges take office, they cannot be remove except as provided by the constitution.

The Court of Cassation:

The Court of Cassation headquarters in Port-au-Prince is the country's highest court. The decisions of this court are final and irrefutable. Among the judges, they choose a President to direct the work of the court. The Haitian constitution gives the right to the President of the Court of Cassation to occupy the presidency of the country, in case of vacancy. Although the President of the Republic has a veto over all court judgments, it does not undermine the supremacy of the Court of Cassation because no president has never used this veto.

The High Court of Justice:

The high court of justice can itself up only when a large Haitian official of the Public Service is charged with fraud, treason or any other crime. The work of this court is led by the President of the Senate and the President of the Court of Cassation, in case of absence of the Chairman of the Chamber of Deputies as vice president. It takes 2/3 of parliamentarians to put the suspect charged. They can give a sentence of dismissal, after it is up to other courts have the task of judging the person. It should be mentioned that the country's president has no veto to suspend the judgement pronounced by the High Court of Justice.

The Courts of Appel:

In each department headquarters a Higher Court of Appeal. These courts revise the decisions taken by judges of other smaller courts. The different decisions they can take are: Affirming the decision of the first court; reverse the decision of the first court, or vary the sentence. The judges of the Court of Appeals like the judge of the Court of Cassation are appointed by the president for a period of 10 years. Departmental Assemblies propose the names.

The Court of Peace:

The justices normally hear civil cases less than 500 gourdes. However, during an arrest, the court of peace has authority to rule on the legality of the arrest, and it is not legal latter may ask or order the release of the arrested person. If the arrest is proved, the magistrate questions the accused, write a report and return the individual to jail to hear his appearance before an investigating judge.

The Civil court:

The investigating judge for his part acts as an investigator, he questions the accused, witnesses; research evidence to ensure the trial of the accused before the Commissioner -Government and reports to it. It should be mentioned that the judge has authority to hear a civil case alone. Moreover, it has the power to release the accused, if reasonable grounds to do so.

The Court of First Instance:

The trial courts are found in almost all rural country. The municipal community appoints the judges of these courts. The judges of trial courts can hear a civil case exceeding 500 gourdes, however, the risk of repeating myself, they have authority to rule on the legality of an arrest. The trial courts are courts that the forms are most prevalent in the country.

The Trial:

The government commissioner reads the act of denunciation, indicating the charges weighing the accused. The accused told his plea that is usually

guilty or not guilty. The defence presents its request and calls for the release of the accused, indicating clearly the legal rules that oblige. The crown replica demanding the conviction of the accused under this principle such rules or rights that it believes should be applied. The judge on his side plays a rather passive role, not only because the jury decides the verdict, the latter is also responsible for giving the award without any plausible explanation.

2.4.6.2 Weakness of Judicial System

To better understand the judiciary, we will make an analysis of the judicial system, we will talk about different offenses under the Criminal Code, the trial process starting from arrest to verdict pronounced. The offenses are divided into three categories: violations, offenses and crimes. The violations are less serious offenses such as: be indecent in a public place, make dirty the walls of government offices. The violations appear to be minor violations, but anyone who commits an offense is liable to a fine or imprisonment. The offenses are offenses that are serious like, harm; encroach on someone else's land, vales of shoplifting etc. These offenses may face civil or criminal jurisdiction. The crimes are more serious offenses such as: murder, armed robbery fraud, the murder of a diplomat, etc. These offenses are considered the most serious offenses and the maximum penalty is life imprisonment.

Trouillot EP and Trouillot E (1998:273) related in their book "*Code de Lois Usuelles*" that the article 273 of the Constitution of March 1987 entitles the Police to make arbitrary arrests when not needed. But according to article 24, no person may be prosecuted, arrested or detained except in cases of flagrante delicto. Arrests must be done between 6 AM and 6 PM. No one can be arrested except within the limits determined by law. Nobody can be detained in jail without appear within 48 hours after his arrest before his natural judge or court. However, in practice, things are different. It is the reason, Lawyers Committee for Human Rights concluded in "*Paper Laws, Steel Bayonets: Breakdown of the Rule of Law in Haiti*" that there is no system of justice in Haiti. Even to speak of

a 'Haitian justice system' dignifies the brutal use of force by officers and soldiers, the chaos of Haitian courtrooms and prisons, and the corruption of judges and prosecutors."

2.4.6.3 Inefficacy of Criminal Judicial System

For a better understanding of the inefficacy of the criminal judicial system, I would like to consider first the Criminal Judicial System. The judges of the criminal court hear criminal cases. There is a Government Commissioner in each district. The judges of the criminal court are appointed for a period of 7 years by the Departmental Assembly. The criminal court sitting in all districts in December and in July, at the opening of the criminal assizes were the Government Commissioners accused the persons.

The Government Commissioner officially bears the charges against the person who now becomes an accused. The decisions of Haiti's Supreme Court that establish, unequivocally, the unimpeachable character of the office of the investigating judge, when acting as Officer of the Judicial Police, regarding to articles 8 and 9 of the Criminal Procedure Code (CIC). Note that in addition to being an officer of the judicial police searching for crimes and offenses, to bring perpetrators before competent courts, the investigating judge is also a seating judge.

It is understandable that it would be almost impossible for an investigating judge to conduct a criminal investigation, if it was possible for a defendant to challenge the judge who would automatically be forced to stop performing acts within the scope of the investigation pending a decision of Haiti's Supreme Court, which may take forever to decide. The investigating judge, the prosecutor, or other OPJ as the Justice of the Peace, or investigators of the Central Department of the Judicial Police (DCPJ) are undeniable, according to the texts that have come to our knowledge and the conclusions of the magistrates at the Supreme Court of the country.

Several causes can generate corruption. For a best control of this destructive virus, bringing underdevelopment and shame, the greatest enemy of a nation, corruption should be fought, whatever the price we should pay!

Many explanations have been offered for the malaise: corruption, which is pervasive in Haiti, cripples an already broken justice system marked by an outdated criminal code; a shortage of qualified judges and prosecutors; a lack of coordination among the police, prosecutors and correctional officers; and scarce resources from the Haitian government. The impunity with which law enforcers and court officials themselves can get away with breaking the law does not help.

2.4.6.4 Absence of an Independent and Efficient Judicial System

The poorly trained judges, partisan or biased decisions of these judges are the main barriers of trial courts. Indeed, some judges of the courts of first instance do not even finish high school; they have no concept of Haitian laws. Their training is very weak. In short, they are incompetent. Torchon (2008) conducted research on corruption and its impact on our judicial system between 1986 and 2008. His work attempts to provide the answer to the understanding of this issue, from literature searches performed through the actions of officials of the Executive, Parliament and the Haitian Judiciary during this period.

2.4.6.5 Lack of an Effective System of Reporting of Corruption

In any country organized as the United States, Canada, France..., there is an effective system reporting of corruption for the survival of the nation. For that one or not, an effective intelligence system in peace of mind with the guarantee that will not be lynched subsequently proves more than necessary, if we really want to save the nation drifts and harmful effects of corruption.

It is clear, in my understanding that the complexity and weakness of the judiciary structure (or system) have negative impact on the functioning of the Haitian State and constitutes a real gap in the fight against corruption in Haiti. In

this sense, the Haitian evangelical churches have more effort to do for leading well this fight. Corruption has not only some consequences on the Haitian judiciary system, but has also some bad effects on the political system.

2.5 Consequences of Structural Corruption on Haitian Political System

Kaufmann D (1997: 114-119) states firmly that nobody disputes the ethical failings associated with corruption... Corruption is negatively associated with developmental objectives everywhere. It is obvious that on the socio-economic level, corruption has negative impact on Haiti. Corruption has bad effects on all the Haitian Political System, considering the three Powers: The Judicial Power, the Legislative Power and the Executive Power. Some empirical researches have revealed that bad governance and corruption are some signs of leadership and Institutional failure in Haiti. Scholars clearly observe that many countries transitioned into highly-corrupt nation-states in recent years. Their empirical results confirm not only the weaknesses of these institutions in controlling corruption but also the lingering effects of institutionalized corruption in many regions of the Country.

Thus, after the fall of Duvalier in February 7, 1986, People thank that the country could see some new days with hope and Development, but the country knew new calamities, and felt day by day in corruption. All the Haitian Political System is corrupted, as show the results of the empirical survey:

Distribution of the Sample in the 3 Powers		
The 3 Powers	Real Symptoms	Percentage
Executive	Rig elections results, diversion of funds, isolate competent citizens, money laundering, nepotism, Power Abuse	92%
Legislative	Pass laws for money, boycotting Government programs, lobbying for money, fraudulent response, rig elections, selling votes, to drag folders give non-confidence votes unfairly	87%
Judicial	Violations of human rights illegal arrests, lengthy investigations, unjust incarceration, misinformation, selling justice	94%

The data have revealed what really Morse (2013) mentioned, when he said that corruption is at the highest level in the Haitian State in terms of offices. The three (3) Powers are very corrupt. Corruption undermines all the Country: Diversion of funds and whitening of money, Involvement of former presidents, former ministers, general managers of the HPN, employees, political leaders, high functionaries in corruption, misappropriation of public funds and illegal drug trafficking... The sample accuses Legislative 87%, Judicial 94%, and the Executive 92%. The effects of Corruption are seen anywhere.

2.5.1 Effects of Corruption on Judicial Power

At the judicial level, the effects of corruption take an exponential proportion and constitute a serious threat to the establishment of a democratic State founded on respect for basic human rights. Fleury (2007:100-101) highlights that the evil of corruption undermining the country's foundations has shaken Haiti alarmingly that national institutions namely, the Superior Court of Accounts and Administrative Disputes (CSC/CA), the Central Processing Unit for Financial Information (UCREF), the Commission of Administrative Inquiry (ECA), the General Investigation Unit of Finances (IGF), the Unit for the Fight Against Corruption (ULCC) and the National Commission of Public Markets (CNMP) have all assigned themselves the goal of fighting corruption in Haitian public administration, according to their respective missions, each in its own manner.

Torchon (2008:33-98), in his thesis, focuses on the consequences of corruption on the Haitian judicial system. This is the balance of these practices, he says, that developed countries such as the United States, France, Canada, Germany etc. Due to this fact, the balance in relations between the powers, which is the sine qua non, for ensuring the proper functioning of the state, is broken. The relations of domination between the executive and the judiciary are a serious handicap to the development of the judiciary. Moreover, the signals of corruption are everywhere in institutions. However, the request of Justice and the Rule of law remains the backdrop of the claims of the Haitian people.

Bontemps (2009:3) has the same view with Torchon, when he denotes that Haitian justice appears to be subject to the adverse effects of corruption. Haitian journalist Nancy Roc (2009:1-12), quoting Transparency International, reports that Haiti is very corrupted and its corruption is endemic and widespread at all levels of government and society. She analyses major corruption cases in Haiti during the first three years of Préval's presidency and shows how they obstruct the restoration of rule of law and the fight against impunity. Stone (2010:1-10) shares the same view while considering the weakness of the Haitian criminal justice system.

The Lawyers Committee for Human Rights (1990: 369-371) concluded bluntly: "There is no system of justice in Haiti. Even to speak of a 'Haitian justice system' dignifies the brutal use of force by officers and soldiers, the chaos of Haitian courtrooms and prisons, and the corruption of judges and prosecutors." In 1991 Haiti was at a low point. Klitgaard (2010:3-33), addressing corruption in Haiti, states that we must understand corruption as a systemic phenomenon, rather than just of immoral individuals. He believes that systemic corruption is one of Haiti's realities. Haiti is a country with endemic corruption, but it can be prevented and subverted-if never, alas, eliminated. And Quoting Delatour, one of the Haiti's ablest economists, who concluded:

Recent events in the economic and financial areas present clear evidence that the Haitian economic system is on the verge of a collapse", the scholar will add the following: "there is no system of Justice in Haiti.

Bearing in mind what has been mentioned, I would like to give evidence by presenting the case of Camesuze. Mackenzie R. (2015) reports that Camesuze Jean Pierre, 13 old years, entered the iron gates of the Pétion-Ville women's prison, she feared she would never get out. The prison has a maximum capacity of about 80 people, but at any given time it holds about 300 prisoners. Haitian law prohibits the detention of children younger than 16 old

year. Her jailing was therefore illegal. Even if she were an adult, she should have been released or tried in court after four months. According to the Haitian law, those accused of a crime who are not tried within that period can petition to be released.

In Haiti, officials routinely break their own laws as well as international treaties to which Haiti is a signatory, like International Covenant on Civil and Political Rights. Nationwide, the prison population exceeds 10,000, while the planned capacity of the facilities is only 4,000 people. About 80 percent of prisoners are in pre-trial detention, according to a 2014 report by Gustavo Gallón, the United Nations Independent Expert about human rights in Haiti.

Many criminal defendants do not understand their legal rights, and do not have access to legal counsel and do not understand the legal proceedings, which are conducted in French even though most Haitians only understand Haitian Creole, according to the report to the U.N. Justice reforms haven't been prioritized because the violations mostly affect poor people. The report says: "Wealthy people are able to buy their way out of jail with expensive lawyers and bribes." Reducing the number of people in prolonged pre-trial detentions has been a top prior. The rate of pre-trial detentions has been slowed. The pre-trial rates in the men's and women's prisons in the capital remain stagnant or continue to worsen. The government should have a centre for children in trouble with the law, but that does not exist. Investigative judges have two months to conclude their investigations and one more month to produce a report that would recommend whether the accused should be released or go to trial and on what specific charge. But, this is not the case. Corruption is the biggest cause of prolonged pre-trial detentions, according to the 2014 report submitted to the U.N. by the non-profit organizations. There are laws, but they do not apply to those who do not have money," said Mario Joseph, managing attorney of International lawyers' Office (BAI) in Port-au-Prince, which has helped victims prosecute human rights cases.

Haiti's Code of Criminal Procedure mandates two jury trial sessions in each of its 16 jurisdictions per year. About 10 cases can be heard at each session, so the total capacity of the system is about 160 to 320 jury trials per year, according to the 2007 USAID audit. However, in 2006, there were 2,000 inmates in just the National Penitentiary awaiting jury trials, the audit said. The case overload is aggravated by the fact that judges and prosecutors do not always show up, so it takes years to conclude a lawsuit.

In the 1990s, Pazour and Geiger tried to figure out what was causing the long delays in the adjudication of cases in Haiti. They were surprised to find that when prisoners were called to go to court, they usually ignored the summons. They found that in 90 percent of the cases, the scheduled trial or hearing did not take place because the prosecutor or judge did not show up. The record-keeping system in the courts is in shambles and basically non-existent. Documents are often missing or arrive late. The reasons include corruption and no centralized case management system. Records are often handwritten and kept in courthouses scattered across the country. Court clerks want kickbacks to finish their work; and getting access to a record or file or putting a case before a judge for a review almost always requires a bribe, he said.

These problems are hardly secret. In fact, donors spent hundreds millions of dollars to solve these problems. Between 1994 and 2000, the United States provided about \$97 million. It gave about \$70 million to help recruit, train, organize and equip the police. From 2001 to 2004, USAID discontinued technical assistance and instead financed a \$3.6 million contract with the International Foundation for Election Systems, a U.S. non-profit organization, to work with civil society organizations to help them press for reform. Aid going directly to the Haitian government for the justice sector was resumed around 2004 and pre-trial detention continued to be one of the areas targeted. However, when there is excessive proliferation of violence, injustice, and corruption and other, there is the installation of insecurity characterized.

2.5.2 Effects of Corruption on Legislative Power

Before considering the effects of corruption on the Haitian Legislative Power, we must say that the Haitian political system consists in three branches: the legislative power, executive power and judicial power. The role of each power is defined by the Constitution of March 1987. These three powers must interact to ensure the proper functioning of the country. As made, the political survival of the country depends on a consensus between the Executive and Legislative powers. The lack of communication between these two powers can hinder the political functioning of the country. While these three powers are constitutionally independent of one another, they should at least agree on some fundamental points to maintain a climate of political stability.

The Legislative branch consists in two chambers: The Upper House and the Lower House. The Upper House or the Senate has 30 senators elected by universal suffrage. A deputy is elected for four (4) years and a senator for six (6), four (4), or (2) years. They can be re-elected indefinitely. The Legislative Power is a symbol of the principle of separation of the three (3) Powers. The Senate and the Room of Deputies form the Haitian Parliamentary, and in conjoint session, they are named National Assembly (*Constitution of 1987*; art. 98).

The Parliamentarians are responsible for voting on bills attendants by the Executive power, they ratify government decisions, they vote the budget of the country, and they receive the oath of the President of the Republic, the General Policy of the Prime Minister. They also ratify the selection of a Prime Minister made by the president and vote international treaties. The article 185 of the Constitution of March 1987 allows the two chambers to constitute a National Assembly to bring the President before the "High Court of Justice". Senate Head seat as the president of this court, assisted by the Chief of the Court of Cassation. It takes 2/3 of the National Assembly to impeach the president and other officials of the public service. Both chambers must work together to vote the draft laws proposed by the Executive power; because, indeed, it requires a

double majority, to arrive to enact the bill in question, the two powers are completely independent of each other. Each has a definite role to play in the country's political scene. The legislative branch is a symbol of the principle of separation of powers.

However, some parliamentarians invalidate the quorum, when the items on the Agenda do not benefit them. The shadow of corruption hangs over the Haitian Parliament. In a Press note, the Heritage Foundation for Haiti (2007) expresses its concern at the refusal of the Senate to allow ULCC and LUCREF to further investigate the SOCABANK/BRH case involving several senators. This Foundation concludes that this refusal takes away from the Senate of the republic the opportunity to affirm its credibility. In an open-letter to the Senate of the Republic on behalf of the Opposition, the deputies Dieudonné S and Deshommes JW (2013, February 1st) denounce corruption that settles in the Senate and exhort the Senators to not associate themselves to with the policy of sprinkling, tatting, nepotism, enriching illegally and wasting public funds that the Martelly's Regime endeavours to impose on the Haitian Nation."

2.5.3 Effects of Corruption on Executive Power

Corruption has a negative impact on the Haitian Executive Power, when one considers the embezzlement of different governments, bad governance, slow execution of some projects, and the lack of transparency of certain files. It is the reason why Robinson (2012) stipulates that nine abuses of those in power dangerously threaten democratic gains, enshrined in the 1987 Constitution, according to ten organizations of civil society. In a joint statement, these organizations are sounding the alarm and call the people to be vigilant.

The Executive Power is exercised by the President of the Republic and his cabinet. The powers of the executive are numerous. In fact, most of these awards are based on the account of the President of the Republic. In collaboration with the Prime Minister, the President chooses the ministers,

accredits ambassadors, and signs treaties of peace. If necessary, he declares war to other countries when any attempt at negotiation expired. He ensures compliance and implementation of the constitution and is the main guarantor of national sovereignty. He ensures the good regular functioning of public authorities and the continuity and political stability. Moreover, with the approval of the Senate, he appoints the general directors of public administration and delegates of the departments.

The legal links between the three main powers are well defined in the Constitution. Not only requires a consensus between the three powers to ensure the proper functioning of the country, three are also interlines by bridges constitutional obvious assets. Without the executive power, the legislative power has no meaning for at least logically. The Judiciary power greatly depends on the executive power, because judges must be appointed by the President of the Republic. The dependence of the powers to each other does not undermine their roles as they are defined by the constitution.

We can also consider the constitutional interaction between the three powers. The High Court of Justice is another example of the kind of relationship between the three powers. This independence is the very basis of the democratic character of the country. While the three powers must interact according to the constitutional rules of the country, they must reach a consensus, one must respect the jurisdiction of the other, to ensure the proper functioning of the country.

However, Buissereth Levy and Bernadel Rémy (n.d.), published an article in which they said:

"Often some actors on the political scene are irresponsible. They put their personal interests before the national interest. The disagreement between them largely hinders the country's economic release. The three main components of the Haitian political system

are: the legislative power, executive power and judicial power. These three powers are the main cornerstones of the democratic character of the Haitian political system. The absence of one of these three powers would jeopardize the entire Haitian constitutional system. They must interact to ensure the proper functioning of the countryhood will of the legislative power.”

As Buissereth told so well some actors of the Political scene are irresponsible, regarding to the real needs of the people. They must not put their interests first. The ministers are not actives really. From health point of view, for example, the Haitian state does not control the food, pharmaceutical, cosmetic, for sale on the Haitian market. Everything is sold on the counters of our markets. Expired products are sold all over the market. Without the slightest concern to be punished, product vendors sell expired products, spoiled, and decomposed.

In accordance with Haitian Constitution of 1987, to organize elections Requires setting up a permanent and independent electoral council. But since 1990, it is always about "provisional Electoral Council". According to more than one, governments have all their interest to establish a Provisional Electoral Council with whom the little arrangements are possible. This is one of the consequences of corruption on the executive power. Thus, repeated complaints will be recorded daily during elections.

Leslie Péan (2015:1-2) points out that:

The conduct of the election of August 9, 2015 was the subject of an objective review of three independent organizations such as the National Network for the Defence of Human Rights (RNDDH), the National Observation Council (CNO) and the Haitian Council of Non-State Actors (CONHANE). They have deployed 1500 observers in all geographical departments. In their opinion, none of the usual

problems were solved and everything remains to be done at the accreditation of election observers and proxies, the voting process, the opening of polling centres, security, counting and displaying results.

Paultre et al. (2015) declare that the Polling of 9 August 2015 is a snag with democratic norms! In a press release, they noted many irregularities:

The National Network for the Defence of Human Rights (RNDDH), the National Observation Council (CNO) and the Haitian Council of Non-State Actors (CONHANE) observed the voting process on 9 August 2015. In the meantime, to produce a detailed report on various irregularities, incidents, cases of fraud and identified numerous cases of violence, these organizations have a duty to share with all those interested in the issue, their initial findings. In the context of this election, RNDDH, the NOC and the CONHANE deployed in the field a total of 1500 (1,500) observers. They were present in all departments of the country and observed the voting process, the opening of polling centres until you see the results of the recount.

According to accredited observers and proxies, the Temporary Electoral Council (CEP) has struggled to provide different stakeholders in the electoral process, accreditation cards allowing them to have access to polling centres. Indeed, the election observers have recently received accreditation, some others, who have not been accredited by the CEP, were content to wear a shirt with the inscription "Election Observation". However, institutions that have nothing to do with the election observation were accredited by the CEP. Among them include Mirade, MINO, MINOEH, etc. Their observers were in fact agents of political parties. Their intervention technique was simple: monetize voters. Furthermore, if certain political parties, favoured by electoral officials, received on time, their accreditation, many others have struggled to remove them.

In most polling centres, the average time that the election process started is 9 AM. But for many of these voting centres, the process started following pressure from voters who were impatient on the court and waved. Supervisors arrived late at the polling centres, do not attend to their duty station, materials were sent to places other than their place of destination, selected and trained office members were rigged lists the eve of ballot; sensitive materials were not available for starting the process. Some voting materials, such as voting booths, indelible ink, ballot boxes were not suitable, voting booths have failed to respect the secrecy of the vote. Because of their placement on school benches on concrete blocks, cardboard boxes on or near windows, any troublemakers have influenced or attempted to influence voters. They past indelible ink on the finger of voters who finished voting did not appear immediately. This allowed many of them to vote multiple times. The ballot boxes are plastic bags, transparent, very small and obviously unfit to be over four hundred (400) ballots.

According to the vote procedures, the physical space of centres, and polling stations weren't comfortable. The CEP has installed in the country, a total of one thousand five hundred and eight (1508) voting centres. Several of them were placed in schools. However, thirty-seven (37) voting centres were installed in private homes. Many local schools used for voting, are often cramped and poorly lit. In some, it is dark in broad daylight, with the members of the polling stations to use their lamp. Polling stations were juxtaposed in such a cacophony that voters had trouble identifying the office where they must vote. Consequently, centres and polling stations, their organization and their operation, did not have the capacity to receive the voters and allow them to vote with dignity. Voters were not, in most cases, encouraged to get online. They had gathered as they could and waiting to break into the polls in a general disorder.

The last elections were really a snag with democratic norms! After voting, voters remained on the court of the voting centres or in their environs, disrupting the poll, inviting voters to vote like them. In doing so, they supported

their political party. In at least 50% of the voting centres, intimidation, threats, violence and electoral fraud were recorded. In some cases, it was for that ballot boxes be washed away or stuffed. In other cases, these acts of violence were perpetrated to disrupt the vote and achieve the cancellation of the election process, including when the supporters of some candidates realized that they were about to lose the elections. Many officers were involved in cases of election violence. The latter, in fact, were not presented to observe and defend the interests of their constituents. Face to intimidation, threats, acts of violence everywhere across the country, the passivity of the National Police of Haiti (PNH) was constant. In the rare case where the police institution was required to act, it was requested by the public.

Unbelievable, the HNP officers and ESA officials, who were responsible for ensuring the security of the vote, were not up to the task entrusted to them. Often, cases of fraud and electoral violence mentioned above have been made in their presence. Voter turnout in the election of 9 August 2015 appears to be the lowest ever recorded since the elections of 1987. This situation is related to several factors which include: A snag with democratic norms! RNDDH, the NOC and the CONHANE emphasize that in some polling stations, the number of electors who voted were higher than that of electors registered. The CEP held at all costs to make elections, regardless of their quality.

It is obvious that the elections of August 9, 2015 took place in total disrespect of human dignity. There is no doubt that these elections raise the problem of legitimacy of representatives coming to the Haitian Parliament. Therefore RNDDH, the NOC and the CONHANE call all the actors involved at any level in the electoral process, to never trivialize the facts recorded in these elections and recommend to the POC to be wary of anyone who say that everything went well. Analysing the report of RNDDH on the August 9th, 2015 elections, Dupain E. (2015) notes:

The most important tool in a democracy, have become a whip on the back of the Haitian population, a people, a country looking for a formula for a better tomorrow. The elections of August 9th, 2015 are clear proof that Haiti has a serious disease. We waited 4 years for these long overdue elections, only to end up with a demagogic mess. These words are not simply my opinion, but also the remarks of RNDDH one of the largest human rights organizations in the country. RNDDH had more than 1500 observers throughout the country on Election Day.

At the end of the electoral process, the president of the Electoral Council, the Prime Minister and the Police Head held a press conference expressing their satisfaction with the electoral process, encouraging the population to do so, but ignoring the many irregularities throughout this electoral process. Technically, the issue with proxies is impossible to resolve the way elections are run in Haiti. Issues of space and managing crowds would make this a difficult task. While two days after the elections, the OAS and the European Union declared that they were satisfied, Journalists, local observers and much of public opinion have denounced the sham elections of August 9th.

Few days before and after the results, many organisations and political parties occupy the streets, of some great towns, standing up and defending their votes by soliciting their annulation or report. This week, December 1st to 4, 2015, the former American Embassy in Haiti, Merken Kenneth, said to Miami Herald that He will ask to Haitian Government to report the second part of the Elections 2015 to a future date.

Corruption has always bad effects on a nation. Naturally, it has bad consequences overall Haitian nation. The effect of corruption has many dimensions related to political, economic, social and environmental effects. In political sphere, corruption impedes democracy and the rule of law. In a democratic system, public institutions and offices may lose their legitimacy

when they misuse their power for private interest. Corruption may also result in negative consequences such as encoring cynicism and reducing interest of political participation, political instability, reducing political competition, reducing the transparency of political decision making, distorting political development and sustaining political activity based on patronage, clientele and money, etc. The impact of corruption is often manifested through political intolerance, problems of accountability and transparency to the public, low level of democratic culture, principles of consultation and participation dialogue among others.

One of the greatest impacts of corruption normally arises out of the choices and priorities of governments. Many projects have become white elephants and easy route for personal enrichment. When loans taken by governments on the pretext of undertaking some projects are diverted to private accounts and coffers, the attendant effect is that such loans would have to be paid with interest and at the same time increasing the debt burden of the country.

2.5.4 The Cost of Corruption in Haiti

Incredibly, corruption costs the Haitian State 500 million US dollars per year. Each year, corruption carries many misfortunes to our beloved country. Michel C. (2001:1-2), quoting Antoine Atouriste, the ULCC Director, argues that corruption is regarded as one of the causes of the country's woes. She argues that: *"500 million of dollars is the amount that escapes each year from the country's tax base due to repeated corruption cases."* The state seeks to stop it, if not to reduce its spread because it loses each year to the state, several hundred million US dollars. The Director of the Unit for Fight against Corruption (ULCC) calls for the moralization of public service and for a strengthened legal framework to combat this practice.

The state is taking steps to stop losing money, said Atouriste (2011:1), who was speaking at the national conference organized by the surveyors of the

18 jurisdictions of the country. He highlights they use to register daily, at the government, thousands of cases of corruption. Atouriste urged surveyors not to mingle with such a practice in the exercise of their profession. Your decisions can affect the entire nation if you let slip errors in the processing of your records, he launched surveyors.

State authorities are in the process, according to Atouriste, to moralize the public service to combat this practice delaying it from the country. This is a new direction that the State gives today to combat this practice in the country, he said, regretting that Haiti is part of the four countries perceived as most corrupt in the world. However, this work of awareness and moralization of the public service has never been done, noted the director of the ULCC, which has already transferred to the prosecutor of Port-au-Prince fifteen cases of corruption found in public Institutions.

Atouriste provides a legal framework to strengthen corruption. In his presentation on the issue of corruption in Haiti at the national convention surveyors, he took the opportunity to point the finger at the weakness of the Haitian laws in force in the country and called to fight against corruption. According to Atouriste, Haitian laws must be amended to allow properly conducting this fight. The bribe is not yet considered by Haitian law, he lamented. He said that Haiti is considered the first country in the hemisphere to accept bribe in public administration. Yet, since 2009, there is a law on the prevention and punishment of corruption that drags in Parliament. Despite some fifty parliamentarians have begun a three-day retreat-from 9 to 11 March 2012-on the review of this legislation, Parliament has not seen fit to provide the country with a frame legal for best lead this struggle. My position is that this law on the suppression of corruption, if Parliament vote it, will be an important tool for justice to combat this practice.

The economic effects of corruption can be categorized as minor and major. However, both in one way or the other have serious impact on the individual community and country. Corruption leads to the depletion of national

wealth, diversion and misallocation of resources, conversion of public wealth to private and personal property, inflation, imbalanced economic development, weakling work ethics and professionalism, hindrance of the development of fair in market structures and unhealthy competition there by deterring competition. Large scale corruption hurts the economy and impoverishes entire population.

2.6 Conclusion

Corruption in developing countries and the third world continues to be one of the greatest factors of poverty. Corruption is a destabilizing factor for which it is difficult to measure the extent of the effects. It is an endemic phenomenon. It engenders complacency and complicity, and allows the corrupt to be both judge and party. Corruption continues to have an adverse effect on the lives of most of the Haitian population. As mentioned above, TI ranked Haiti last on the list of the more corrupted nations in the world: 2008 177/180, 2009 168/180, 2010 third of the most corrupted, 2014 161/175.

The impact of corruption on developing countries like Haiti cannot be overemphasized. The results are often disastrous: Poor conditions of service as is the case in many developing countries open the door to bribery. Corrupt officials often accept substandard quality of service because of kickbacks thus depriving the country of value added service from contractors and consequently resulting to the implementation of water washed roads or schools.

Undermining the legitimacy of the governments and weakening their structures, reducing productivity, hindering development, worsening poverty, marginalizing the poor, creating social unrest and then to their downfall, corruption is trying to kill the Haitian nation. In Social sphere, corruption discourages the Haitian people to work together for the common good. Frustration and general apathy among the public result in a weak civil society. Demanding and paying bribes becomes the tradition. It also results in social inequality and widened gap between the rich and the poor, civil strife, increased poverty and lack of basic needs like food, water and drugs, jealousy and hatred and insecurity.

Many Historical Causes can generate Corruption in a Country. It is difficult to separate the historical factors from the political and judicial factors since the effectiveness of the judicial system is dependent on the colonial heritage of the country in question. Corruption exists everywhere in the world and it becomes the norm particularly if the chances of being caught and severely punished are low and if it is a generally accepted or tolerated mode of behaviour. Where corrupt practices have become entrenched, large scale corruption by which government officials amass large fortunes co-ex. Analysing the causes of corruption in Less Developed Countries, Cooksey (1999), argues that aid has fuelled corruption in recipient countries, and allowed incumbent ruling elites to buttress themselves against the logic of market reform political pluralism.

And now, the reconstruction of Haiti through institutional and structural reforms in depth in the areas of customs, public administration, justice & law, respect for property rights, fair competition, and access to bank credit without reforms will have no impact on poverty and sustainable development. Certainly, the Church must do something. It is the reasons why, that more than one think that's the Christian Leadership and the whole Church who must be concerned, if the Church wants really to have an exact and positive influence on the Haitian Population. To influence a great part of the Haitian Population, the Church of Christ must renew its system and strategy of Evangelism. After considering the plague of corruption in Haiti, I would like to highlight the Evangelical Churches' Answer to Structural Corruption in Haiti.

Chapter Three

Structural Corruption in Haiti And Inadequate Response of Evangelical Church

3.1 Introduction

For a better interpretation of the conditions of the present situation, as such the plague of corruption in Haiti, as regards to the history and analysis of the status quo, it is very important to consider the Inadequate Response of the Evangelical Church, knowing that the protestant population represents more than 50% of the Haitian Community. In this way, I believe that I must point out the low level of the Haitian Evangelical Churches' involvement in the fight against Structural and Rampant Corruption in order to lay a solid foundation to plan a biblical and practical response. Because, Evangelical Christians are the salt of the whole Haitian nation, and the light of the Country, considering the world of God founded in Matthew 5: 13-14. It is more than necessary, in my view, that they play their role to prevent and eradicate corruption that undermines the Haitian society.

Effectively, the Protestant community represents a large segment of the Haitian population. Indeed, the results of the Fourth General Census of Population and Housing completed by the Haitian Institute of Statistics and Informatics (IHSI) (2005:42-43) reveal that the percentage of the Protestant

population in Haiti could be 33 %. François (2005), a Jesuit Catholic Priest, states that we are witnessing breakthrough traditional Protestant churches. So, today the Catholic Church tends to be a minority in the Haitian society. According to some officials of the Haitian Protestant Federation (FPH), Sylvain (2011), and Jean-Baptiste (2011, 2016), the number of Protestants in Haiti already stands at over 50 % of the Haitian population. In a survey on « Sociodemographic Characteristics of respondents », Cayemittes (2013:32), points out that the Protestant Population represents 53.1% of the Haitian society (see Table 3.1). They estimate the percentage of Protestant Population by 4 million and more after the Earthquake that destroys many cities of the Country in January 2010, and around 54% in 2016.

This chapter will show the silence and the disengagement of the Evangelical Church as well as the ineffectiveness of its efforts and activities, considering the problem of structural corruption in Haiti which permeates the entire structure of the society including the three branches of the Government: the judicial power, the legislative power and the executive power. In this chapter, I will discuss the following: The Haitian evangelical Christian churches and corruption; different activities in the Haitian evangelical Christian churches; denouncing corruption in the country; How the evangelical churches handle the problem of structural corruption in Haiti; and considerations on some main evangelical Missions and Protestant Organisations reflecting different doctrinal sensibilities.

It will be the evangelical churches response to the problem of structural corruption that undermines all the Haitian society. To show how the church is dealing with the structural corruption in Haiti and to find the real role of these churches in that important and necessary fight, I will focus on cases studies related to the Haitian evangelical churches' response to corruption. Several main evangelical missions reflecting different doctrinal sensibilities will be considered and investigated to understand how they handle the problem of structural corruption in the country.

3.2 Haitian Christian Evangelical Churches and Corruption

With the Protestant Reformation in October 31, 1517, the Church of Jesus Christ had begun to recover its spiritual and moral level. But, this would not last long. Because, few days later, by the end of the 16th century, everything was going to compete a descent to the underworld to become a misery handbag, a garbage box, a hollow bone marrow without substance; an empty barrel which makes lot of noise without anything new to improve the situation and the popular mass people thirsting for the living Word and Justice of God. The Haitian Christian Evangelical Church is also in this sense concerned.

3.2.1 The Dynamics of Structural Corruption in Haiti: A Challenge for the Haitian Evangelical Churches

Everybody, including the members of the Haitian Evangelical Churches, believes that the fight against structural corruption is vital for the survival of the country. The following table resulting of the survey, as a part of the empirical research, shows the importance of the fight against structural corruption in Haiti, considering the point of view of the respondents:

Importance of the Fight against Structural Corruption in Haiti			
Sex	Opinion	Frequency	Percentage
Male	Vital	113	64.95%
Female	Vital	61	35,05%
Total		174	100%

The statements of the respondents show a very high concern to the fight against corruption. In support to the emergence of new anti-corruption context, the data show that the respondents are aware of the degrading state of the structural corruption which is rife in the country. These data represent concrete indicators of practice corruption in government, legislature and judiciary. Then, the fight against corruption is vital for the survival of the country.

The results of the survey reveal also that the problem of structural corruption in Haiti needs a Church's answer and that the Haitian Evangelical Churches should minister differently to help the nation to lead well the fight against structural corruption. But these Churches are very passive, regarding their activities relating to the fight against the plague of corruption. Their involvement in this fight is very weak:

Percentage of Affirmative Answers Given by Respondents
In some Questions Asking Opinion on Evangelical Church Response

Questions formulated to Respondents	Percentage of affirmative answers
Q16/A16 - The problem of structural corruption in Haiti needs a church's answer	94%
Q17/A17 - The evangelical churches are involved in the fight against corruption in Haiti these days	45%
Q18/A18 - My local church answers to the problem of structural Corruption in Haiti	33%
Q19/A19 - Evangelical Churches must do something to destroy corruption virus in Haiti	93%
Q20/A20 - Evangelical Churches react daily against structural corruption in Haiti	31%
Q21/A21 - The evangelical churches should minister to help the Haitian nation to lead well the fight against structural corruption in the country long time ago	89%
Q22/A22 - Evangelical churches should lead the fight against structural corruption in Haiti	94%
Q23/A23 - Education or ethical actions can play a role in the fight against corruption in Haiti	91%
Q24/A24 - The fight against corruption will help the country	95%

Dol (2009 :1-2) reports That the national episcopal commission Justice et Paix (JILAP) painted a gloomy picture of the situation of those imprisoned in the various prisons in Haiti: 15% of the prisoners were tried and convicted, 85% were not never referred to a judge, 60 recorded deaths from July to November 2009, No incarceration at Petit Gôave (South of the country), and worst of all, in Cornillon (North-East of Port-au-Prince), detainees are transported in puppets." While the Episcopal Commission Justice and Peace is deeply unquiet by

the level of the disease that undermines the Haitian society, despite the damage caused by the structural and rampant corruption in Haiti, much of Protestant churches seem to ignore the seriousness of the situation. Their commitment in promoting social justice tends to lean towards eradicating poverty, promoting education and health. Romulus (2011), in an Interview, confirmed the passivity of the Haitian Protestant Federation in the fight against corruption in the country. Also, he will add that traditionally the Haitian Protestant Federation, and Haitian protestant churches are very involved in the domain of health, administration of hospitals, or dispensaries, and in the domain of education with a big network of elementary and high schools. The Haitian Protestant Federation hasn't had the occasion to be involved in the fight against corruption in the country. Not directly at his view or knowledge, he adds, although the Protestant Federation advocates protestant values such as: integrity, honesty and respect of human rights...

However, the Holy Scriptures condemn corruption. Quoting Preston N, Lumsden (2009:1-3) states that we must engage, act and then reflect and learn for the next engagement. Some profound experiences appeal the Church about Christian witness and society. I agree with Preston and Lumsden, Evangelical Churches must not only mention Integrity, honesty, and respect of human rights in their words, but specially act, engage, publicly commit themselves, pass from speech to action, implement concretely. In my understanding, I believe that evangelical churches have something more to do to fight against structural corruption in Haiti, because judicial corruption, political corruption, and legislative corruption have directly some dark effects on national development of Haiti: poverty, bad governance, international disgrace.

3.2.2 Moral Life in the Haitian Evangelical Christian churches

The Moral life in The Evangelical Christian Churches is a concern for Zéphyr (2013 :1-5), the President of the Ethics Commission of Haitian Protestant Federation, who highlights that Haitian Protestant Federation has

product some reflexions on illicit sexual relations between people with same sex, at a meeting hold on June 13, 2013. Zephyr states:

Twenty-five (25) to thirty (30) years ago, nobody would believe Haitian would assert rights for men living with men, girls and women living their neighbours as one of human rights in general. But with the development of communication technology: radio, television, internet, cellular phone, the world has made great strides valuable. We save time, energy and money. We gain information about the world in the palm of our hand. These methods will give us a power we never have before! Aside these benefits everyone recognizes that technological development has set underdeveloped society under the influence of large countries who have lost their moral compass long. Pornography, violence, all kinds of bad habits comes to our children inside our house. Our obligation to protect families becomes emergencies.

Zephyr concluded with these recommendations on Homosexuality:

Christian church must remember: "Our duty is to shine in the dark world, in a world where everything is doing to give God back. We find resistance, but we must play our role with courage, respect, and with love, while we are showing society the right road, as we denounce its flaws. Church must develop ministry to bring people in sexual vice to know Christ, the only truth that gives moral, spiritual and lasting satisfaction. Church must educate its leaders and its members to stand for normal family, normal marriage, in the name of Christ. Church must preach for normal family as one of Christian values that any normal society should not negotiate. Church must alert by saying a categorical NO to any laws contrary to the principle of biblical principles on family. Church must ask Parliament to make laws on image quality and word in the media, to protect society against the bad manners shown on television, radio or internet daily. Church

must force the government to take away advertising in the media, especially the national television, where gays are doing ugly gesture ever before everybody. Lastly, the church should pray God to deliver the country from the disorientation spirit that makes easily Haitian copying cloth moving from large countries instead of using scientific advances, technological those countries make to boost their economies to develop Haiti. We must remember: "It's not against people we have to fight, but, against principalities of the air, and authority, power and higher powers of this dark world (Ephesians 5: 12).

I agree with Zephyr and welcome his recommendations. I believe firmly that the Haitian church has moral and ethical obligations to denounce and to act against the bad customs that are invading our society to change our behaviour and to force our children to value non-moral acts like homosexuality and others. But to better fight against this bad custom, the Haitian church must be also involved in social justice.

3.2.3 Social Justice in the Haitian Evangelical Christian Churches and Institutions

The Social justice in Haitian Evangelical Christian Churches and Institutions is a big concern. It seems that the Church is sleeping and permits to anyone to have his own evangel. During these days, the notion of Justice is out of business. Everybody is doing his personal law. Christians now operate in a church without social justice and creed, without slots and moral values; without Christian ethics, a church full of clans where personal relationships take precedence over competence and experience; a small church; a church soulless and helpless, no longer represents the first choice for any of his son, like the country that is drifting, from abyss to abyss to become a Pandora's box by placing at the head of the State unsavoury people and unscrupulous.

Constantine's church is one of those churches from which we receive this legacy so heavy in ugliness into vices and through. Become expert in the practice of going into debt with the will to not give back his debts. Worse, many of these creditors could lose their life by trying to get back his money. In light of what is related, I would like to give the next evidence: It is reported, in a Christian Evangelical School, that a professor owing some thousand gourds to another professor, after selling his books, refused categorically to give him back his money. This professor will soon be placed under a "special list," and stored on a blacklist, taking openly his distance from him. It is not new that Haiti is done by the legal swindle crime. It should be different for evangelical Christian churches? For, the Evangelical Christian was created in the image of the Triune God, relational, passionate, volitional and rational. It was given to him an articulate language for communication. And being restored by the Holy Spirit, he is calling to love in the sight of God, and to live in a right relationship with those around him. It is therefore important for him to watch over his relations with his colleagues, parents and relatives, superiors and subordinates and people in his surrounding community, his social duties, in short with social justice.

Considering the implications of social ethics for the Christian life, Guiteau (2014:146-147), professor of Pastoral Ethics, from her profound observations on social injustice in Haitian Evangelical churches, make the following recommendations:

It is vital for local church leaders to cultivate good relations with their colleagues in the ministry, the churches they lead, and the people of the community in which they evolve. As evangelical leaders, bosses, they must be impartial in making any decision, and fair to their employees, whether employees or their assistants, or faithful (Jacques 2: 1-13). The boss pastor must properly compensate his employees. Once the contract is signed, the two signatories must honour their signature. Categorically, the believer model leader does not have to show that his main interest is the money of the believers

or their property. Since his main task is to shepherd the flock on which God has established him, maintain good human relations with his followers within the limits of the possible. Being the church model leader, he will ensure joyfully upon the souls of the believers, for he will be accountable to the Supreme Head of the Church. He will use a hand guided by love and authority to convince the Christian community to walk in the truth, in holiness and love. He will be directed by the Holy Spirit, the Excellent Professor, and Incomparable Mentor to make value work for his Fair and Just God. Because social justice considers man not as an individual but as a social being, he can influence the believers of his congregation and the people of his community, for a deep and real transformation.

Wanting to bring an answer to the problem of Corruption that undermines Haiti, in this scope of theological reflexion on justice in the Haitian context, under the patronage of *Mobilisation autour du Rôle Prophétique de l'Eglise*, Pierre Horlana (2011: 35-37), highlighting the vitality of corruption in the judicial system, points out the multiple problems that confronts the Haitian Judicial System:

Apart from the Constitution, Haiti is also a signatory of important international agreements such as: The International Convention on Children's Rights, ratified in December 1994 by the Haitian State and the Universal Declaration of Human Rights adopted at the plenary session of the United Nations in 1948, cited with approval in Article 19 of the Haitian Constitution. Haitian judicial structure plays an inevitable role in the country. Indeed, this system has the task of monitoring the implementation of the law, to interpret it by examining the correlation between a situation and the law itself, punish non-compliance and resolving disputes it submitted by a sound application of the law... Despite several provisions adopted, the justice system remains extremely inefficient and slow, and continues

to suffer from fundamental weaknesses, including a lack of independence of the judiciary, corruption and misapplication of laws. Added to a serious shortage of resources affecting judges, magistrates, courts and the police, and whose results are very frequent violations of the rights of defence, such as the prolonged detention of persons before being deferred before a judge.

Guiteau (2014: 121) recognizes that the problem of corruption is not observed only in the Haitian justice system, but church leaders give also evidences that the judicial system of the Haitian church is infected by the virus of corruption. She notes miserly that:

Numerous Haitian Evangelical leaders have a bad press on the financial level. One should be surprised to learn how some so-called evangelical leaders categorically refuse to honour their debts. According to what is reported, a well-known pastor and enjoyed by many, despite having signed a contract with the owner of a printing press for printing thousands of books, categorically refused to settle his debts. The owner of the printing company after eight (8) years, called on leaders considered more credible than the latter to put pressure on the so-called dishonest leader. Another zealous leader, dedicated and passionate, for personal reasons, went in the Southeast of the country, far from the eyes and ears of the people of his community, to borrow 50,000 gourds from a miserable cooperative. Worse, he refused to pay his debts, on the pretext that it is the money of a cooperative. People of Jesus Christ, must be on their guard these days, because when people asked to grant a loan, this implies a personal gift.

We can also see the evidence of corruption in the Haitian Christian Evangelical Churches by reviewing how these churches organize elections. The

next sessions will give a picture of the weakness of these churches, regarding this matter.

3.2.4 Elections in the Evangelical Christian Churches

If the Haitian State Elections are always revealed a set of rascals, elections in the supposedly evangelical churches are more fraudulent. For many, the country only imitates the church in his electoral abuses. The following four case studies will tell more:

3.2.4.1 Elections in the Church of God in Haiti

History of the Church of God in Haiti will be tainted with blunders and very dark shadows, until in its most recent years the Church will be deprived of its voting and sanctioning rights. Considering what has been said, I would to illustrate point of view with the following: Since January 2010, the Church of God in Haiti cannot have its traditional biennial elections. Usually, every two years, the General Assembly of the Church of God in Haiti convenes its members to sanction the work of the Overseer, by giving him a positive or negative card. The year 2016, the Church expected to have the most recent elections, however the Officials were trying to control the power.

Having convened the minsters on Friday 18, March 2016, from 9 AM to 4 PM, at the National Office, the outgoing Superintendent proposed some articles to change the eligibility conditions of the future overseer. Despite negative responses and objections from the Audience, he suggested arbitrary saying: those who are agree, stay seated and those who are against stand up! This formula “agree seated, and against standing up” is not conform to the democratic principles, and it violates the rights to vote of the Body Members. It is also contrary to the biblical model proposed in the Bible (Acts 1: 24-26). Any authentic vote should be anonymous.

According to Church of God Minutes, all the bishops without restrictions are eligible to the position of overseer. Black DL (2010:149-151), talking on Rights and Authorities of the Bishops in the Church of God, reports that:

The ordained Bishop shall have full right and authority to preach, publish, and defend the gospel of Jesus-Christ; serve as pastor and/or district overseer, or in other official capacities and appointments... Use the following titles while holding these specific positions: State/Territorial Overseer (Or International equivalency): Administrative Bishop; International Executive Committee members: Executive bishop; General Overseer: Presiding Bishop.

3.2.4.2 Elections in the Methodist Church

Lorquet (2009) reports that “*In the morning of Sunday 30 August 2009, was held in the Methodist Church of Port-au-Prince, the ceremony of investiture of the new President of the District of Haiti, the Rev. Gesner Paul, elected for three years.*” He also reports the words of Sylvain Exantus, President of the Protestant Federation of Haiti, in this circumstance:

Do not obstruct the road to the man that God has chosen, Gesner Paul. When God invests one man, he wants a new spiritual direction for his people. "in his sermon, the new President of the Methodist District of Haiti, after receiving the Holly Bible and a Star from Reverend Mulrain, the President of the Methodist Church in Caribe and Americas, Reverend Gesner Paul promised to engage the Church in Evangelism and stated "God choses me in a turn extremely difficult. I'm the President of all Methodists, without exception, all by launching an appeal to unity, love and verity.

These revelations confirm highly the rumours circulating around the elections that were held in the Methodist Church in Haiti in 2009, making to believe that the former team members were all instigated to obstruct the road to

the newly elected President, in this case, the Rev. Gesner Paul. All this took place, by narrow interests. Everyone acts in the interest to keep his position. The Church should not work on that way. Ethics codes, charters, bylaws, should rather develop instead of bad actions or attitudes, resulting from personal interest.

3.2.4.3 Elections in the Nazarene Church

It is reported that an unbelievable fact registered in the Nazarene Church during the recent Presidential Elections hold in these last years. According to the Manual of Nazarene Church, History, Constitution, Government, Ritual (1997-2001), The Minutes of the Nazarene Mission, the Coordinator of West, once elected, is also the President of the Mission. While since the New Coordinator of west Region was appointed, the former President is still staying at his position, about 3 decades. Now the great question is: Why the Former President does not want to be removed from his position?

According to the Manual of the Nazarene Church (1997:113-116):

The General Assembly meets in June every four (4) years on the date and in the place determined by a committee of the General Assembly. It consists of the general superintendents and an equal number of persons selected by the Board of General Superintendents. The General Assembly will elect a General Superintendent with honorary title when it's necessary.

If the Constitution of a Church commands to do something, every member of that Church should do exactly what is said. Like the Just God that Evangelical Christian Churches serve, they must use some fair measures to deal with their brothers and colleagues. Now, we will consider the problem of corruption regarding the elections in Haitian Protestant Federation.

3.2.4 Haitian Protestant Federation Facing Corruption in National Elections

As stated in chapter three of this doctoral dissertation, electoral fraud is a Haitian tradition. The following facts prove that the Church is not free. The journalist Vanessa Leger, presenting the "5-6 Bon Jan Nouvel" Bulletin on Tuesday, December 22, 2015, on Radio Lumière, reports that:

Yollette Mengual, the representative of Women Association, and Démero Vigionet, the representative of the Haitian Protestant Federation, all two members of the Provisional Electoral Council, according to some statements of some candidates and others, received money from some candidates to promote them, in recent Haitian elections of August 9th and October 25th, 2015 held throughout the Haitian territory.

To clarify the situation, the Independent Electoral Commission of Evaluation (2016: 1-19), composed of Louis Armand (Haitian Protestant Federation), Rosny Desroches (Civil Society), Bishop Patrick Harris (Catholic Church), Euvonie Georges Auguste (Voodoo Cult), and Me Jean Gédéon (Human Rights), in an article, recommended that:

The different sectors delegate a member to the CEP should consider seriously and carefully the accusations and suspicions of corruption against their members, if necessary, make arrangements for their resignation and replacement within 72 hours, including a patching up of the CE and the electoral machine. The CEP members and electoral machine that are subject of complaint must be to the disposal of justice.

However, we acknowledge that some Haitian evangelical churches are not passive in denouncing corruption in the country. But they do not combat the fight correctly.

3.3 Different Activities in the Haitian Evangelical Churches Denouncing Corruption in the Country

The next section will present the different activities of the Haitian Evangelical Churches denouncing corruption in the country. These activities include: evangelical crusades, personal evangelism, Sunday sermons, Christian education, and socio-cultural activities.

3.3.1 Haitian Evangelical Crusades

Often, Christian Evangelical use to denounce Corruption in the Country. During the years 1980's, "l'Union des Jeunes Chrétiens Haitiens (UJCH) organized regularly evangelical crusades in gymnasiums, mega churches in the Haitian capital. This association had the privilege to organize the biggest and famous evangelical crusade in September 1985 with this theme: "*Piyay la pral fini*," (looting will end soon). During thus crusade, different speakers or preachers whose Wilner Prudent, Daniel Jean Baptiste, J Rodrigue Renaud, and Jean Mary Désir... have all denounced the social injustice, corruption gnawing the country, the weakness of the judicial system... This famous sentence was returning at each moment during the preaching session: "*Piyay la pral fini (looting will end soon)*."

According to Guiteau (2003: 71-76), the Haitian Pentecostal churches, following the revivals of the 50s and 60s, will be turning to be proselytised. Guiteau sees a link between this proselytist zeal and the prophetic ministry of the Church that includes denouncing corruption. He notes:

The fire of revival still engenders missionary fervour. So, native missionaries will mix the game. Thus, bands of warriors will embark to conquer lost by the organization of outdoor services and campaigns of evangelization through the towns and cities which they will visit. With cross-mentality, they multiply their missionary offensive

and try to win the society for the cause of Jesus Christ ... From the 70s, the country experienced a tidal wave of indigenous missionaries embarking on conquest of souls as a powerful army divided into regiments. These missionary's troops, carriers of vision, went to attack the cities to invest and seize the fortress of the enemy. The cry "Haiti for Christ and Christ for Haiti" was heard everywhere!

3.3.2 Personal Evangelism

Personal Evangelism is one of the methods used by the Haitian evangelical churches to win souls to Christ. Often, protestant believers engage in personal evangelism activities. This is what Guiteau (1999: 11-12) said in his article on Personal Evangelism:

Winning souls is the greatest and noblest work that God gives to his church. This work requires the commitment of everyone. The personal evangelism method is a priori the most appropriate if one hopes abundant results. It achieves all social and meets all the conditions. The believer's responsibility is to warn the wicked (Ezekiel 33: 8).

Traditionally, Evangelical Christians use to meet some non-believers, each Sunday in hospitals, on the streets, and during the week, in some offices, to present to them the word of God. While inviting them to accept Jesus-Christ as their own Saviour, they talk to them about Jesus Life, to leave their sins, telling them also to avoid corruption... and to believe in Jesus-Christ, the unique Saviour.

3.3.3 Sunday Sermons on Rampant Corruption

Many of Haitian Evangelists and Preachers use to denounce corruption and social Injustice in their Sunday's sermons. But, in practice, they act contrary. Haitian evangelists say continually to rehash that a new Reformation

in the Protestant Christian Church in Haiti is more than necessary. Thus, while Romain (2005:363-364) denounces the evils of the Haitian Society, he's appealing to the conscience of the audience in these terms:

Children of same fathers observe what is right and practice what is right. Cling to the Lord of life and deliverance, and you will be saved. Consider now the olive branch that God of a new beginning gives us! And you will live. Enter the house of the regeneration and live. Enter the Esperance and live. Widen the space of your tent! Extend your strings! And live. Renounce to the practice of zombification of your brothers and sisters! Your national community will improve. Let you penetrate by altruistic feelings humanists and Christians! And live. Give up from the practice "long finger"! Call men and women with integrity, competent, completely dominated by concern for the public interest! Your national community will come from his long crossing of the desert, and you will prosper. Dispense a pure justice, exercise the hospitality, and protect the weak, the orphan and the widow. Support the poor. Share, give up a robbery! stop shedding innocent blood! Practice speaking true in intimate circles, in political, in business relationships! You shall dwell in security in the country, and live in peace.

We also support the idea that we must cultivate integrity in our manners. Marie King Laureore (2016), preaching on the airwaves of Radio Lumière, on this theme "Faith in the Family," Sunday, January 24, 2016, appealed the Christian Church to cultivate faith in families, and to encourage the children to imitate the elders in their fairs... to meditate on the Word of God not just on Sunday morning, but daily.

The gaps between our words and our acts call for a new reform in the Church. In space Guest of the journal "Bon Jan Nouvel," at 12h30-13h30pm on Radio La Voix de l'Evangile (RVE), journalist Jean Louis Esler received on

Tuesday, January 26, 2016 the Rev. Pastor Luckner L. Joseph, traveling preacher, seventy old, 56 years of ministerial career. In this occasion, Luckner L. Joseph highlighted the considerable decline of Christian life, in these terms:

I found the tangible regression of the local churches. A second reform is also necessary. The one of 1517 has started for giving to the Christianity its old brilliance, but during the centuries, it was falsified. In other words, if we must celebrate really the two (2) centuries of the Haitian Protestantism, we need a new reform. A second reform is more than necessary!

3.3.4 Christian Education in the Evangelical Churches

If there is an angle that is much neglected in Haitian Evangelical Churches, it is Christian Education. Although in most of evangelical churches, there is a school called "Sunday School," sometimes the "Sunday School" is less structured and less regarded. This School, more than important for the survival of the Church of Jesus Christ, is almost non-existent. In some churches, there is not an adequate structure to accommodate learners. Oftentimes, the teacher deserves to be taught himself, to be recycled, to be tested before being placed in front of a classroom. Christian Education is not done properly in Haitian evangelical churches. According to some students in theology, Christian education is not quite well provided. The structure is often lacking. The context in which education takes place is often not adequate.

It is the reason why Christian education is not entirely effective. That means, it does not produce the desired effect altogether. And this is one of the reasons that the moral condition of the churches is so degrading. The protestant evangelical believer does not really show the image of a disciple of Christ, he often seems foreign to the things of God, the living God. In fact, he does not know the true intention of God for his people. Since he operates in a system, not fully consistent with the biblical model as related in Matthew 28: 19-20, he

will not only get enough knowledge of the word of God, but also will grow spiritually. In my view, Christian Education in the Church should contain history and philosophy of Christian education, analysis of different models of discipleship through the history of the Church and their biblical foundations.

In other words, Christian Education should study the history, purpose, objectives, methods and principles of Christian education, with special mention given to personal evangelism and mission on the ground. Christian education perspectives are not successful. Students really come to Sunday school, repeating Bible verses like "Parrots repeating" but without holding anything back, because the teaching method used to get the message is often not effective. From what has been considered, Evangelical Churches should consider carefully the purpose, objectives, methods and principles of Christian education to lead the Evangelical believer to live his faith anywhere.

After considering the manner of Evangelical Churches manage their Christian Education System, it is also necessary to analyse the Socio-cultural Activities in the Evangelical Christian Churches, In order to carry out effectively the fight against corruption in Haiti.

3.3.5 Socio-cultural Activities in the Evangelical Christian Church

In Haiti, access to education varies greatly. Although the 1987 Haitian Constitution states that education at primary level is free and compulsory, primary school enrolment is about 65 percent. Overall, only about 56 percent of children are enrolled in primary and secondary schools, with less than 15 percent graduating from secondary school (U.S. State Department, 2001). In rural areas, there are virtually no schools. The literacy rate in Haiti is about 45 percent (Arthur, 2002). Approximately 90 percent of schools are private, with 10 percent run by the state. Urban French-based schools have been privileged over rural Kreyòl-based schools. In fact, these schools were operated by different government ministries. For a long time, education in the city was overseen by the Ministry of Education, while rural schools were administered by

the Department of Agriculture (Fleishman, 1984). This division was created in 1922 during the U.S. occupation of Haiti (Berry, 1975).

Guiteau (2003: 86-89) observes that the evangelical churches, particularly the Pentecostal churches are involved in building schools for training the children. He reports the following:

We have identified several schools from Haitian Pentecostal churches. Briefly, consider the following statistics: The Church of God of Prophecy has a total of 100 primary schools and two secondary schools. The Church of God totalizes 200 classical schools, primary and secondary. The International Pentecostal United Church has 40 primary schools. The Tabernacle Church of Grace has 54 primary schools and one secondary school.

It appears very clear that, as part of the completion of their term, the Haitian Christian evangelical churches are very involved in social activities, but also in charities. They often are building orphanages, foster homes and asylums to, houses for orphans, widows, and unreached. Guiteau (2003: 84-86) also notes:

In the early 40s, the Church of God had laid the foundation for an orphanage to relieve the misery of the poor children of the country. This orphanage under the care of a Jamaican, Doris Burke, also served as a boarding house for the children of Church of God Ministers sending at Port-au-Prince to continue their studies. A second will be built at the beginning of the 3rd Christian millennium. The social aspect of the ministry of Church of God of Prophecy has expanded with the opening of an orphanage in 1990, Ca Ira, Léogane. Many other institutions of welfare are created by Pentecostals. For example, the orphanage of the Good Shepherd in Mahotièr, Carrefour, under the leadership of Pastor Ernst Cassy; The Tabernacle of Grace orphanages at Waney and Lamentin, under

the leadership of Pastor Joel R. Jeune. At the beginning of their ministry in Haiti, the Assemblies of God had implanted an orphanage in Pétion-ville.

In addition to establishing some schools and the creation of orphanages, numerous hospital centres are developed in multiple parts of the country. Many Haitian Evangelical Churches provide to their believers some medical services. Some of the best hospitals in the country are Protestant: Hospital Lumière, Cavaillon, under the leadership of MEBSH, Beraca Hospital, La Pointe, Hospital Espoir at Delmas 75, Welfare's Hospital, Pignon, Wesleyan Hospital, La Gonave, Hospital of Fermathe, Hospital Albert Schweitzer, Deschapelles, Hospital international Child Care, Hospital of the Salvation Army, Fonds-des-Nègres.

All these Hospitals show the way that evangelical and Christian churches work on social plan in Haiti. The evangelical Protestantism is very present in the social life in Haiti. Through various programs and charitable acts, Protestants reveal the true nature of the love's gospel. Developing some of their strategies related to social action, several Evangelical Protestant missions and organizations are engaged in development programs. However, despite of multiple efforts made by the Evangelical Churches in Haiti by organizing different activities denouncing Corruption in the Country, such as Evangelical Crusades, Personal Evangelism, Sunday sermons, Christian Education in the Evangelical Churches, and some Socio-cultural Activities, corruption is still rampant in the country. Indubitably, there is still much to be done. The following table shows the inadequacy of their response:

**Table showing Evangelical Church's Response
to the Problem of Corruption in Haiti**

Different Activities	Percentage
Prayers	72%

Motivation	47%
Denouncing the problem in the sermons	65%
Report the problem	18%
Motivate people	48%
Reflecting on the real Prophetic Role of the Church	51%
Shut up	78%
Civic Action	45%
Obstruct his ears	85%
Discuss in the Church	21%
Evangelical crusades	88%
Shouting aloud	41%
Fight against the problem	45%

Considering the data, it is obvious that Haitian Evangelical Churches are not so motivate to lead the fight against structural corruption. They do not discuss on this matter, do not report the problem, and do not undertake civil actions as a part of their social ministry. In the next section, we will consider how they handle the problem of structural Corruption in Haiti.

3.4 How Evangelical Churches handle the problem of structural Corruption in Haiti

This section will point out the following: Haitian Evangelical Churches and social commitment, Haitian Evangelical Church's role in the attainment of justice and equity, Literary works of Christian Haitian authors on Corruption in Haiti, Public Interventions of Evangelical Leaders on Structural Corruption in Haiti.

3.4.1 Haitian Evangelical Churches and social commitment

Although Protestantism in Haiti claimed over 50% of the Haitian Population, influence as desired ethically has not been effective, considering the image offered by the Haitian church led today sometimes by supposedly wheeler pastors, businessmen, handymen clowns, opportunistic, actors,

directors, some think that the Haitian Christian leadership must first be concerned, if we want really to have any effect on the Haitian population. Moreover, the lifestyle and the way some of our pastors proceed to evangelize unbelievers and to build the church of Jesus Christ must be reconsidered.

If some religious sects, although widely criticized more than one, are growing exponentially due to their method of evangelism "house to house", the Haitian Christian church, to influence much of the population, must rethink its system and its evangelistic strategies. And if only evangelical Christian leaders gave themselves a desire to project an image more in line with that of the incarnate Christ and live a proper Christian life balanced, they would have long since influenced and directed in the right direction their local churches. And these would soon carry a much more positive impact on Haitian society.

Analysing the lifestyle of some Haitian leaders, Romain (2011: 32-35) notes:

The Haitian man buys administrative and elected positions and consciences. All day long, it loots, robs, steals, piles up, calculates and indulges in snowshoeing. Hateful and resentful, he shows a great lack of concern for the public good, loses the sense of reconciliation, and sees that today's life and his personal interests. To ensure success, he must trample and crush the other. Lacking ethics, it is reneged. Responsible, he pissed on the size and track roads, falsifies the figures made pacts against nature and is willing to sell his soul to the devil. The Haitian man makes laws and constitutions that do not develop, do not apply, but violated daily. From 1804 to 2010, Haiti began its way to annihilation, disappearance or destruction. Haitian Society knows a real erosion of our standards, our values and principles, and faces delinquency of our manners of people. It's said today in the Haitian society, vice and frauds are elevated to national dogmas. While every human society for its perennial, strong, viable and prosperous must be based on law, truth, justice, solidarity, mutual help, sharing, compassion, from

a great vision, noble ideals and leadership enlightened and progressive.

Considering the degrading state of the country on the corruption level, evangelical churches should follow the lead of most obvious way. Without a rapid response from the Evangelical Church in this matter, the country will be ruined and delivered to drift. Considering what was mentioned above, it is necessary to evaluate the Haitian Evangelical Church's role in the attainment of justice and equity.

3.4.2 Haitian Evangelical Church's role in the attainment of justice and equity

If the Haitian Catholic Church has a Commission for Justice and Peace, the Haitian Protestant Church is far from true Christian Institution regarding justice and equity. In our evangelical churches, it seems that the concept of Justice and Equity tends to be missing. Only recently, on May 2013, the Haitian Protestant Federation founded in 1986 has tried to establish a Commission for Ethics and Justice whose Pasteur Lemète Zéphyr is the President.

The Ethics and Justice Commission of the Haitian Federation would effectively meet the urgent demand, to fight against corruption which undermines all the country. Morquette H (2010), shows how churches and organizations can be engaged in a fierce battle to provide a Christian response to certain challenges. Acknowledging Haitian Protestant Church as a strong voice denouncing injustice, he stresses that:

Para-church organizations should continue to mobilize churches and support them so they can assume their role within the community and to better assume their responsibilities and guide the society towards a more just world, despite the flaws that he knows.

Some evangelicals are concerned by the question of corruption in Haiti. But they have not yet found adequate ways and means to attack systematically the problem. Recently, Romain (2009: 3-4) in an International Symposium: Ethics and Society, veritable national assizes of Haitian thinking, considering the four (4) constants or four (4) spiritual principles left by Louis Price Mars and that have inspired the uncle's life: moral rectitude, visceral love of country and race, passion for human fraternity and social justice, taste for research and truth. He appeals the Haitian nation in these words:

Haitian from 10 Departments of the Country and the foreign, let's love our country, aim moral rectitude! Let's have the taste of verity, lie false, passion of human fraternity and social justice, concern or sense of the common good.

"I reborn from my ashes" was the slogan that the printed flyers contained. Then is made a strong statement, namely "A society whiteout moral is an entity called upon to" Finally, a distress cry, a cry of anguish, a national SOS "Save Haiti"

Two years after the International symposium: Ethics and Society at Karibe Convention Centre, another symposium on Mobilization around the Prophetic Role of the Churches (2011) containing all the major theological education Institutions and influential leaders of Protestant community in the country has been held to raise awareness among leaders and members of Christian communities in Haiti on integral mission of the Church. One goal of this gathering is to seek to clarify and deepen the changes that should be the values on which the Haitian people, its leaders and its various social forces, political and religious, should work for a good overhaul of Haiti.

The danger of corruption also calls the moral forces of Haiti and civic entities vocation. Thus, Alexandre (1997:87-94) calls the Church of Jesus-Christ to be careful with social injustice. Roman CP. Eds. (2000:1-3), in a forum on Ethics and Society, estates firmly that:

Society cannot be strong and progressive without application and respect of recognized moral values. After two years of field observation, facing the destruction of our social fabric, the erosion of our standards and values, the systematic violation of human rights, and the delinquency of our society, it seems we timely to reflect on the future of the latter, from the moral as explanatory factor, to have elements for the charter of the Christian and Citizen of the 21st century, a new public morality and a new Society.

3.4.3 Literary works of Christian Haitian authors on Corruption in Haiti

According to Zephyr (2016), the President of the Ethics Committee of the Protestant Federation of Haiti, in a recent interview, “Haitian Protestant Churches do not have a large repertory in the literature on corruption that has plagued the country for over two centuries”. Among these, we can mention the following:

Dr Jules Casséus, President of Université Chrétienne du Nord d’Haiti, is author of many books. In the introduction of his book on Pastoral Ethics, he said: There is a shortage and almost an absence of literature and information about this subject. For the first time that the author saw a book on the Pastoral Ethics, it was about three months ago, in January 1998. It was a book in English. When he was drafting his book on “Pastoral Ethics”, he couldn’t find any book in French. Few Evangelical Christian leaders wanted to develop an Ethical book. The void is still there, despite the seriousness and the tenacity of the problem.

In his book *Ethique Pastorale, Etre un bon Pasteur dans un Monde Corrompu*, Casséus (1998) emphasizes on pastoral ministry as a vocation, a profession and a career. He believes that any pastor, any future pastor, any local church should know to get a fair idea of the behaviour that is demanded of

the true shepherd, to the one called, prepared, ordered and allowed to graze the Lord's flock.

In *"Ethique Chrétienne. Etre un enfant de lumière dans un monde de ténèbres"* (2000), he argues that Christian morality is the guide that helps the Christian as well as the Christian community in general, to determine the nature and purpose of God in daily life. Casséus will add that Christian is called to be a child of light in a dark world. The salt influence of Christian is an instrument through which God saves the world and keeps it of corruption and decay.

In *"Pour une Eglise authentiquement Haïtienne. Essai d'Introduction à une Théologie Chrétienne"* (1993:11-12), Casséus states that a great danger of paternalism, is this spirit of colonization and exploitation that drives these so-called "papas", creating social works in which an alleged notion of charity replaces the justice... If the Evangelical Christian Church should fight the wooden idols, metal or ceramic, it must also combat itinerant idols, the "master-brains" of "paternalism" system. These Haitians who pose as "good heart Dady" but, basically, keep the people in the sub-humanity, the status quo and chronic dependency. The Haitian Church should discourage this degrading system that is paternalism." (1999:11-12).

Dr Charles Poisset Romain, figure Head of Haitian Protestantism, is also author of several books and articles including: *"Le Protestantisme dans la Société Haïtienne, Contribution à l'Etude Sociologique d'une Religion"* (1986) and *"Le Protestantisme dans la Société Haïtienne, Contribution à l'Etude Historique, Sociographique et Descriptive d'une Religion"* (2004). Romain (2004:166-167), highlights that, in its social engagement, the Church of God believes that it must address the social problems of this country and decide about them, because he who has the love of Christ should be interested in his brothers. However, for us, the social work is not essential." In *"La Parole qui libère"*, a collection of sermons, Romain (2005), asks the sons of the same Haitian parents to observe what is right, to practice what is right, to give up the

practice of long finger, and call on men and women of integrity, competent and dominated by concern for the public good.

Dr Fritz Fontus is also author of several books of theology and two (2) sermons' collections. In *"Les Eglises Protestantes en Haïti. Communication and Inculturation"*, Fontus (2001 :117, 143) states:

When a corrupt and cruel system confiscate the rights of people and began to exploit it, most of priests and some pastors began to work for changing it... Anyone must recognize also that this ethics absence is quasi general. Everywhere, we believe Christian should owe to have a conduct that distinguishes him from other members of a society fixed. Unfortunately, this is not often the case: Anyone can't most of the time do any difference among Christian and the one who isn't.

Guiteau Gérald, is also author of several books. In *"Le Pentecôtisme en Haïti, Un Mouvement Expansioniste et Revivaliste"* (2003:83-84), he outlines a general view of the history of Pentecostalism, but also presents an account of its impact on the traditional churches and analysis of strategic factors that explain its power and its development, as it expands. He notes:

Pentecostal Social Action is also linked to the evangelization of the people. Pentecostal preachers often argue for the moral and material support of the population, which also includes the fight against immorality embodied by alcoholism, sexual promiscuity etc. They also denounced social injustice and corruption in state institutions and families.

Guiteau Chantale Victor is also author of several books. In her second book *"Manuel d'Ethique Pastorale. Découvrez les Principes d'Excellence pour le Ministère Pastoral"* (2014: 226p), she identifies various aspects of the field

while maintaining clarity in the definition of concepts, illustrating the themes, proposed some thinking exercises. The book contains instructions to guide and direct the ecclesiastical leader in the management of his ego, his consecration, and management of mental, physical or environmental hygiene, in his moral choices, actions and thoughts with others. In “*Les Femmes dans l’Expansion de l’Eglise de Dieu en Haïti. Rôle et Contribution*.” Guiteau CV (2002 :130-131), points out that the role and contribution of the ladies in the expansion of the Church of God in Haiti, encourages the spiritual growth, personal development, the initiative of women in the Church to contribute to the general well-being in the home, church, community, and the world. She also notes:

It was at the First General Assembly hold at Camp Creek in 1906 that sister Malisse Murphy and other members with the older W. F Bryant had made the recommendation of a Sunday School in order to lift up the moral of the Community. Their contribution to the spiritual and moral life of the Church cannot be misinterpreted because the Sunday school is the backbone of the local Church. The ladies play as well as their role in the children 'education at the Church.

3.4.4 Public Interventions of Evangelical Leaders on Structural Corruption

Despite the nonchalance and the seeming silence of some Haitian evangelical churches in the fight against corruption in Haiti, for now, the interventions of Evangelical leaders continue to multiply in denouncing corruption in Haiti. Many can raise their voices to denounce the rampant corruption in the country. Although many evangelical leaders are afraid to denounce the corruption in the country, in some media's emissions, leaders, evangelists and renowned preachers denounce with their strength the corruption in Haiti. Recently, we could listen to some preachers denouncing the plague of corruption in the country. Pasteur Isner Elysée (2016), in an Interview

accorded to Esler Louis Jean, a journalist of Radio La Voix de l'Evangile (RVE), on 20 January 2016, 12h34 AM, estates the following:

Although, there was an agreement between the Protestant Community of Haiti (CPH) and the Protestant Federation of Haiti (FPH), But after a compromise between us, the federation chose Demero, and ignores the proposals of the Protestant Community. It is very regretting on their side.

Romain (2016), in a recent interview on structural Corruption in Haiti and the black table, shown highlighted in these words the following:

I have stated more than forty (40) declarations or notes for Medias on the corrupt condition of the Haitian society and denounced through conferences under the leadership of the Moral Forces, the complex of the tiger, the systematic abuse of power, abuse of complex fraud, the complex freedom. Haitian people are funny, he said.

3.4.5 Ethics and Justice Committee Efforts of the Protestant Federation

It is important to appreciate the efforts made by the Ethics Commission of the Haitian Protestant Federation, while considering its special communication and publication, the appointment process of the Federation representative within the Haitian Electoral Council.

3.4.5.1 Communication and Special Publication

To appeal to the conscience of the Haitian people, some Christian leaders in their efforts sometimes use communication and Publication. Thus, FRONTCIPH, CHARD (2010:1-2) in a joint note diffused on medias appeal to the conscience of the nation in these terms:

Haitians, Haitian! Martyrs people! Sons and daughters of the same Father! Oh! No, this is too much! Oh! No, this is too much! Oh! No, that's enough! Unthinkable, unbelievable, unimaginable, unbearable, unacceptable, reprehensible, dishonourable! Shame on them! Through the fault of denatured son and daughters, stateless, irresponsible and greedy, Independence hard-won of Haiti is now in tatters and bedridden. The country of Jean-Jacques Dessalines, Henri Christophe and Alexandre Pétion is moribund and risk his last breath under the battering of men and women iniquitous ... Unworthy of the Fathers - Founders of the Nation, the supporters of this corrupt reign defeated stained 1804 and sold for cash the sacred deposit entrusted to their sacrilegious hands.

The Ethics and Justice Committee of the Haitian Protestant Federation (cited with permission of Zephyr) is also interpleading by the structural corruption in Haiti. It is the reason why Zéphyr (2014:1) highlights and reports the following: *“the phenomenon of selling human beings to get their hearts.”* He will do analyse the moral dynamics of the society, to make communication, and *special publication.*”

And, according to the Annual Report 2013-2014 of this committee, several activities have been elaborated. *This presentation is a summary of the main activities during the first-year commission achieved last:*

- *Record social with Workshop MSPP on abortion.*
- *A Meeting on 13 June 2013: President of Ethical, Theological and Judicial Commission, Workshop 14 May 15, 2013.*
- *Combat to modify resolution on IVG.*
- *Writing texts to show the Position of FPH on the Movement gay marriage in Haiti.*
- *Reflections on the theological, demographic, cultural, spiritual dimensions of the problem.*

- *Proposition of an Intervention's Plan for the Haitian Protestant Federation.*
- *Meeting and Orientation on the march organized against homosexuality. Intervention on Radio Kiskeya according to the march. Proposals of reflection's themes for commission.*
- *Prank phenomenon and those alive: Morne Kabrit case 14 January 2014. Debauchery Sexuality: Mahotièr 75' case, 29 January 2014.*
- *Promotion of lesbianism and gay on Television and advertising.*
- *Some Records family: Efforts for reconciliation of separated families.*
- *Meeting with Louis Jerome and Pastors Guysmy Louissaint, Jean Esaïe. Report on FPH President.*
- *Proposal letter for FPH President.*
- *And Recent issues: Commission not functional due except paste Destiné St. Pierre, members are not reacting to anything.*
- *Proposal commission has not always monitored, the Commission works, transmits to the FPH President the results of this work, but it has not authority to execute, it makes proposals.*

Finally, some Recommendations: Searching interested members for transforming society, family, and motivated people to participate in a durable reflection's effort.

3.4.5.2 Appointment of the Representative of the Protestant Federation

To be a Member of the Electoral Council Provisory

The President of the Ethics Commission of the Haitian Protestant Federation, in a report on the process of the appointment of the Representative of the Federation within the Haitian Electoral Council, Zephyr (2015:1-4) points out the following:

The first Meeting should lead to selection of Representative of the Haitian Protestant Federation (FPH). On February 3, 2015, I sent the following email to Pastor Exantus which he responded the same day: "Dear Pastor Lemète, I'm out of the country all week. I will ask the Secretary General to respond favourably to your request. Fraternal greetings, Having received no signal, I sent the following email to the Rev. Exantus March 4, a month later, which remained unanswered: "Dear Pastor Exantus, I hope you are fine by the grace of God. I inform you that contrary to the announcement in your email of 3 February, I received no record of the General Secretariat of the FPH. If nothing is done by Friday, March 6, 2015, a month later, I see myself obliged to make the minutes of proceedings to interested parties who may themselves draw conclusions. Transparency professed to be credible, must be proven in practice. I had agreed to address the issue because, for me, it was necessary to avoid that we are those by whom the offense cometh. It seemed more than adequate as brothers having the feeling of being victims of injustice seek an internal audit. But the impossible, no one is required. Without papers, I let all the freedom to personally draw their conclusions.

3.4.5.3 The Demero Case:

ZEPHYR Lemèt (2016:1-5), says in a preliminary report of the Commission of Ethics of the FPH on corruption charges brought by Senator Simon Desras Dieuseul against the Electoral Advisor Vijonet Demero (2015):

In response to accusations the former Senator Simon Desras Dieuseul in several media of the Haitian Capital against Vijonet Demero, adviser appointed by the Protestant Federation of Haiti and current General Secretary of the Provisional Electoral Council, the executive committee of the FPH has asked the FHP Commission of

Ethics to investigate the matter with a view to the whole truth about the possible involvement of counsel in any case of corruption or electoral haggling. As part of its mission of ensuring respect for ethical principles within the Protestant community and of Haitian society in general, the Commission has embarked on an investigation to find the truth in this matter and make appropriate recommendations, within its means and mandate.

Also, Lemèt will add:

Having identified the main actors of the case and the sources of formations via the Federation's Secretariat, The Commission has called the leaders of these stations and wrote their correspondence soliciting soundtracks of Senator Desras. Radio Quisqueya responded positively. The pastor Vijonet Demero gave us the soundtrack of Magic 9 hearing at its meeting with the Commission and responded by email to charges of former Senator Desras; The Commission has recovered the issue of the newspaper Le Nouvelliste with the report of the statements of Senator Desras; The Commission interviewed the Advisor Vijonet Demero.

And on December 21, 2015, Dr. Charles Poisset Roman, and Pastors Mathias Théart St. Peter and St. Peter Destiné, members of the Commission auditioned the Demero adviser who rejected accusations of Senator Desras, hoping for justice. The Commission contacted Senator Desras asking him to clarify the accusations that he had made against the Demero advisor. Here is an excerpt of his response:

According to the Demero accusations, he is not directly concerned by the data that I have. But his environment and his Cabinet members use to collect money from Candidates on his name. And the members of the BCEN where he was a member, except the

judge Durin Duret, use to be a part of many troubles, especially his two advocates. His Silence on these bad acts inspiring some doubt... Pastor Demero could symbolize light between tenebrous, or take his distance to those people, by denouncing them. He could act, take position, concerning the interest of honesty and credible people. He had to be the Honour of his representative Institution.

For a better comprehension of the situation, Lemèt and his group sent an e-mail to have more and clear data on the file. They point out:

After hearing the tapes of statements made by Senator Desras on the airwaves of Radio Magic 9 and radio Kiskeya where he accused the Demero Advisor namely to have received money from a candidate for deputy without providing any evidence, we wrote him a mail asking him to clarify his statements to have more accurate data that could be used in evidence. Unfortunately, it did not mention any name, no date, nor any index. However, on the airwaves of Radio Scoop FM, he had mentioned the name of Demero Advisor to the Chief of Staff in acquitting the adviser he had accused in his previous statements. We found no evidence for any questioning of Demero advisor in this case.

In the light of what has been said above, the Committee recommends that the investigation be thorough about the Advisor Cabinet members; the Committee of Ethics continue its efforts to contact the appointed Mr. Willa, parliamentary candidate for the riding of Mont-Organisé cited by Mr Desras as that which would have paid the bribe to the advisor Demero; the Executive Committee of the FPH make appropriate monitoring of the file pending finalization of this preliminary report when the missing information items have been found and identified. The Church must be at the forefront of the fight for justice, morality; integrity and truth so that it can effectively play its prophetic role in this society more and more corrupt.

I value the efforts of the Committee of Ethics of Protestant Federation of Haiti. The methodology they use to lead their investigation shows evidence of impartiality. There is also evidence of hope in the Evangelical milieu, but I think that the Evangelical Churches in Haiti need to take concrete actions against corruption by multiplying institutions or Programs like Ethics Commission leading by men and woman of integrity, while living the word of God, to better impact the Haitian context.

In the next section, I will make considerations on some main evangelical missions and protestant organisations reflecting different doctrinal sensibilities.

3.5. Considerations on some main Evangelical Missions and Protestant Organisations Reflecting Different Doctrinal Sensibilities

To have a better idea on the functioning of the evangelical Churches ethically, I will consider some main Evangelical Missions and Protestant Organizations Reflecting Different Doctrinal Sensibilities: Church of God, Church of God of Prophecy, Mission Evangélique Baptiste du Sud d'Haïti (MEBSH), Mouvement Missionnaire Mondial (MMM), et Church of God in Christ.

3.5.1 Church of God:

Marcelin (nd: 13-14), former President of Church of God Theological Seminary, and former Overseer of Church of God in Haiti (from 1980 to 1991), points out that:

Obeying God requires us to act as responsible citizens towards our country (Mark 12: 13-17, Romans 13: 1-7, I Peter 2: 13-17). We must endure the civil law and order..., should give our point of view on clear moral issues. If it is necessary to disagree with the

practices and demands of government, we must do so for the promotion of justice, not for the sake of causing discord and controversy. Love for others forces us to take a stand to improve the situation of those who are victims of persecution and oppression (Matthew 22:39, Romans 13: 8-10, I John 3:17). We must sympathize with human needs (Luke 10: 30-37, James 1: 17), and be on guard against social and economic discrimination.

I agree with Marcelin when he promotes social justice in the Church. However, the path taken by that some institutions on ethical level shows evidences that there is some bias in the practice of Social Justice in Church of God.

Numerous are Haitian Evangelical Christian Leaders who prove biased in the application of discipline! We reported a case of students of an educational institution of the Church of God Mission in Haiti involved in a plagiarism case: two of them had agreed to give to their professor the original and the copy of an individual duty, which was to be signed by each student in the class. Two others had used two former duties administered prior two years, adding only their names and a new date. The fifth himself had also submitted a falsified copy. Summoned by the Faculty of the Institution, the students in question admitted that they were at fault. However, the strangest thing in that case was the intervention of some faculty members who, in their eyes, saw nothing unusual in the behaviour of these students. One of them offered to make a partisan judgement of the case - one of his students being his protected. As Christian leaders, we must remember that "the law is one for all" and in fairness, evaluate and judge people by the same standard, and punish fairly, because God will call every work trial.

To the question why these so-called professors adopted this attitude, it was simply, because they were afraid to be punished in return by some officials, also afraid to be frowned upon by these students. So, their self-interest prevails

in many of our evangelical churches, not those of the Church or the Community in general. The general interest is often discarded. When Moses had to choose leaders to assist him in his judicial task and shepherd, God instructed him and asked him to build men of truth, capable, God-fearing, honest, enemies of greed ... Once established, he judged the people of God at all the times and pronounced on every small matter. And the Lord God was with them. Joseph was honest and loyal to his God Jehovah and his master Potiphar refusing to sleep with his mistress. Doing so, he honoured and glorified God who establishes him "Prime Minister over Egypt.

Integrity cannot be accidental, displayed only when the individual is engaged in the sacred ministry, it must be something intentional in his personal life. Integrity implies, according to Ray H. Hughes, incorruptible accuracy morally including sincerity, honesty and truthfulness ... For Hughes, the truth includes the idea of a usual honesty. It refers to a man of his word. This truth is the Christian leader, a truthful man, a credible leader and model. Moreover, integrity and honesty of the pastor affect his career and family life. His wife is convinced of his appeal. His children honour him and support his ministry. His integrity helps to live an exemplary life, to lead the people of God in green pastures for a spiritual and numerical growth. While with a mixture of wisdom, leadership, integrity, loyalty, and love, the true evangelical leader can represent his Lord validly and dignity.

Being a good pastor is to be able to meet an exceptional vocation from God to exercise honestly and humbly his ministry as a career to say at the end of the race, like the apostle Paul: "I have fought the good fight, I have kept the faith, and now the crown of justice is laid up for me." Honesty and integrity are a strong basis for an effective and efficient pastoral ministry (Psalm 101). They make authentic and honourable pastor; attract on him the respect of many, besides the blessings flows promised by God in Deuteronomy 28: 1-14. Although integrity carries very great blessings, it also causes suffering in this wicked and dark world. The price may be so high; it can cost the pastor's life.

However, despite all the risks, the integrity of the pastor is the gateway that will give it access to all that is worthy, true, beautiful, great and honourable on earth and in the heaven.

3.5.2 Church of God of Prophecy

National Bishop Jean-Claude Dorléan (2016), in an interview, for prevention against Corruption rampant in Haiti has put safeguards for administrative, spiritual, ethical and moral. He reports the following in which he gives evidences that Church of God of Prophecy combats corruption on several angles:

1) Administratively, the inputs and outputs of the local church offices, necessarily, are registered either in a notebook or in sheets prepared for it or blocks received with the signatures of the beneficiary and the authorized person. All the local churches and the national office are current accounts with two (2) signatures required for withdrawals. All this are to prevent that the Pastor is not the only person or accountant or / the Deacon / Deaconess to have the voice or decide as he wants. All Institutional Churches of that are subject to the same laws (Idem).

2) On the spiritual, ethical and moral, we profess that regeneration by the Holy Spirit is essential for the salvation of sinful mankind. We believe that the sinner is brought to a realization of salvation by the convincing work of the Holy Spirit. We believe in sanctification by the blood of Christ, a person is made holy. We affirm the ministry present and active in the Holy Spirit who guides the Church and that is by his presence and power we can live a godly life and render effective service to God and others. We believe in the unity and the ultimate unity of believers for which our Lord prayed, and that should be clearly demonstrated to the world to know, track and believe the glory of God, the coming of his Son and great love for his people (John 17:

20-23). *We are firmly committed to the sanctity of marriage and the importance of strong and united Christian families. We stand for and believe in strong families, strong and in the indissolubility of marriage and remarriage evil. We advocate total abstinence outside of marriage and absolute fidelity in marriage.*

3.5.3 Mission Evangélique Baptiste du Sud d'Haïti (MEBSH)

Napoléon (2016), in an interview, highlights that the MEBSH is also appealed by the Structural Corruption in Haiti. He states and points out the following:

Generally, the Evangelical Baptist Mission of South Haiti (MEBSH) aware of the danger of the problem of corruption. MEBSH adopt measures to remove all forms of corruption within their churches and institutions. In the preamble to its Constitution in force, the MEBSH recognizes that God is a God of order who acts and wants us to act per well-defined principles (1Corinthians 14: 40). Per his manifesto and organizational culture, the Evangelical Baptist Mission of South Haiti advocates the concept of integrity as a core value. As organized body ministering in Haiti, MEBSH submits regular reports of its activities, and a copy of its annual action plan to the Ministry of Planning and External Cooperation. The MEBSH meets its tax obligations by paying at the counter of the Directorate General of Taxes (DGI) taxes. It is with all governmental its churches and its socio-religious institutions. It places at the head of the faithful and competent Christian leaders. The MEBSH starts in the heart of this dive company in corruption (Hosea 9: 9), in a fight denouncing the flaws and while announcing the paths traced by the Lord. It encourages and supports all dialogue and all activities that promote the containment of evil. Responding to its prophetic role, it

announces the person and work of Jesus Christ who came out to the man of perversion and put it on the path to immortality.

3.5.4 Pentecostal Church of Global Missionary Movement (MMM)

The Pentecostal Church of Global Missionary Global (MMM), is also aware of the bad situation of widespread corruption in the country. The ministers of this church continue to give interviews, to appeal the Church, to preach the word of God to denounce the shameful state of the country's corruption perspective. In his Evangelical radio programs broadcast on several radio stations in the capital, including Radio Lumière, Pastor Lemète Zephyr, former president of the Pentecostal Church of Global Missionary Movement, repeatedly denounced the degrading situation of corruption in the Country.

3.5.5 Church of God in Christ

Jean-Baptiste (2010:91-92), a Church of God in Christ Minister, denouncing openly the rampant corruption in Haiti, is profoundly alarmed:

Haiti is the poorest country in the Caribbean and the most corrupt countries in the world. In the publications on International Corruption, Haiti is up on the black list of the most corrupt countries. Faced with this situation, we need not be afraid to say that the Church has impacted poorly Haitian Society.

He will point out the black side of the situation of corruption in the Haitian Evangelical Churches (2010:61-62) when he states:

Today we live in a time where there is a deficiency of men of Integrity, and that even in the church. As a result, the Haitian Church is frowned upon, and some pastors are regarded as exploiters without conscience, dishonest exploiting the adepts,

which in some cases is true. So, we need a Haitian Theology which must instil in Christians this important concept, namely the integrity, while showing, through the Bible How God blesses the men of integrity, and as he reacts with the dishonest men. Today, more than ever, the Haitian Protestant evangelical churches need to revise their theology and present a message that will not only address the spiritual dimension of the Haitian man, but will also take account the great challenges of society Haitian, children as servants, corruption...

3.5.6 Fair Assessment and Accountability of Christian NGO

Last year, Christian Relief Organizations of Development and Coaching organized a trade fair balance and accountability, according to Boukman info (2015) that reports:

Christian relief organizations of development and coaching take the initiative to organize a trade fair balance and accountability on 9 and 10 January 2015 to present to the nation the report of their activities. This approach is built under the leadership of Mobilization around the Prophetic Role of the Church, a campaign of Haitian churches for the reconstruction of society on the values of justice, integrity and good Governance. The fair aims to present the various achievements of Christian organizations following the earthquake and expenditure reports related to both activities but also to funds received from various local and international institutions. Millions of dollars from simple citizens to the largest international cooperation were collected to help a population crushed under the weight of an unprecedented disaster in its history. Among the organizations involved in this activity: “The Federation of Protestant Schools in Haiti (EDF), World Vision, Compassion International, Tearfund, World Renew, Micah

Challenge, Protestant Federation of Haiti (FPH) ACT Alliance, Council of Evangelical Churches of Haiti (CEEH) and Mobilization around the Prophetic Role of the Church (MRPE).

It is clear, in my understanding, that money makes the triumph of corruption. When the god “money” landed somewhere in any church, it brings after corruption, decay, prostitution, injustice, crime, and all that is wrong... In an upset, spiritual dryness, moral decadence and social decline, the works that have been considered above show the scope of the involvement of the Haitian Evangelical Churches in the fight against corruption. I think that these churches are on their way by establishing a comparison between the God Justice revealed in the Scriptures and the justice practiced in courts that does not always reflect the divine justice. I think also that have more to do to finish the task.

3.6 Conclusion

Despite the efforts of many evangelical Christians, the sad picture of structural corruption continues to shine overall Haitian nation. Corruption is growing up in the country, and this at all level, according to results of investigations. Haitian Institutions are very corrupt; Some Evangelical Churches and leaders are also corrupted. Corruption is seen by the naked eye on the faces of many. No social justice, the phenomenon of small clans of *MounPaisme*, gangrene our local churches, the widow and the orphan are on their own, without defence. People are shameless, without protocol, they graze in their ugliness. No embarrassment, No shame! Light has become darkness, and salt stones! Despite the negative and destructive impacts of structural corruption overall Haitian Community, no commitment, and no concerted effort from evangelical churches has been reported, the literary works are not evident, although the Protestant Community represents almost half of the Haitian population, according to the recent results. In other words, the response of the

Haitian Evangelical Church to the problem of structural corruption is not effective.

As salt and light in the world, the Church cannot abdicate its responsibility to contribute to build a fairer society through its moral influence. It should seriously reconsider its strategies of Evangelisation and Accompaniment. The Haitian Evangelical churches should change evangelism strategy, if they want to really influence the Haitian population. The evangelical churches should fight differently against corruption in the country. After 200 years, from their entrance in Haiti, Evangelical Churches need a second Reform. While the Haitian Protestant Churches represent over 54% of the Haitian population in 2016, the country is still and remains in chaos corruption. The three powers: Judicial, Legislative, and Executive continue to be the subject of accusations and denunciations on many bad situations. If socially, the Church is very involved in national life, in the ethics level it is still having much to do! The Church must always remember what the Bible says about corruption to live, display, and communicate to others in its words and deeds, its moral choices and deliberations, and in all its undertakings.

Evangelical Church must not only involve the social activities by helping children, old ladies and men, the poor, but it must redefine the meaning of politics itself. Politics is not simply about the struggle for power and the management of society, not only about the everyday and ordinary practices of life – potluck dinners, babies, and caring for the sick, aged or handicapped. But, the kingdom of God is first present in such everyday moral life, and such ordinary practices. Christians must live their faith, like the prime Christians at Antioch (See Acts 11: 26), in their everyday life which constitute the politics of the church. The Role of Christian ethics is to help Christians and non-Christians to see the significance of the everyday moral life and the sacredness of the ordinary that everyday moral life, and those tasks represent the most determinative political challenge to our culture. That's the reason why, I would like to develop the next chapter titled: "Redressing Structural Corruption in Haiti: A Theoretical Model.

Chapter Four

Redressing Structural Corruption in Haiti: A Theoretical Model

4.1 Introduction

To combat structural and endemic corruption in Haiti, Evangelical Christian Churches should work differently. It is more than imperious to stop corruption for saving Haiti. Therefore, a chapter on how Evangelical Churches should lead the fight against structural corruption in Haiti is more than important. Hence the necessity to formulate a theoretical model by interpreting the world as it should be. According to Cowan (2006), the theoretical model must consider biblical texts, works of scholars, and the teaching of the church. This model will permit to redress the present situation.

There is a real need for theological and practical recommendations to combat structural corruption in Haiti. As salt and light in the world, the Church cannot abdicate its responsibility to contribute to the building of a fairer society through its moral influence. It is obvious that the above-mentioned needs must be satisfied to restore the country's blazon which makes the shame of authenticable sons and daughters. In fact, the dynamics of structural corruption in Haiti becomes a priority concern for the Haitian Evangelical Churches; it is important that these churches play their role in the fight against corruption in the

country by their attainment of justice and equity, by the virtue ethics approach, and the contribution of the ethical principles of the Evangelical and Biblical teaching, in recasting the personal integrity of the member of the corporate world and eventually in strengthening the corporate ethics in view of corruption prevention. For, the role of the Church is to take the burden of corruption, to change it until it disappears.

This chapter will provide a biblical theological and practical approach to structural corruption. Biblical guidelines with practical recommendations will help evangelical churches to lead on a better way the fight against structural corruption in Haiti. It will be presented, to transform the present situation in the preferred scenario with feasible response, such as a personal practice moral Christian life in a worthy manner of the Gospel, a culture of honesty, integrity, truth, justice, accountability in family, at church, school or university and anywhere, by avoiding personal or collective debts, living his faith daily, playing a prophetic role, being an authenticable ambassador of Christ on the earth. Some models of good governance will be also proposed, while considering the audit and control, the creed and code of ethics of the evangelical Christian, with concern for justice for all. Finally, some practical recommendations and strategies for preventing and controlling corruption will be communicated to help evangelical Churches to lead effectively the fight against structural corruption ravaging the country, to get a real and profound transformation.

4.2 Biblical Approach to Structural Corruption

The Holy Scriptures condemn corruption. Apostle Peter in 2 Peter 1: 4 tells us the Following: *“Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.”* Proverbs 21:6 qualifies corruption as death (*Getting Treasures by a lying tongue is the fleeting fantasy of those who seek death*). Zephaniah writes: *“The Lord is righteous in*

her midst; he will do no unrighteousness. Every morning, He brings His Justice to light; He never fails, but the unjust knows no shame (Zephaniah 3:5).

And, in the Pentateuch, Moses reports the word of God to his people: *"You shall not pervert Justice, you shall not show partiality, nor take a bribe, for a bribe blinds the eyes of the wise and twists the words of the righteous. You shall follow what is altogether just, that you may live and inherit the land which the Lord your God is giving you (Deuteronomy 16:19-20).*

It is very clear that God does not like, nor permit Corruption symbolized by the false balance. Many Christian Biblical works discuss this idea: Gallardo (1985:1-13) says that biblical justice goes far beyond far the laws. It includes the concept of integrity in all aspects of life: social, religious, economic, and politic. Lochen (1991) established a comparison between God's Justice revealed in the Scriptures and the justice practiced in courts that do not always reflect the divine justice. Ouamba (2008) presents carefully the Old Testament and New Testament teachings about corruption. Corruption can be controlled, fought and eradicated, if the national, moral and legal entities rise and stand to lead a struggle against it.

So, evangelical Christian must speak, to live his Christian practical life daily. He should never be ashamed to say that he is an evangelical believer, because it is for him a privilege to serve this God so Holy, Great, Faithful and so Just. The testimony of his public life would be a stimulus to bring the people of his community to honour Christ, his Lord and doing so, and to apply the word of his holy and righteous God who asks him to be as him holy: *"For I am the LORD your God. You shall therefore consecrate yourselves, and you shall be holy; for I am holy..." (Leviticus 11: 44).* His Moral choices and actions should be modelled on those of Christ, in order to influence the people of his community, in private or public enterprises. For, the whole man is reflected in every moral choice, act, according to his present situation and a set of real or imaginary

values that determines his action and which God and witness know the influence.

Only God can measure the moral act impartially. Every human decision is conditioned by heredity, environment, education, impulses of the subconscious. Free will has been fundamentally altered by the original sin. For his egocentric nature, responsibly and deliberately, man is prone to evil and walks to his own perdition. Thus, biblically, evangelical Christian must have a personal and practical Christian life without covetousness, but with contentment, strength and good courage; living like Jesus-Christ, the head's Church in a worthy manner of the Gospel, cultivating also truth, honesty and integrity in leadership, being an authentic ambassador of Christ on earth; avoiding personal and collective debts; and honouring justice anywhere.

4.2.1 Personal and Practical Moral Christian Life

If the Protestant impact is still superficial, it implies that the moral influence that evangelical Protestants would like to have on the Haitian population has not yet occurred. There is still much to do. That is why a practical Christian life proves to be more than necessary, if really the Haitian Evangelical Churches want to be effective in the fight against corruption in Haiti. Considering what has mentioned, evangelical Christians should have a conduct be without covetousness, be content with such things as they have, being strong and of good courage.

4.2.1.1 Let your conduct be without covetousness

Evangelical Christians should let their conduct be without covetousness, according to the words of the author of Epistle to the Hebrews (Hebrews 13:5a), telling: "*Let your conduct be without covetousness...*" For, covetousness is a sin. The Lord asked Israel to avoid covetousness in the Pentateuch. He said clearly:

You shall not covet your neighbours' house; you shall not covet your neighbour's wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that is your neighbour's (Exodus 20:17).

In Mathew 5:48, the Lord asks to his Church to be perfect, like the Father is perfect. He will ask the Church to pursue peace with all and sanctification which is indispensable in salvation of all, as it is written in the Epistle of Hebrews: *"Pursue peace with all people, and holiness, without which no one will see the Lord (Hebrews 12:14)."*

Knowing the importance of sanctification, it is what pushes the psalmist David to say in the song Psalm 24:

Who may ascend into the hill of the Lord? Or who may stand in his holy place? He who has clean hands and a pure heart, who has not lifted up his soul to an idol, nor sworn deceit fully. He shall receive blessing from the Lord, and righteousness from the God of his salvation (Psalms 24: 3-5).

Evangelical Churches must adopt the culture of telling the truth despite the winds of tides. Truth is inside and outside. Thus, to conduct properly the fight against structural corruption in Haiti, it is necessary to adopt the culture of telling the truth, a remarkable effort to make an inventory uncompromising situation in Haiti and to contribute to a Christian and Biblical reflection.

4.2.1.2 Being content with such things as you have

The evangelical believer must be content with things as he has, according to the teachings of the Epistle of Hebrews telling:

Be content with such things as you have. For he himself has said. I will never leave you nor forsake you. So, you may boldly say: "The Lord is my helper; I will not fear: What can man do to me?" (Hebrews 13:5b).

Evangelical Christians cannot covet the goods, objects of the others, because they must be content with their properly, their wages. They must cultivate their faith and put their eyes on Jesus, the Head of the Church. In the Decalogue, God spoke all these words saying:

You shall not covet your neighbour house; you shall not covet your neighbour's wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that is your neighbour's (Exodus 20: 17).

John the Baptist will add clearly: *"Be content with your wages (Luke 3:14c).*" The fact of not merely what you have is already a wide-open door to lust. Lust is breaking the law of God. No evangelical Christian should get carried away by lust, but rather fighting it with all their power, if he wants to eliminate corruption in his milieu. And it is this covetousness that will lead the evangelical believer to the idea of appropriating the affairs of others, borrowing, taking at any price, possessing useful but not obligatory things for the moment. Evangelical Christian must be content with what he has, what possesses. In another word, he should avoid covetousness condemned by God in the Holy Scriptures.

4.2.1.3 Being strong and of good courage

Being strong and of good courage, no fearing nor being afraid of people or things is a great formula for combatting corruption! God always says to his people: Do not fear nor be afraid, often in the mouth of his prophets like Isaiah

(Isaiah 43:1-5 cf.41:14). Moses highlights in Deuteronomy 31:6-8 the word of God to Joshua:

Be strong and of good courage, don't fear nor be afraid of them; for the Lord your God, he is the one who goes with you; he will not leave you nor forsake you. Then Moses called Joshua and said to him in the sight of Israel, Be strong and of good courage, for you must go with this people to the land which the lord has sworn to their fathers to give them and you shall cause them to inherit... (Deuteronomy 31:6-8)

The Lord, the Faithful God, said to Joshua: *"Have I not commanded you? Be strong and of good courage; don't be afraid, nor be dismayed, for the Lord your God is with you wherever you go (Joshua 1:9)."*

Evangelical Christian must to be strong and have good courage, because strength can help people to walk on the life's way, to fight against any obstacle, any enemy, and any difficulty. The strength and the courage constitute a lever to motive people who want to reach such a greater goal as fighting against structural corruption in Haiti.

4.2.1.4 The Culture of truth

Evangelical Christians must cultivate the truth. In the sermon on the mount, Jesus said: "let your 'yes' be 'yes' and your 'No', No" (Mathew 5: 37cf John 8:44). Evangelical Christian must apply the culture of truth. In these Pentateuch, particularly in the Ten Commandments, God spoke to the people in the words: *"You shall not bear false witness against your neighbour (Exodus 20:16)."*

God is Truth! Jesus cannot lie, for He is the Way, the Truth and the Life. Then, Evangelical Christian cannot walk in the darkness, cannot lie, nor live in

the false: false name, false age, false greetings, false wishes, false measure, false justice, false judgment, etc. But, he should tell and act the truth anywhere. Because he is a son of God, not a son of devil, considering the word of Jesus:

You are of your father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it. (John 8:44).

Today, for most people, being a Christian is to belong to Christian Religion in general, regardless of the name Protestant or evangelical. However, the origin of this "good name" demonstrates a different life transformed by true faith in Christ, as Paul wrote:

I have been crucified with Christ; It's no longer I who live, but Christ lives in me; the life which I now live in the flesh I live by faith in the son of God who loved me and gave Himself for me (Galatians 2:20).

The culture of the truth is a good way to fight against corruption. Truth can help to prevent, combat, and eliminate corruption. For, truth is the real opposite of corruption. Jesus is truth, the devil lying. Corruption uses the way of false, lying, destruction, covertness, no proofs, no effective communication. Thus, to fight corruption we must avoid false, lying, as well as the covetousness.

4.2.2 Living like Christ, the Church's Head

Evangelical Christians should live like Jesus-Christ, the head of the Church, the Perfect Model, in a worthy manner of the Gospel. It is the reason why Jesus declared to his disciples, in the sermon on the Mountain:

You are the salt of the earth; but if the salt loses its flavour, how shall it be seasoned? It's then good for nothing but to be thrown out and trampled underfoot by men. You are the light of the world. A city that is set on a hill can't be hidden. Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all who are in the house. Let your light so shine before men, that they may see your good works and glorify your father in heaven. » (Matthew 5: 13-16).

Evangelical Christians have to live worthily. Understanding and living the concepts of Christian Education, evangelical believer will present a new image closer to that of Christ. I say Education, because it is to learn to live the various aspects of the Christian life, because the word of God is particularly destined to the Disciples of Christ. They were called Christian at Antioch because of their different way of life and even opposed to that of the pagans. Luke, in the book of Acts, notes the following:

Now those who were scattered after the persecution that arose over Stephen travelled as far as Phoenicia, Cyprus, and Antioch, preaching the word to no one but the Jews only. But some of them were men from Cyprus and Cyrene, who, when they had come to Antioch, spoke to the Hellenists, preaching the Lord Jesus... then news of these things came to the ears of the Church in Jerusalem, and they sent out Barnabas to go as far as Antioch... And when he had found him, he brought him to Antioch. So, it was that for a whole year they assembled with the Church and taught a great many people. And the disciples were the first called Christians in Antioch (Acts 11:19-26).

The true meaning of the name Christian is: "*one who follows Christ*". It designated those of a serious way, believed him and accepted God's plan according the way to be saved and to live differently. The first point is essential, because from it depend what is to follow. This is to believe in the value of the

sacrifice of Jesus-Christ, for the atonement of our sins, our reconciliation with God and the salvation of our souls and eternal life. In fact, from the moment we understood and accepted, we enter in a new life, as Jesus told to Nicodemus, doctor of law:

Most assuredly, I say to you, unless one is born again, he can't see the kingdom of God. Nicodemus said to him, how can a man be born when he is old? Can he enter a second time into his mother womb and be born? Jesus answered, "Most assuredly, I say to you, unless one is born of water and the spirit, he can't enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the spirit is spirit (John 3: 3 - 6).

This affirmation will become for the one who believes an inner certainty that will make her measure the eternal dimension of the redemptive work of Christ on equation with his present life and future, since he accepted this truth that seals his fate into the eternity. From there, we can engage on the way traced by the Lord himself that we might become his disciples that means a Christian". Those who accept the teaching of Christ believe also in his promises, and have as main concern to shape their life on his precepts and his example.

We must not that the term Christian is found in three following occasions in the New Testament, twice in the mouth of unbelievers, and once under the pen of an apostle of Jesus who talks on opprobrium that this name can make to endure to those who bear it.

1st) And when he had found him, he brought him to Antioch. So, it was that for a whole year they assembled with the church and taught a great many people. And the disciples were first called Christians in Antioch (Acts 11:26).

2nd) Then Agrippa said to Paul, "You almost persuade me to become a Christian!" (Acts 26:28)

3rd) Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in this matter (1 Peter 4:16).

Evangelical Christian must walk in love, in light, and in wisdom (Matthew 5:14-16 cf. Hebrew 12:14). He was once darkness, but now He is light in the world. He cannot be partaker with those walking in darkness, for the fruit of the spirit is in all goodness righteousness, and truth. He should walk as children of light, and have no fellowship with the unfruitful works of darkness, but rather expose them. Corruption is darkness; Evangelical Churches must let their light shine before corrupt men, that they may see his good works and glorify their father in heaven.

It is interesting to see how the pagans identified the positive attitude of the Disciples of Christ, a new mentality and their different behaviours. They discerned a way of life modelled on that of their Master, hence the nickname they give them "Christians". So far those who followed Christ were called disciples, i.e. people listening to his teaching. But from Antioch they are called "Christians". Like the Christians of Antioch, where the disciples of Christ were called, for the first time, Christians (Acts 11: 26b), the Haitian Evangelical Christian should be proud of his Lord Jesus Christ, as to speak, live his Christian practice life daily. He must think of his holy and righteous God who asks him to be as holy: "For I am the LORD your God; you Sanctify yourselves, and be holy, for I am holy; and ye shall not make impure (Leviticus 11: 44). Their Moral actions should be modelled on those of Christ.

4.2.2.1 Bearing fruits worthy of Repentance

Evangelical Churches must walk in the manner of Christ, the Church's Head, in a worthy manner of the Gospel, according to Romans 13:13-14:

Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy. But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfil its lusts.

Paul, the Apostle of pagans will say also in his letter to Ephesians:

I, therefore, the prisoner of the Lord, beseech you walk worthy of the calling with which you were called, with all lowliness and gentleness, with longsuffering, bearing with one another in love... Therefore be imitators of God as dear children. And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma (Ephesians 4:1- 2; 5:1-2).

Evangelical Christians must walk in love, as Christ loved us and given himself for us. They must imitate Christ in his manners to think, to live, to talk, and to act.

4.2.2.2 Being an authentic ambassador of Christ on the Earth

The Gentles' Apostle, Paul said to the Ephesus Church: *"Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God (2 Corinthians 5: 20 cf. Ephesians 6: 20).*

Or, according to the Wikipedia Encyclopaedia (2016), an Ambassador is an official envoy, specially a highest ranking who represents a State and is usually accredited to another Sovereign State, or to an International organization as the resident Representative of their own Government or Sovereign or appointed for a special and often temporary diplomatic assignment. Then, an Ambassador cannot do what he wants to do, but he must represent honestly and legitimately the government of his country. So, he must speak and act in a worthwhile manner, so that he honours the name of his country. He will do what his government asks him to do. He protects citizens, works for peace, support prosperity.

Evangelical Christian is *ambassador for Christ*, being reconciled to God. He must be an authentic ambassador of Christ on earth. He has to let people see in his honesty, his justice, his holiness, his love, his veracity and his Integrity in moral choices, his decisions and actions, Jesus-Christ, the Just God whom he is the representative. He is an ambassador of truth and justice. Announcing to people the truth, living justice daily, fighting against corruption, here is the job of an authentic ambassador of Christ on earth. By honouring justice, he will honour his God. For he who is standing up in truth and justice, cannot be overcome. Justice is eternal!

Evangelical Christian leader must remind that he is an ambassador of Christ on earth. The authentic pastor must represent his Lord with value and dignity.

4.2.2.3 Collecting no more than what is appointed for you

Evangelical Christians cannot collect more than what is appointed for them. They must use the just measure. They should use the just value, the exact. It is the reason why, Evangelist Luke reports the words of John, the Baptist: *“Then tax collectors also came to be baptized, and said to him, Teacher, what we shall do?” And he said to them, “Collect no more than what is appointed for you”* (Luke 3:13).

Since we confess to be followers of the Lord Jesus Christ, the least we can do is to seek to know Him, his personality, his nature, his feelings, his instructions, his advice, his teaching, his Word in short order to live in accordance with Him. *“As he spoke these words, many believed in him. Then Jesus said to those Jews who believed him, if you abide in my word, you are my disciples indeed. And you shall know the truth, and the truth shall make you free”* (John 8.30-32).

If you abide in my word, said Jesus, you are my disciples! This is a program, an application to shape his way of living, the example he gives us himself and teach us. Being a Christian, in the real sense, that's experience this inspired word of Paul: *"I have been crucified with Christ; It's no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the son of God, who loved me and gave himself for me (Galatians 2: 20).*

Evangelical Christian cannot collect no more than what is appointed for him. He must honour justice in all his activities, any enterprise, whatever he is doing. People must see in his choices and actions, the glory of the Lord Jesus-Christ. In another word, they should see the Christ in him.

4.2.2.4 Do not intimidate anyone or accuse falsely

Luke reports the words of John, the Baptist under the Holy Spirit's inspiration, when he was preaching a baptism of repentance for the remission of sins, and then some soldiers wanted to know what to do:" *Likewise the soldiers asked him, saying, "and what shall we do? So, he said to them, "Don't intimidate anyone or accuse falsely... (Luke 3:14).*

This verse highlights clearly that Evangelical Christian cannot intimidate anyone, because they are sons of Christ, agents of righteousness and peace. The verb intimidate may mean putting pressure on people, impress people to get something, or bring people to be in favour of someone or something. And accusing falsely somebody, that's incriminate, indict, index, meter on the back, to challenge someone, by distorting the measure is denouncer, tax wrongly, charge, put on the account of someone. The evangelical Christian cannot do such, it should rather live, evolve, walk, talk and act with justice.

Evangelical Christians cannot practice intimidation, nor engage in deception or false accusations. False accusations are categorically unjust. The devil uses to accuse falsely the brethren since the beginning, as it is told in the book of Revelation:

So, the great dragon was cast out, that serpent old, called the Devil and Satan, who deceives the whole world; he was cast the earth, and his angels were cast out with him. Then I heard a loud voice saying in heaven, now salvation, and strength, and the kingdom of our God, and the power of his Christ have come, for the accuser of our brethren, who accused them before our God day and night, has been cast down (Revelation 12: 9-10).

Then, he who accuses falsely his brother is without doubt the son of the devil. It is well known that the sons of the devil cannot see the face of God, nor receive his blessings. Evangelical Christian should avoid this manner to do the things badly, accusing falsely people.

4.2.2.5 Cultivating Honesty and Integrity in Leadership

To address this extremely important sub-item, it is first necessary to define etymologically these three key words: Integrity, honesty and leadership. Then, we will consider the importance of integrity and honesty in the Christian Evangelical Leadership before presenting the pastor's profile incorporates.

Honesty: From “*honestus*”, Latin word, honesty is the quality of an honest and honourable person, what is honest. Honesty is to be understood as righteousness, integrity and probity. Honesty is the character of an honest person, i.e. from a strict scrupulous honesty. So, be honest is to be sincere. Being honest is to be above all suspicion, is to be intact, whole, etc.

Integrity: From the Latin *integer*, integrated, whole, integrity is the status of a thing which all its parts have not been tampered with. It is the quality of a person of integrity. Integrity is the opposite of hypocrisy. According to Webster's dictionary, integrity is the state of being complete, unified: when I joined my words and my actions, I am who I am, wherever I am. Integrity is today a virtue that is lost.

Leadership: this is what Maxwell (1993, 2005, 2009: 2) called the influence of the leader. In the next paragraphs, I will highlight the integrity as the most important ingredient in leadership, the importance of honesty and integrity in pastoral leadership while outlining the profile of the leader with integrity and honesty.

The most important ingredient in the Leadership is Integrity. It is not a given factor in everyone, but the result of self-discipline, self-confidence and a firm decision to be honest in all situations. Maxwell pointed out seven reasons why a leader must build his life on the foundation of integrity: 1) it inspires confidence; 2) it has a high value of influence; 3) it facilitates the highest standards; 4) it allows to build a solid reputation; 5) it means to live the first before asking others to do so; 6) it helps a leader to be credible and not only smart; 7) is a hard-won achievement.

Leaders must live with a higher standard than their followers. That to say, they must be men of high character. For when a leader is of weak character, his standards are too low. A leader with integrity and sincere does not need to boast. Honest and upright leaders are highly respected and appreciated in evangelical circles and even in non-evangelical circles. And since they conform to the laws of honesty, duty, virtue, they enjoy all the graces and all the privileges that their God lavishes.

The evangelical leader must be honest, like the prophet and judge in Israel, Samuel, a man who acts with fear and respect for the word of God. Samuel scrupulously respected the name of his God. When he had to leave his Judge' function in Israel, he said to all Israel:

Here I am! Testify against me before the Lord and before his anointed. From whom have I taken the beef and that I have taken the donkey? Whom have I oppressed, and I harshly treated? From whom have I received any bribe to ignore him? I will restore. And all the

people answered, "you do us hast not oppressed ... points dealt harshly received anything from any man's hand ... (I Samuel 12: 1-5).

And the name of God was glorified. The key element of Samuel's integrity as Judge was his impartiality in the application of justice. Several evangelical Christian leaders are seen biased in the application of discipline! Often, they make a partisan management of some files. Christian leaders must remember that "the law is one for all" and in fairness, evaluate and judge people by the same standard, and punish fairly, because God is Just and will call every work trial. Remember that: when Moses had to choose leaders to assist him in his task of judge and shepherd, God instructed him and asked him to establish men of truth, capable, God-fearing, honest, enemies of greed. Joseph also was honest and loyal to his God Jehovah and his master Potiphar refusing to have sexual relationships with his mistress. Doing so, he honoured and glorified God who establishes him Prime Minister over Egypt (Genesis 39-10-13).

Integrity implies, according to Ray H. Hughes (1997: 147-155), an incorruptible accuracy morally including sincerity, honesty and truthfulness... Evangelical believer has anyway an influence to exert in the society where he lives. Since he has a great influence on the people of his community, he must, therefore, shaping his life on that of Christ who made this amazing statement in his speech on his divine mission: "*Which of you convicts me sin?*" Our Lord, the Good Shepherd, led on earth a life of integrity and honesty unparalleled. He was sincere, loyal and truthful. Every authentic pastor is forced to live probe life and with integrity. In this perspective, Guiteau (2014:188-192) argues that:

The honest pastor, with integrity, does not covet the place of his colleague pastor, because he knows that his faithful God always has a plan for each child, each of his servants. He does not usurp the rightful position in fairness to his colleague or his child in the faith. He is patient and accepts nothing that is outside of God's will. For him, it is God's will must prevail... He will act with scrupulous honesty and caution in all money matters.

Always the purpose of the Christian believer or leader, which is salt and light, is to guard against corruption. As the Lord testifies in favour of Job his servant who was living with integrity (Job 1:1, 8, 22), Haitian Evangelical Churches should have to permit to their God to testify also in their favour, for they could walk in their integrity as the psalmist David told in the Psalm 26:1: *"Vindicate me, o Lord, for I have walked in my integrity..."*

4.2.2.6 Avoiding Personal and Collective debts

The law of the Old Testament deploys a set of concrete measures which can appreciate in the context of the fight against corruption in Haiti. Such as the prohibition of the loan has an interest, at least for subsistence ready to internal use, according to Moses in the Pentateuch (Exodus 22: 24; Leviticus 25: 35-38), international loans and probably commercial loans, remaining subject to the rates of interest (Deuteronomy 23: 20-21), which at the time were very high. Various provisions concerning the advertisements pledges as collateral for a loan: the lender is not permitted to penetrate the house of the borrower to take the pledge, some essential items have subsistence, such as wheels, cannot be taken into pledge; coat of the poor must be given back before the night (Exodus 22: 25-26; Deuteronomy 24: 12-13). Recordon (1996: 5-6) states the following:

It is not, in Scripture, precept clearer than that found in Romans 8: 13 "Mêdeni mêden opheil" etc. There is no alternative: These three words are not capable of two or three directions. Also, is it rightly that all our versions agree translate well: Owe nothing to anyone. The Greek verb rendered by need, well mean that, and that alone, where: be debtor, have a debt "; we find in secular Greek writers, the same phrase with the same meaning. For example in Lucien "Opheilein mêdeni" - This passage is so simple and this precept equally adamant that it we find the following verse: "Thou shalt not kill." Any reader who respects the written word, without claiming to interpret it regarding to his opinions or desires, so understand that here it is strictly forbidden to us to owe nothing to anyone.

Nicole E (2007:19-20) points out the will of God for the poor and the homeless:

There is always in amount of the moral and legislative speech, a theology. It's signalled with the law of Jubilee. "And if he is not redeemed in these years, then he shall be released in the year of Jubilee – He and his children with him. For the children of Israel are servants to me; they are my servants, whom I brought out of the land of Egypt: I am the Lord your God (Leviticus 25:54-55).

4.2.2.6.1 Owing nothing to anyone

Debt has never been and never will be a good deal for the evangelical believer, for he has debt who is a slave to the lender (Proverbs 22: 7 cf. 2 Kings 4: 7; Matthew 18: 27). It is a biblical truth verified in both testaments: The evangelical believer should owe nothing to anyone. Any debt is forbidden, except one which you cannot free yourself, knowing love for your brothers and obligations? Clearly, while we are here, we can never say that we have nothing more to our brothers, it is more for us to duty resulting from brotherly affection. With this one exception, any debt is strictly forbidden: We cannot contract without transgressing one of the most positive commandments of the Word and, therefore, any debt is a sin for a Christian.

4.2.2.6.2 Having no debts on behalf of the Church

While evangelical leader must avoid debts on behalf of the Assembly he is heading. Therefore, prompted by the Spirit, the Apostle of the Gentiles in the Epistle to Romans clearly says to the Church of Rome: *"Owe no one anything, except to love one another, for he who loves another has fulfilled the law."* (Romans 13:8)

And yet this truth concerns the simple evangelical believer and the evangelical leader. The evangelical leader must avoid debt on behalf of the church he is leading; under the pretext that it is an ecclesial community. Do not have debts in the name of the Church; Because Church must live like Christ wants it. He must manage the assets of the church he heads wisely, without exaggerations. He does not confuse his property with those of the Church. The principle or pattern that engages the child of God in the way of debt is opposed to those who should lead it. Most often it is envy or lust, ambition, pride, avarice, and finally by worldliness, the believer is committed towards debt. But the Bible clearly states: *"Let your conduct be without covetousness; be content with such things as you have. For he himself has said, I will never leave you nor forsake you"* (Hebrew 13:5 cf. Luke 3:14).

Evangelical Christians must be content such things as they have and avoid what Ezoua (1999: 63-64) has rightly certified:

To have been an eyewitness, I can certify that many Christians live daily in lies and cheating abroad. One pretext for mouth: Life is too hard! But are provided excusable? Absolutely not! First, because it is not sure that these Christians will be tempted beyond your strength with God's consent. Then, because it is written: No temptation has overtaken you except such and human; And God is faithful; he will not let you be tents to your strengths; but will with the temptation also make a way to escape, that you can stand.

Thus, considering what has been mentioned in the precedent paragraphs, Evangelical Christian must avoid personal and collective debts, to honour righteousness anywhere.

4.2.3 Honouring righteousness anywhere

Evangelical Churches must prone and practice righteousness anywhere. Because of honouring Justice is fighting against corruption. The holly Bible

encourages any Christian to honour righteousness anywhere. It is said in Proverbs 14: 34: *“Righteousness exalts a nation, but sin is a reproach to any people.”*

Moses said in Deuteronomy 16:18-20:

You shall appoint judges and officers in all your gates, which the Lord your God gives you, according to your tribes, and they shall judge the people with just judgement. You shall not pervert justice; you shall not show partiality, nor take a bribe, for a bribe blinds the eyes of the wise and twists the words of the righteous.

4.2.3.1 In Family and at Church

The foundation of social justice is in the own character of God. The requirements found in Jeremiah in social justice remain normative for the evangelical believer. In Jeremiah 22:13-19, the prophet defends social justice in these terms:

Woe to him builds his house by unrighteousness and his chambers by injustice, who uses his neighbour's service without wages and gives him nothing for his work, who says, “I will build myself a wide house with spacious chambers, and cut out windows for it, panelling it with cedar and painting it with vermillion. “Shall you reign because you enclose yourself with cedar? Did not your father eat and drink, and do justice and righteousness? Then it was well with him. He judged the cause of the poor and needy; then it was well. Was not this knowing me? says the Lord, Yet your eyes and your heart are for nothing but your covetousness, for shedding innocent blood, and practicing oppression and violence.

Evangelical Christians must honour justice in their families and at the Church. Children must see in the speeches or acts of their parents and the

Church leaders the justice honoured. They will copy their acts and speeches easily and daily. Parents need to be fair in their relationships to their children so that they can have their practice round and to honour personally the justice in their proper social or familial activities and decisions. Moreover, the justice of the leader pastor affects his career and family life. His wife is convinced of his call to ministry. His children honour him and support his ministry. His integrity helps to live an exemplary life, to lead the people of God in green pastures for a spiritual and numerical growth. While reconciling wisdom, leadership, integrity, loyalty and love, evangelical leader will lead the fight against on a better way.

The evangelical Christian or leader is of absolute integrity, incorruptible. He is not purchasable. He respects himself and respects others. He is honourable and honoured. He hates lies and prone the truth. He keeps his word, despite the adverse or beneficial consequences. He is sincere. He always shows his true face and always takes a stand for God, the True, the Holy, the Just. He is not opportunistic. He first considers the glory of God and not his. He cultivates humility, justice, Integrity, and enjoys the grace of God.

Like Jesus-Christ, the minister of God who is just and devoted lives in good relationship with his congregation, his colleagues and the surrounding community under the discipline of an ethic that focuses on the highest standards of Christian morality (1Timothy 3: 1-3). Jesus encouraged his disciples to be not like the Pharisees who were seeking the approval of men. Compared to empty and whitewashed tombs, they attached great importance to what struck the eye, but disowned making it strength.

To achieve justice for the world, evangelical Christian should better understand how God views justice, turn to the Holy Scripture,

4.2.3.2 At School and University

At School or University, evangelical Christian must honour Justice. They must talk, think, believe and act with justice. Evangelical professors should let people see in their words and their acts the Christ acting, because the

unbelievers cannot see God, but their expressions and acts of justice can show their good manners of life. Evangelical pupils and students must invite their friends or unbelievers to accept Jesus like their personal Saviour and Master, by the application of the commandments of God. Laws and statutes written for pupils and students at school and university should be fair and enforceable. For law is one for all. The same measure should be used for all, at home or church. Evangelical Christian must let shine their light upon the world.

4.2.3.3 In Private or Public Administration

The evangelical Christians must honour their God in their businesses. They must make difference in Business. For Business is Business! They should remember always that they must honour their holy God in their private or public Administration. So, as evangelical Christians, they must cultivate honesty and truthfulness in every detail of their various activities. It is the reason why, thinking on righteousness, the great King Salomon talking on justice and the dishonest scales said:

Dishonest scales are an abomination to the Lord, but a just weight is his delight. When pride comes, comes shame; but with the humble is wisdom. The integrity of the upright will guide them, but the perversity of the unfaithful will destroy them. Riches don't profit in the day of wrath, but the righteousness delivers from death. The righteousness of the blameless will direct his way aright, but the wicked will fall by his own wickedness. The righteousness of the upright will deliver them, but the unfaithful will be caught by their lust.” (Proverbs 11:1-6).

Then, evangelical Christian must honour Justice in private or public Administration, in private or public business. Evangelical Christian should avoid a false balance, because God abhors dishonest scales. The Christian minister with integrity never squander the coffers of the assembly that he leads pretexting that it is the money of the people of God, for he is not a thief. Rather,

he will establish an appropriate financial and accounting structure adapted, according to the types of reports that need to be prepared. He will manage also wisely the property of the church on which he is established without any excuse by establishing a qualified treasurer, according to the administrative procedures: fixed salary, records, deposit slips, receipts, etc., while the thief always covet the wealth of others, he is insatiable, avaricious and rapacious like the carnivore birds who covet the flesh of animals in their environment.

Everything must be transparent in any effective leadership. Now all ideal and effective leadership style is participative. But true leader must remember that it is the structure that gives the authority and the exercise of authority is compatible with the capacity of the leader to handle, control and make corrections as required, according to the planned objectives. In any management system, it still has something to correct; and to know them, you must control. Trust does not exclude control. Control, based on technical and should normally follow a process, consists to assess the performance and make the necessary corrections to ensure that the objectives and the strategies developed to achieve them are respected. And with that control well done, Justice will be honoured in Private or Public Administration, and any attempt of corruption will be rejected. Evidently, as several biblical scholars believe it, Biblical justice goes far beyond far the laws. It includes the concept of integrity in all aspects of life: social, religious, economic, and political.

After considering the biblical approach to structural corruption, I must consider also the theological approach to this concern. Theological scholars generally share views on the fight against corruption. In the next point, I will consider the Approach to structural Corruption in Haiti.

4.3 Theological Approach to Structural Corruption

Theological scholars, sharing the scriptural views on the fight against corruption, invite Christians to be improved in social commitment. De Coninck

works' (1997, 1998) deal with economic issues, politics and power in relation to the requirements of justice demanded by God. Van Reken (1998), in his essay, argues that individual Christians are called to be responsible, compassionate and law-abiding citizens, and the institutional church to speak out on the general goals that society should pursue. Maroni (2006) and Lumsden (2008) call the Church of Jesus Christ to stand up for social justice, against corruption, like the prophet in Micah 3, 9-11, the voice of the Lord, living in a country in crisis, highlights the corruption of the priests and prophets. But the prophet, insightful, sees that the crisis is not external. The crisis is also internal to the country. In the name of God, he denounced the sins of leaders and officials, social injustice and the corruption.

Mohamed YA Kawwas et al. (1998:435-448), citing Bartels (1967:23), address ethical standards in the public service, the relationships between officials, their advisors and the public, as well as their interplay between politics and personal behaviour. Suggestions are offered as to what can be done about corruption in public service. John (1997:1-11) in his book emphasizes the normative dimension (personal moral obligations and symbolic ideas) necessary to eradicate corruption from public life. In this work, he aims to demonstrate that corruption does not disappear as countries develop and modernize, but rather that corruption takes on new forms. Antoine JD (2011:38-50) highlights in his theological reflexions the following:

For a better tomorrow, good governance, we need to review the foundations of our society. To create a new Haiti, it is necessary to transform homes in real schools of integrity.

In this section of the study, some practical recommendations will be provided to help the Evangelical churches to fight against corruption: Living his faith to lead a better fight against corruption; the mandate of Haitian Evangelical Church for its prophetic role in the fight against corruption in Haiti

4.3.1 Living his faith to lead a better fight against Corruption

Haitian Evangelical Christian should live his faith to lead a better fight against Corruption. Casséus (1993: 94), made this observation:

Today, it seems that you, young Christians, want to give the dialectical materialism care to change the face of our world. No! I say no! Young Christians in my country it is to us and not to atheists to transform the community. Because of the worship and diaconal function of the Church, the future of the Haitian community depends largely on the conduct of true Christians. You and I have a duty to teach the Haitian Christian man, every Haitian, he is a man, not a semblance of human or zombie ... We should work for welfare within the Haitian community.

Our attitude and behaviour should reflect the image of Christ incarnate, individually or collectively. Collectively, we must communicate in good manners by example at the cost of sacrifices, mocking others and shooting matches. Knowing really what corruption in its different forms, its causes, manifestations and consequences, you must circulate information within your family, in neighbourhood meetings. You should regularly inform your neighbours of what is going to undermine or destroy our neighbourhood, our society and together we will bring solutions. All these individual and collective efforts should be supported by the standing recourse to God through prayer.

Challenged by the phenomenon of structural corruption in Haiti, theologians, pastors, Christians involved in society, etc. decided to conduct a theological reflection applied to the situation of Haiti on the following themes: justice, integrity, leadership and good governance. Several books were written such as « *Réflexion Théologique sur la justice dans le contexte haïtien, Réflexion Théologique sur l'Intégrité dans le contexte Haïtien...* These works represent a remarkable effort to make an inventory uncompromising situation in

Haiti and to make a Christian contribution and biblical reflection. The analysis covers both the present and the past and looks to the future. Some problem areas are courageously identified, for example: the shortcomings of the judicial and prison system, the excesses of the executive, the carelessness of the legal system, corruption at all levels of society, etc.

4.3.2 The Mandate of Haitian Evangelical Church for its Prophetic Role in Combating Structural Corruption in Haiti

Dindé (2008:1-2), talking on the role of the Church in the fight against corruption, citing a church' president, says that corruption blights the country: "we are all aware and we are all the consequences." At this point, I must note that a National President of youth of a large church of Côte d'Ivoire, a pastor, said at a large meeting, in Yamoussoukro, last year, speaking of the purchase of admission to the competition of public service, said that «We are in the world, we have no choice, to do with... ». But, I could say yes, we have to choose wisely. Contrarily to the others, we can make the good choice, by doing the difference.

I believe firmly that the Haitian Evangelical Church has specially a mandate to play its principal role in the fight against corruption in Haiti, as the Prophet Amos appeals corruption and the unconscious of greats in Zion and Samaria, according to Amos 6:1-8:

Woe to you who are at ease in Zion, and trust in Mount Samaria, notable persons in the chief nation, to whom the house of Israel comes! Go over to Calneh and see; and from there go to Hamath the Great! Then go down to Gath of the Philistines. Are you better than these kingdoms? Or is there territory greater than your territory? Woe to you who put far of the day of doom. Who cause the seat of violence to come near; who lie on beds of ivory, stretch out on your couches, eat lambs from the flock and calves from the

midst of the stall; who sing idly to sound of stringed instruments, and invent for yourselves musical instruments like David; who drink wine from bowls, and anoint yourselves with the best ointments, but are not grieved for the affliction of Joseph. Therefore they shall now go captive as the first of the captives, and those who recline at banquets shall be removed. The Lord God has sworn by himself, the Lord God of hosts says: "I abhor the pride of Jacob, and hate his palaces; therefore, I will deliver up the city and all that is in it.

Being aware like the prophets of the Old Testament, the leaders of the intertestamental period, and the New Testament Apostles began to question the Lord's people to recover the spiritual-moral. In the 18th century, considering the general state of the Church in England before the Methodist revival, several leaders including John Wesley appeal the God's people to return to God. John Wesley was one of the main actors who cause a religious upheaval, moral and social development in the heart of the eighteenth century, deeply marked by sin and worldliness. Christian History (2016:1-2) reports in an article the following:

John Wesley preached 40,000 sermons, rode 250,000 miles on horseback, lived on 28 pounds annually, and founded (unintentionally) a new denomination. He served the forgotten people of Britain. His love for historical Christianity was unmatched except by his love for the Gospel, and his desire for renewal in the Church of England had no parallel.

Thus, like those predecessors, leaders of the Intertestamental period, the apostles of the early church, the leaders of the last centuries, the Haitian Evangelical Churches must act and work to generate a national renewal.

Considering what has just been said above about the mandate of the Christian Evangelical Church for combatting structural corruption, I would add

evidence to support my point of view by presenting three helpful models of good governance for helping the Church in this matter.

4.3.3 Models for helping Evangelical Churches in the fight against Corruption

The Bible presents us several models of good governance for helping people in the fight against corruption. Daniel is a model of opened administration; Joseph is the model of a good governance; and Jethro a model of delegation of authority and supervision. Then, with these three models, the Church will be ready to fight against corruption and pervert it until it disappears.

4.3.3.1 Daniel: The Model of Transparency in Administration

The enemies of Daniel couldn't find anything against him, because he was a good administrator, a clean man. In the book of Daniel, chapter 6:1-9, it's reported that there was a plot against Daniel, but the enemies of Daniel couldn't find any charge or fault against him, because he was faithful, nor was there any error or fault found in him:

It pleased Darius to set over the kingdom on hundred and twenty satraps, to be over the whole kingdom; and over these, three governors, of whom Daniel was one, that the satraps might give account to them, so that would suffer no loss. Then this Daniel distinguished himself above the governors and satraps, because an excellent spirit was in him; and the king did think to setting him over the whole realm. So, the governors and satraps sought to find some charge against Daniel concerning the kingdom; but they could find no charge or fault, because he was faithful, nor was there any error or fault found in him. Then these men said, "We shall not find any charge against this Daniel unless we find it against him concerning the law of his God.

Like Daniel, the Evangelical Christian leader and administrator must be clean. He should get the culture to give account, to manage correctly the enterprise he leads, to be a good example anywhere he will be. Finally, to permit never to his enemies to find neither any charge, nor any error or fault against him, like Samuel, Judge in Israel.

4.3.3.2 Joseph: The Model of Good Governance

Joseph, far from his parents but very close to his God, did not want to do anything wrong against his holy and just God forever. Joseph is the model of good governance that Evangelical Church can apply to fight against corruption. Evangelical Christians must cultivate the fear of God. Joseph had the fear of God. In the Pentateuch, Moses reported that:

Now Joseph had been taken down to Egypt. And Potiphar, an officer of Pharaoh, captain of the guard. An Egyptian brought him from the Ishmaelites who had taken him down there. The Lord was with Joseph, and he was a successful man; and he was in the house of his master the Egyptian. And his master saw that the Lord was with him and that the Lord made all he did to prosper in his hand. So, Joseph found favour in his sight, and served him. Then he made him overseer of his house, and all that he had he put under his authority (Genesis 39:1-4).

In Genesis 39: 5-12 Joseph served fairly, with integrity and dignity Potiphar. He was imprisoned because of his fear for his God, despite his good governance at Potiphar's house. He managed the Potiphar's house with honesty and competence. Instead of corruption, he accepted suffering and jail. (Genesis 39: 20-23). God raised him in dignity and he became the Prime Minister of Egypt. Joseph was appointed Governor of Egypt (Genesis 41: 39-57). He had a good administration in Egypt (Genesis 47: 13-26). Moses highlighted the following:

“Now there was no bread in all the land, for the famine was very severe, so that the land of Egypt and the land of Canaan languished because of the famine. And Joseph Gathered up all the money that was found in the land of Egypt and in the land of Canaan, for the grain which they bought; and Joseph brought the money into Pharaoh’s house. So when the money failed in the land of Egypt and in the land of Canaan, all the Egyptians came to Joseph and said, give us bread, for why should we die in your presence? For the money has failed. Then Joseph said, give your live-stock, and I will give you bread for your livestock, if the money is gone. So they brought their livestock to Joseph, and Joseph gave them bread in exchange for the horses, the flocks, the cattle of the herds, and for the donkeys. Thus he fed them with bread in exchange for all their livestock that year. When that year had ended, they came to him the next year and said to him, we will not hide from my Lord that our money is gone; my Lord also has our herds of livestock. There is nothing left in the sight of my Lord but our bodies and our lands. Why should we die before your eyes, both we and our land for bread? Buy us and our land for bread, and we and our land will be servants of Pharaoh; give us seed that we may live and not die, that the land may not be desolate. Then Joseph bought all the land of Egypt for Pharaoh; for every man of the Egyptians sold his field, because the famine was severe upon them. So, the land became Pharaoh’s” (Genesis 47:13-20).

Evangelical Christians are invited to imitate the legacy of Joseph as a good administrator at Potiphar’s house, and as Prime Minister established on all the land of Egypt, so they can lead to the correct port the fight against structural corruption rampant in Haiti for over two centuries. Evangelical Christians must not only imitate Joseph, but also Jethro, the model of the delegation of authority and supervision.

4.3.3.3 Jethro: The model of the Delegation of Authority and Supervision

In Exodus 18: 13-26, Jethro, the priest of Midian, Moses' father in law, gave an excellent advice to him, concerning the management of the people, which can be used today in any management system, when he said:

And so it was, on the next day, that Moses sat to judge the people; and the people stood before Moses from morning until evening. So when Moses' father-in-law saw all that he did for the people, he said, what is this thing that you are doing for the people? Why do you alone sit, and all the people stand before you from morning until evening?" And Moses said to his father-in-law, "Because the people come to me to inquire of God. "When they have a difficulty, they come to me, and I judge between one and another; and I make known the statutes of God and his laws." So Moses' father said to him, the thing what you do is not good. Both you and these people who are with you surely wear yourselves out. For this thing is too much for you; you are not able to perform it by yourself...

The Evangelical Christian Leader cannot do everything alone. He must rather imitate Jethro who gave good advices to Moses in the management of the people of God: delegation of authority and supervision. Following the model of Jethro, Evangelical leader will involve the believers of the church who in turn will report to him. Each member of Evangelical Church can help in the fight of corruption in Haiti!

Considering what has just been said regarding to some models of good governance, honesty, delegation of authority, I would add another evidence to support my point of view. It is about audit and regularly control.

4.3.4 Using Audit and Regularly Control

Evangelist Matthew reported that Jesus-Christ taught on Control and Audit, when he presented to his disciples the parabola of talents:

For, the kingdom of heaven is like a man travelling to a far country, who called his own servants and delivered his goods to them. And to one he gave five talents, to another two, and to another one, to each according to his own ability; and immediately he went on a journey. Then he who had received the five talents went and traded with them, and made another five talents. And likewise, he who had received two gained two more also. But he who had received one went and dug in the ground, and hid his lord's money. After a long time, the Lord of those servants came and settled accounts with them. So he who had received five talents came and brought five other talents saying, Lord, you delivered to me five talents; look, I have gained five more talents besides them. His Lord said to him, well done, good and faithful servant; you were faithful over a few things, I will make you ruler over many things. Enter into the joy of your Lord. He also who have received two talents came and said, Lord, you delivered to me two talents; look, I have gained two more talents besides them. His Lord said to him, well done, good and faithful servant; you have been faithful over a few things, I will make you ruler over many things. Enter into the joy of your Lord. Then he who had received the one talent came and said, Lord, I knew you to be a hard man, reaping where you have not sown, and gathering where you have not scattered seed. And I was afraid, and went and hid your talent in the ground. Lord, there you have what is yours. But his Lord answered and said to him, you wicked and lazy servant, you knew that I reap where I have not sown, and gather where I have not scattered seed. So you ought to have deposited my money with the bankers, and at my coming I would have received back my own with interest. Therefore, take the talent from, and give it to him who has ten talents (Matthew 25:14-28).

Evangelical Christian leaders must audit and regularly control as described in the Parable of Talents. Because audit is an activity of control, verification, in order to see if everything was done according to the principles or norms. This activity consists to put in place an expertise by a competent and impartial agent, and judgment on the organization, procedure, or surgery of any entity. It allows to make the point on the existing, to identify the weaknesses. This is to subsequently conduct appropriate actions that will correct the deviations and the recorded incidents. Audit has made to better meet the requirements of the market in terms of transparency, legibility of the financial statements, of comfort on internal control.

Control and audit will help to fight against and control corruption in any administration, private or public. But also, we must promote justice for all. By promoting justice for all, evangelical Christian will be able to influence his community.

4.3.5 Promoting Justice for all

The God's intention has been always for the man an intention of holiness, equity and justice: Justice for all. The King Salomon estates in the books of Deuteronomy and Proverbs:

You shall not show partiality in judgment; you shall hear the small as well as the great; you shall not be afraid in any man's presence, for the judgment is God's. The case that is too hard for you, bring to me, and I will hear it (Deuteronomy 1: 17). He who Justifies the wicked, and he who condemns the just, both alike are an abomination to the Lord (Proverbs 17:15).

Generally, the evangelical Christian activist has social duties as every citizen in his community. The fundamental ethical principles of good social relations between masters and servants, applicable to managers and

employees are laid in Ephesians 6: 5-9 and Colossians 3: 22-25; 4: 1. As Christian employees, Christian believers' bosses have social obligations. Christian believers' bosses or business leaders have moral obligations to their employees. They should reward their employees fairly and impartially without threats or pressure, remembering that they too have a Patron-Master in heaven that will require them to account one day (see Ephesians 6: 9; Colossians 4: 1). James, in his epistle, presents a serious indictment against the exploiters of employees and workers (James 5: 4). The believer boss should not claim the right to exploit its employees because they are his beloved in the Lord. If he cannot afford to pay them properly, he must have written consent and ensure that they agree to volunteer.

Every Evangelical Christian should contribute to the common good through social justice, as the state must do so by distributive justice. It should not exploit their employees. It should rather help them achieve the main purpose of the work: to produce something useful, developing personality, contribute to the common good by raising the level of production of goods within the company. Christian employees should be honest and earnest in the exercise of their profession. They must obey, respect the reputation of others, and cultivate integrity while taking their responsibilities in the performance of their task, while seeking competence and justice, which is the first virtue of social institutions, as truth is for systems thinking. Mistakes in this area are a testimony against lamentable. If they do not feel confident, they can, with the approval of God, settle in another Congregation, without seeking to divide the local Church.

The community in which the Christian believer is evolving is his first witness. It also has a say in the business. Therefore, it should be a model for his community, an open book, a guide and an advisor to the company. He may participate in activities aimed at the development of society: community health, entrepreneurship, etc. He must not violate established laws if they do not conflict with his religious faith. Instead, he must observe the usages of good

society, win people to Christ by his influence, and conduct community through evangelism. Indeed, among the four kinds of justices: commutative, distributive, legal, and social, social justice is about relationships between individuals, companies, communities, etc., labour issues and salary. It considers man not as an individual but as a social being.

Whereas the implications of social ethics for the restoration of the country, Evangelical believers, especially the leaders of the Protestant churches, must cultivate integrated relationships and fair in their dealings with their fellow Haitians. If the Protestant churches really want to influence the Haitian nation, it is more than important to practice social justice and integrity in all the Evangelical local or regional churches in Haiti. Thus, by social justice which considered human not as an individual but as a social being, and the culture of honesty and integrity, they can influence the members of their assemblies and community, with a view to a real and deep transformation. And Haiti will certainly see the happiness and development as hoped.

Justice for all and authenticable spirituality: A cry that's appealing us! Every Evangelical Christian should practice an authenticable spirituality with the formula "Justice for all!" No discrimination, no partiality, no injustice has not to be found among evangelical believer.

4.3.6 Christian Creed's and Ethics' Code

Any organized society has always the duty to establish a creed and an Ethics code that could allow his followers to remember them for a better image in the eyes of the world. Thus, it is very important in the fight against corruption to concoct the creed and the Code of Ethics of the evangelical believer.

4.3.6.1 The Christian Creed

The evangelical believer has his own creed. He believes in the doctrine of Trinity: God: The Father, the Son and the Holy Spirit. He believes also that

the Holy Bible is an inspired book from God, who demands to his adepts to be holy and just, like him is holy and just (Leviticus 11:44). The creed of Evangelical Christian must be learned and remembered to be scrupulously applied daily.

This creed will be in relation to the five pillars or Sola. The Five Sola are five Latin phrases that emerged from the Protestant Reformation intended to summarize the Reformers' basic theological principles in contrast to certain teachings of the Roman Catholic Church of the day. "Sola" is Latin meaning "alone" or "only" and the corresponding phrases are:

- ❖ *Sola Scriptura* (Scripture alone).
- ❖ *Soli Deo Gloria* (Glory to God alone).
- ❖ *Solus Christus* (through Christ alone).
- ❖ *Sola Gratia* (by Grace alone).
- ❖ *Sola Fide* (by Faith alone).

These concise expressions or phrases may be found individually expressed in the various writings of the 16th century reformers, either explicitly or implicitly, but they are not found presented as a list. It is most likely the list of Sola came about later. But the creed of Evangelical Christian must reflect them.

Sola Scriptura (scripture alone) means that we believe that the Bible is the supreme authority in all matters of doctrine and practice. Sola scriptura does not deny that other authorities govern Christian life and devotion, but sees them all as subordinate to and corrected by the written word of God. We believe the Bible to be the only inerrant Word of God. It is our only ultimate and infallible authority for faith and practice (see Sproul (1999) and Terry (2004)).

Soli Deo Gloria, glory to God alone means that we believe there is one God, eternally existent in three Persons; Father, Son and Holy Spirit. He is omnipotent, that is, He is all-powerful. He is omnipresent, that is, He is present

throughout all Creation but not limited by it. He is omniscient, that is, nothing is hidden from His sight. In all things, He is limited by nothing other than His own nature and character. We believe in the full deity of the Holy Spirit, acknowledging Him together with the Father and the Son in the works of creation and redemption. We believe the God we serve is holy, righteous, good, severe, loving and full of mercy. He created the heavens and earth, and everything in them, in the space of six ordinary days, and all very good. He is the Creator, Supporter, and Governor of everything that has been made. It is in this sense that Moses reported in the Pentateuch:

You shall have no other gods before me. You shall not make for yourself a carved image – any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. You shall not bow down to them nor serve them. For I, the Lord your God, am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generations of those who hate Me, but showing mercy to thousands, to those who love me and keep My commandments. You shall not take the name of the Lord your God in vain, for the Lord will not hold him guiltless who takes His name in vain (Exodus 20: 3-7).

Solus Christus, through Christ alone means that we believe in the true deity and full humanity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father and in His personal return in power and glory.

Sola Gratia, through grace alone means we believe that because of Adam's sin all mankind is in rebellion against God. For the salvation of such lost and sinful men, regeneration by the Holy Spirit is necessary. Salvation is a gift. *“For God so loved the world he gave his only begotten son, that whoever believes in him should not perish but have everlasting life (John 3:16)”*

Sola Fide, by faith alone means that we believe that salvation is by grace through faith alone, and that faith without works is dead. It is the reason why evangelical Christians believe in the present ministry of the Holy Spirit indwelling the Christian. That's why he can live a godly life. Live a Godly life means practice the word of God. It is the reason why James will say in his epistle:

But be doers of the word and not hearers only, deceiving yourselves. For if anyone is a hearer of the word and not a doer, he is like a man observing his natural face in a mirror; for he observes himself, goes away, and immediately forgets what kind of man he was. But he who looks into the perfect law of liberty and continues in it, and he is not a forgetful hearer but a doer of the work, this one will be blessed in what he does. (James 1: 22-25)

We believe in the resurrection of both the saved and lost; those who are saved will be resurrected for life, and those who are lost will be resurrected for damnation. We believe in the spiritual unity of all believers in our Lord Jesus Christ.

4.3.6.2 Christian Evangelical Ethics' Code

A Christian Evangelical Code is very helpful for the authenticable Evangelical and advised Christian. An Ethics' Code has for objective to present the directive principles accepted by all, to protect the profession against incompetent practicing, to support and to protect individual members, to define the nature of the profession. It will help the Christian minister in the exercise of his minister. It will have to guide, orient, inspire, discipline and lead the Christian believer to have an effective minister. Evangelical Christian should consider his personal life in relation to holiness and more to God's justice. Which justice would push him to concrete resolutions in the form of creed, or Moral Charter of Christian Ethics' Code?

I will honour and bless my God anywhere I will be, and will love my God in my whole heart.

I will practice the word of God daily.

I will love my brother like me.

I will be a real ambassador of my holly God at home, at church, at school or university, in businesses, at the market, and anywhere.

I will lead and take care of my family correctly, by protecting them.

I refuse to be taken overhead in a taxi or a bus;

I will strive to make it a much greater than the harm suffered by not revenge;

I will not betray my Christian conscience against a position or promotion;

I will not take advantage of my place or my position to cheat, steal, extort;

I will refuse to pay unreasonable or forced contributions fines, even if one prison threatens me.

I will refuse to pay taxes or unwarranted tax when there is no actual delivery of tickets or sheet.

I will give account before, during and after.

I refuse to do as others preferring and accepting to make a difference;

I will urge my relatives not to corruption by words such as "what do you show people, do you think you are better than the other?"

I will encourage people to avoid corruption, to denounce it, to prevent and curb it until disappear.

Finally, I will think, choose, act and react like Christ, anywhere I will be. Justice, Equity, Honesty, Truth will lead me in my relations with others, in my family, my church, at school or university, in businesses, and at any place.

Evangelical Christian, with his Creed's and Ethics' Code, can fight easily against structural corruption in Haiti. Probably, he will learn and keep them in his memory daily, to remind and practice them. He will be able to live ethically in a corrupt word.

As far as the fight against corruption in Haiti is concerned, the Church has a great role to play. Through its consecration, sanctification and integrity, it will be able to block the road to this deadly scourge. To make a better fight, I will make the following practical recommendations.

4.4 Practical Recommendations for helping Evangelical Churches to Lead the Fight against Structural Corruption

To present some practical recommendations for helping the Evangelical Churches to lead the fight against structural corruption, I would like to propose some methods to prevent and control corruption, and some strategies for transforming the situation of structural corruption in Haiti.

4.4.1 How to prevent corruption

To better fight corruption, we should try to prevent it. Thus, denouncing corruption, ethical standards in the public service, the relationships between officials, their advisors and the public, political authoritarianism combined with economic controls, specific and general elements of the social and legal control of corruption are necessary as methods to prevent correctly corruption in a country.

4.4.1.1 Denouncing bribery and corruption daily

Suggestions are often offered as to what can be done about corruption in public service. Doig, Alan & Theobald, Robin (eds) (2000) focusing on Corruption and Democratization, in their concise edited work deal with the enigmatic relationship between corruption and democracy. On the one hand, democratic power-sharing formulas, institutions and procedures are to a large degree the same as the recommended mechanisms for curbing corruption.

For combating Structural Corruption in a better way, we need to denounce bribery, kickbacks, fraud, and corruption daily. If Evangelical

Churches do not want to denounce corruption in their activities, they will never see the expected results, nor the desired change. They should denounce abuse of power, scandals and the mechanisms whereby they have been widely publicized, and how behaviour defined as immoral has been in economic spheres. The modes of denunciation of the denouncers of corruption and immoral, political and economic practices or acts must be well defined, to protect the denouncers. Some symposium could be helpful to fill the gap by stimulating collective thinking about this denunciation of corruption, which is taken to constitute a complex social fact. The aim is to build a comprehensive historical sociological picture of the main individual and collective players who have taken an ethical stand against corruption and denounced what they have regarded as illegal, corrupt and immoral practices.

4.4.1.2 Encouraging people to commit to not participate to corruption

Encouraging people to commit to not participate to corruption could be a good initiative to fight against structural corruption in a country. Any Evangelical Christian must take a time for encouraging people to not participate to bribery or corruption. Doing this, he will help to prevent corruption. Ndiva Kofele-kale (1995, 2006:424), address the problem of indigenous spoliation (plunder) by heads of states and other high-ranking officials of the wealth of the states, which they are temporarily the custodians. He argues that indigenous spoliation can be made a crime according to international law. International law is weak, however, and limited in addressing the economic crimes and pursuing the assets of local (and exiled) dictators. Some excellent examples of grand corruption are given. Sanders (2007:165-168) highlights that:

Nehemiah is one of the most inspiring leaders in the Bible. At times, his methods seem somewhat vigorous, but they were used by God to achieve spectacular reforms in the life of his nation in an amazing short time. An analysis of his personality and methods discloses that the methods he adopted were effective only because of the quality of his character. He showed courage in the face of danger. Should a

man like me run away? Or should one like me go into the temple to save his life. I will not go... (Nehemiah 6:11). Nehemiah was a realist, a vigorous administrator, a calm crisis manager, a fearless initiator, a courageous decision maker, and persevering leader. He accepted responsibility with intention of following through on all assignments, the pleasant ones and the dirty ones, until the job was done (Nehemiah 4:9).

Effectively, like Nehemiah, Evangelical churches must encourage the God's people to be courageous to commit to not a part of corruption. Because avoiding corruption is already a way to prevent and eliminate it in the country. At each time, evangelical Christian evangelical commits firmly to face corruption, by avoiding it and combatting it, it would be a big step in the prevention and control of corruption in the country.

4.4.1.3 Applying the culture of accountability

Evangelical Christian should apply the culture of accountability in his life, if he wants really to fight against corruption. Thus, he must make account before, during, and after, in his management, administration, and service, in whatever he is doing.

4.4.1.3.1 Giving account before

To better prevent corruption, we need to give account before implementing an administration. It is the reason why Nelken and Levi (1996: 1-17), in their book consider the Corruption of Politics and the Politics of Corruption. This work aims to bring out specific and general elements of the social and legal control of corruption. It looks at the socio-economic-political-pressure group influences around communities and shifts, for example, what is called the politics of corruption. Thus, the primary orientation is not the forms of corrupt behaviour or their explanation, but forms and "causes" which are salient to socio-legal reaction and its effects.

4.4.1.3.2 Giving account during

Employees must make account during their works. The “make account during” is very important, because people have not to make account after only, but during also. In this sense, corruption will be prevented. By making account during, people could fight against corruption correctly. On the Model of Jethro, anyone at his level will be able to make account to his supervisor, to obtain some better results.

4.4.1.3.3 Giving account after

In I Samuel 12:1-5, the prophet Samuel convoked the people for making account before putting a coma to his activities as Judge in Israel. Samuel said to the whole Israel:

Indeed, I have heeded your voice in all that you said to me, and have made a king over you. And now here is the king, walking before you; and I am old and grey headed, and look, my sons are with you. I have walked before you from my childhood to this day. Here I am. Witness against me before the Lord and before his anointed: whose ox have I taken, or whose donkey I have taken, or whom have I cheated? Whom have I oppressed, or from whose hand have I received any bribe with which to blind my eyes? I will restore it to you.” And they said, “You have not cheated us or oppressed us, nor have you taken anything from any man’s hand. Then he said to them, “the Lord is witness against you, and his anointed is witness this day, that you have found anything in my hand.” And they answered, He is witnesses.

The one who practices the culture of accountability, will be always ready to render account. He will never be surprised by anyone who has asked him to submit a financial report, administrative, or whatever, because his books and

notebooks should be ready to talk. For registers are so helpful, by supporting Integrity. Like Joseph and Daniel, he must be clean in his financial activities and enterprises.

4.4.1.4 Displaying Table reports weekly or monthly

Displaying the Table reports weekly or monthly will show your good volunteer to obstruct the way to structural corruption. If there was a doubt about any employee, on any folder, light could shine upon. Corruption works where reports have not done. Each week or month, evangelical Christian or leader must display table reports, to inform the members of the community or the Church. Transparency is very important for fighting against corruption in a society.

4.4.1.5 Submitting reports regularly

Nothing is so efficacy than the submission of reports regularly. Easily, anybody can verify and make a control. Evangelical Christian who wants to collaborate in the fight against structural corruption in Haiti must submit and encourage people to submit regularly reports, because doing so, he will contribute to eliminate corruption in Haiti. Regularity in reports is more than important in the fight against structural corruption. Submit reports regularly will close the door to corruption. In other words, this is an efficacy method to prevent corruption.

4.4.1.6 Establishing laws against Personal and Collective debts

Evangelical Christian must avoid personal and collective debts during all his life. Having debts, that's like a high burden. While Jesus said in Matthew 11:28 *"Come to me all you who labour and are heavy laden and I will give you rest."* But it should be better to establish laws against Personal or Collective debts. On the other hand, they will encourage Evangelical people to share their goods to others, with love and joy, but without compulsion. Also, it should be

better to ask the needy people to work with their own hands like Apostle Paul and Aquila, who were tentmakers (Acts 18:1-3).

4.4.1.7 Asking National and Public Officials to Declare their Property before Signing any work contract

Declaring his property before signing any work contract is a good way to prevent corruption. Once declared, any eye can verify from his accounts and activities the negative or positive progress. The employee will know that he is like an open book. At any moment, the superiors could call him for audit and verification. This declaration will protect these officials not only against any rumour or any doubt, but also against any idea to squander or embezzle the funds of the State; in other words, the boxes of the State. Because asking National and public officials to declare their property before signing any work contract is an efficacy method to prevent and control corruption, the parliaments should write laws on the Declaration of property, and demand their application.

4.4.2 Methods to control corruption

Any problem must be controlled first, to be resolved. So, Klitgaard, Robert (1988:7), considering how to Control Corruption, is agree that corruption is increasingly recognized as a pre-eminent problem in the developing world. This seminal book on the subject has shaped much of the thinking about corruption for students and practitioners since its publication. Bribery, extortion, fraud, kickbacks, and collusion have resulted in retarded economies, predator elites, and political instability. In this book, Klitgaard provides a framework for designing anti-corruption policies, and describes through various case studies how courageous policymakers could control corruption. Among the lessons the book contributes to thinking about corruption is the notion that the costs of eliminating corruption are excessively high and an optimal level of control is possible.

Considering the methods to control corruption, Adams (1991:45) argues that some consider capital flight the single largest obstacle to resolving the Third World debt crisis. In his view, countries in the third world should declare debts odious to be accountable for their mistakes, and ensure that they are never again repeated. He highlights that:

Today's debt crisis has not authored the asset sale: with or without the debt crisis, the asset sale would continue. But one thing has changed. Where, once the beneficiary was a conquistador or a colonial power, or local elite, today the Third World's foreign financiers are claiming a share of the bounty. To pay off existing debts — and to re-establish credit for more borrowing — debtor nations are selling off their various resource assets.”

In their studies on bureaucratic structures and economic performances in less developed countries, Evans and Rausch (1995) assess the extent to which internal promotion and meritocratic recruitment improve the functioning of a bureaucracy. They state that a better performing public sector, with rational promotion and recruitment, has less corruption. Kofele-Kale, Ndiva (1995) addresses the problem of indigenous spoliation (plunder) by heads of states and other high-ranking officials of the wealth of the states, which they are temporarily the custodians. He argues that indigenous spoliation can be made a crime according to international law. International law is weak, however, and limited in addressing the economic crimes and pursuing the assets of local (and exiled) dictators. Some excellent examples of grand corruption are given.

I support the idea that corruption can be controlled by implementing good methods. Since corruption can be controlled, the evangelical churches can contribute greatly in the fight against corruption in Haiti. Or control the corruption is an obstacle to fund diversions, to bribes, to falsification of ballots, to social injustice, to culture of false. Therefore, intelligence services, cameras,

of listening services, communication agents, to obtain the necessary information are necessary to combat strongly against corruption ravaging the country.

Consequently, for controlling corruption, I would recommend to people to have Courage for denouncing corruption despite the price; Theory of Personal and Collective Reputation; Write Laws and Regulations against corruption; Advocating for the implementation and application of a national law against corruption; Autonomy of the Relation between the Executive, Legislative and the Judiciary; Ethical standards and principles in the relationships; Monitoring Bodies.

4.4.2.1 Courage for denouncing Corruption despite the price

One method that can help control corruption within a country is the courage of citizens to denounce corruption, despite the cost to pay. It takes some courage in those who want to take the step in the fight against corruption. If one is not brave enough, he cannot resist corruption that is a destructive gangrene. The courage of the citizens allows them to impede corruption. It will also encourage parliamentarians to join the Global Organization of Parliamentarians against Corruption (COPAC).

Courage and strength to denounce corruption is already a great asset in the fight against corruption in Haiti. As many times, as he remains speechless, will be as many times as he endorses corruption free. Evangelical churches must arm themselves with courage and zeal in denouncing corruption in Haiti to play their prophetic role and save at once the country from imminent danger that undermines it.

Of course, denouncing corruption, it is expected to pay the price. Of course, commit to not participate in corruption, whether as an individual, organization or church is already involved in a noble struggle, but complicated at the same time. Although many countries and governments have decided to

act against corruption, implementation is still low. It is therefore important for the Haitian evangelical churches to develop their own strategies, through denunciation, to curb the race broadband of structural corruption in Haiti.

It will educate people with the means available to expose corruption. It will also establish mechanisms that can allow individuals to anonymously report corruption, without neglecting the security of volunteers. They also take initiatives that can help people to report cases of corruption safely. And the community will be sensitized to these initiatives, and can easily collaborate.

4.4.2.2 Theory of Personal and collective Reputation

Tirole (1996:1-22), developing a theory of personal and collective reputation with application to the persistence of corruption and to firm quality, posits that collective reputations are composites of individual reputation and maybe modelled as such. Doig, Alan & Theobald, Robin (eds) (2000) focusing on Corruption and Democratization, in their concise edited work, deal with the enigmatic relationship between corruption and democracy. On the one hand, democratic power-sharing formulas, institutions and procedures are to a large degree the same as the recommended mechanisms for curbing corruption. On the other hand, political authoritarianism combined with economic controls has been efficient in several third world countries. Andriotis and James (2008) argue that eliminating corruption globally will require significant effort by all countries.

Definitively, everybody and anybody must cultivate and adopt the good reputation. The theory of personal and collective reputation is applicable in the context of the fight against structural and rampant corruption in Haiti. Collective reputation with application to the persistence of corruption and to firm quality, posits that collective reputations are composites of individual reputation and maybe modelled as such. Personal and collective reputation can also help in the fight against structural corruption in Haiti. For, *“a good name is to be chosen rather than great riches, loving favour rather than silver and gold.”* (Proverbs

22:1). Everyone should make effort to conserve his good reputation, and then the collective reputation could be stood.

Considering the success of a Core of Laws and Regulations in Botswana as a model of integrity, the one of Chile, Portland, and Uganda in controlling Corruption, we recommend and validate this principle.

4.4.2.3 Writing Laws and Regulations against corruption

A people without law are people left with an open door to corruption. Kaufmann (1997:114-131) notes that corruption flourishes where policies provide incentives for it and restraining institutions are weak. Mookherjee (1997:1-36), addressing the importance of reforms in developing country bureaucracies, argues that incentive reforms should be accompanied with wider reforms in the internal organization of bureaucracies.

Also pertinent are the importance of teamwork and equity within the bureaucracy, taxpayer appeal mechanisms, and the external legal and political environment. This implies the need to accompany incentive reforms with wider reforms in the internal organization of bureaucracies. Facilitating reforms in information systems, organizational structure, budgeting and accounting systems, task assignments, and staffing policies are described.

Kimberley and Ann Elliott (1997), in their concise book cited in Inge Amundsen & Odd-Helge Fjeldstad C. (2000:3), in which views of different analysts are represented as the outcome of a conference on corruption hosted by the Institute for International Finance in April 1996, include the chapter by Michael Johnston: "Public Officials, Private Interests, and Sustainable Democracy: When Politics and Corruption Meet." This chapter argues forcefully that any assessment of corruption must take a country's political dimensions into account.

The Lord gave the Decalogue to Israel at Sinai. Considering what the Bible says, for curbing corruption and saving the country, it is more than necessary to write laws and regulations against corruption. Not only writing laws and internal regulations, but also to disclose them, to be understood by all the people. Laws and regulations constitute the dorsal spine of every true institution. Righting laws and regulations against corruption is vital for a better fight. Thus, advocating for the implementation and application of a national law against corruption should be more helpful.

4.4.2.4 Advocating for the implementation and application of a National Law Anti-Corruption

Evangelical Churches have also to be advocating for the implementation and application of a national law against corruption, for without this implementation and application of a national law against corruption, the fight could fail and ruled without success. They should encourage the Haitian parliament, which is the institution to which a government is held to account for its citizens. Parliamentarians have a threefold responsibility: to represent citizens, controlling the executive and pass legislation.

Haitian evangelical churches must advocate for the implementation and enforcement of legislation against Haitian structural corruption in the country, and that is leading by the day towards the abyss of underdevelopment and almost generalized misery. Certainly, a national law against corruption will help to prevent and pervert it. Anybody will be concerned by this law. For, nobody is over the law. Encouraging the Haitian parliament, which is the institution to which a government is held to account for its citizens, is a great work of Evangelical churches in a Country.

Although many attempts to control corruption and preventive measures against corruption have already taken place in the country, the implementation is still low. It is very important to work with the Government and Parliament to

encourage and ensure that they vote the applicable laws against structural corruption in Haiti, and enforce them fairly and justly. Furthermore, they can urge the parliamentarians to play an active role in the fight against structural corruption in Haiti. They can also actively participate in financial control at national level, initiating a Haitian anti-corruption legislation; check the implementation of commitments and proposals made by credible anti-corruption bodies.

4.4.2.5 Autonomy of the Relation between the Executive, the Legislative And the Judiciary

Autonomy between the three powers would allow better control of corruption. If the legislature, the judiciary and the executive keep their autonomy each, the government machinery would roll easily and nothing will obstruct decisions in favour of the people. On the biblical model, there could have a government with three heads: The priest, the judge, and the prophet, with certain autonomy. The Judge will be replaced by the king. So, if each plays its role correctly, harmony will be and corruption defeated. When the three powers work with autonomy and harmony for the benefit of the Haitian people, the country will know different blessed times and the obvious development so desired.

4.4.2.6 Ethical standards and principles in the relationships

Some Ethical standards in the public service, managing the relationships between officials, their advisors and the public, will help largely the good functioning of an administration. When ethical principles are established, the management of people is easier and better, and the fight against corruption will become easier. These ethical standards could take into consideration the following:

- ❖ Establishing a protocol service that includes a competent staff, efficient customer service, a waiting room...
- ❖ Promoting mutual respect in the Institution.

- ❖ Do not disturb other employees or superiors at regular office hours.
- ❖ Keep silence and safety distance between you and other employees of the Institution.
- ❖ Publicly display prices and the regulations of the Institution at operating hours, considering to the modalities for sale.
- ❖ Asking no credit purchases or exchanges of objects already used.
- ❖ Avoid loan or personal loans from boxes of the Institution.
- ❖ Emitting no checks without provisions.
- ❖ Stablishing sale and services.
- ❖ Using vouchers, receipts, records of purchases and sales.
- ❖ Avoiding bribery, nepotism, personal or collective debts, immoral posters and projection.
- ❖ Communicating effectively, by showing the necessary information.
- ❖ Post the notice containing the information managing the relationships between officials, their advisors and the public.
- ❖ Ethical Standards in the mother's tongue of the public referred.

4.4.2.7 Monitoring Bodies

I agree with Nwaodu (2012:76) credits Kaufmann view on Botswana, by highlighting that the institution of sound economic and public-sector management policies in this country led to honest governance. Any good management, any true evangelical leader needs monitoring bodies. By monitoring, people can understand, observe or watch and check the progress of quality of something over a period, keep under systematic review, keep an eye on, keep under surveillance or under observation. By monitoring, people can see survey, check, keep a check on, scan, examine, study, record, note, oversee, supervise, superintend. Maintain regular surveillance over, and listen to and report on a foreign radio broadcast, or a telephone conversation. For example: listening devices were used to monitor conversations.

According to Business Dictionary (2016), monitoring is supervising activities in progress to ensure they are on-course and on-schedule in meeting

the objectives and performance targets. By monitoring bodies, evangelical churches could better fight against corruption in Haiti. Control is a key manner to prevent corruption. Where control is, corruption will be not. For a best control, people can use cameras, detectives, intelligence services, cameras, of listening services, communication agents, to obtain the necessary information to combat strongly against corruption that is ravaging the country.

4.4.3 Strategies for transforming the Present situation

At this very important point, I would like to propose several strategies for transforming the present situation of structural corruption in Haiti: Education for a renewed mentality; Civic and moral Instruction; Teaching children to render account always; Open Administration and Governance; Use always notebooks and checks books for any transaction; View financial and administrative Reports; Use commercials, posters and banners flyers and kerseys for fighting Corruption; Honour at the end of the year any employee who denounced corruption or act against corruption.

4.4.3.1 Education for a renewed mentality

The Evangelical leaders should first understand the integration of education ministries with the biblical mission of the church. They must:

- Identify, understand and evaluate the educational programs of the church;
- Demonstrate the skills to organize a church for ministries of education;
- Develop skills in program planning, budgeting, ordering and obtaining educational materials;
- Demonstrate the role of the pastor in the ministry of education;
- Evaluate the ministry of education of the local church;
- Create lesson plans for their respective church programs;

- Encourage the learner to identify himself more closely with Christ, His Master, in his social relations.

That's to say, it would be important to define Christian education and identify context of Christian education in which learners are changing. A brief overview on education in the Old and New Testaments, Christian education in church tradition, the purpose and Instructional content of discipleship, the main teaching methods, learning in the process of discipleship, the teacher and the learner in discipleship, the role of the Holy Spirit in the process of discipleship, the faith community and the environment in discipleship, a comprehensive model for discipleship in the local church, could be regarded.

In addition to the analysis of situations and Bible overflights, a change of mentality and the implementation of an education program to train "leaders" are more than necessary. The fight against corruption becomes an imperative and requires from the will of the Haitian Evangelical Christians to move forward, a strong conviction to commit to this fight how noble take responsibility as believing that evangelical face the precarious situation of the country. An analysis of our society and its weaknesses, the acknowledge the sins of the country and our churches, the transformation of the mentality of our Haitian brothers are all parameters that can come into play, when you think about preventing corruption in Haiti. Christian education is to create and form in our mind a mentality regarding to the teachings and especially in the person of Jesus Christ, just like children who are imbued with the culture of their family or ethnic background. It is therefore, from the revelation of the person of Christ, an inner life that is born and grows depending on our union with Him. It educates evangelical believer by the presence of his Spirit, by his word, not his feelings, by its nature that He communicates, regarding to what is written:

But you have not so learned Christ. If indeed you have heard him and have been taught by him, as the truth is in Jesus: that you put off, concerning your former conduct, the old man which grows corrupt

according to the deceitful lusts, and be renewed in the spirit of your mind, and that you put on the new man which was created according to God, in true righteousness and holiness (Ephesians 4.20-24).

Also, as attentive and obedient disciples, Evangelical Christians have to be instructed and educated by one we are called to bear the name and reflect the image, in order to have a character transformed by the Holy Spirit. The character is all usual ways of feeling and acting that distinguish an individual from another. Character is synonymous with temperament, individuality, and personality. Temperament is the nature of individual. It is the physiologic constitution of individual and the character of individual and the character traits resulting from this constitution. It can be a sanguine, choleric, phlegmatic or melancholic. The Apostle Paul will add:

Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made himself of no reputation, taking himself the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, he humbled himself and became obedient to the point of death, even the death of the cross (Philippians 2: 5-8).

Every true Christian must reveal, through its habitual ways of feeling, and choose a character identical to that of Christ. Moral choices of the believer must reflect the image of Christ. As Christ proved honest, sincere, honest, fair, balanced, good natured, faithful, loyal, in his dealings with his disciples and friends, we Christians today should imitate Him in our feelings and our habitual actions. Billy Graham made the relevant statement, "*He who has lost his wealth lost nothing, one who has lost his health has lost something, but one who has lost his character lost everything*".

Character is the basis of all moral decision. This is not a fatal destiny, or an external agent that determines the inclination of man to evil, but the cause of

this evil is in himself, in his sinful nature which keeps him in bondage to peach. Only Jesus' sacrifice can free them from slavery and bondage of sin (John 8: 32; 2 Corinthians 3: 17). The high responsibility of man is in his attitude toward the light: salvation or condemnation depends on his reception or rejection of it (John 1: 9; 3: 17-21; Acts 17: 30; 1Timothy 2: 4). Besides his congenital inclination to evil, everything that can destroy or diminish the mental balance, emotional and volitional the wrong man the perception of values that determine the motivations, reducing the margins of freedom in which the moral act is registered. We can point out some aggravating factors: ignorance and error, the multiple external pressures, mind disorders due to mental illness, drug effects, etc.)

The whole dynamic of the moral act revolves around two axes: the love of God and love of the world with the lusts of the flesh, the eyes and the pride of life (1 John 2: 15-17; Jack 1: 14). Starting from the idea that there are not inherently wrong objects, only the improper use of things in transgression of God's will is guilty. And considering the current condition of fallen man, anything that encourages sins is immoral, be it under the cover of fashion, art, literature, etc. Motivation is all the reasons that explain an act.

Psychologically, a pattern is a conscious or unconscious factor that encourages the individual to act in a certain way. Pattern called the incline will to act in a particular way. The pattern draws its strength from a real or imaginary value. Fallen man has no proper moral standard or scale of just values. To acquire, he must change his mentality (Mark 1: 15). This transformation is a continual renewing of your mind which gradually shapes the human mentality on the mentality of Christ (Romans 12: 2; 1 Corinthians 2: 16; John 4: 34; Philippians 2: 5). Commit a lesser evil to avoid the worst consequences is an unbiblical conception. Our duty is to do what God commands, as to the action and consequences, he does that. For good ethics is not one of the lesser evil, but of the greatest possible good. For ethical reasons, it is necessary that we

ensure our spirit, our feelings and our actions to protect them against all that can harm us.

Thus, by education, Haitian people can obtain a renewed mentality. Then, they will be transformed and will think differently. They will consider the things with justice and equity according to the holy will of God. The word of God will be in the centre of the life of Christian people.

4.4.3.1.1 Civic and moral Instruction

Transformation cannot take place without a formal civic and moral education, in the context of the fight against corruption in Haiti. The civic and moral education is therefore necessary for every evangelical believer who would bring its share in the great struggle against the virus structural corruption in Haiti. Learning to the Haitian citizen his civil rights and duties will help certainly in the fight against corruption. Being also a Haitian citizen, he will teach the young people to honour, to respect, and to obey the authorities established, according to 1 Peter 2: 13-17, to pay taxes, fees, customs duties. He will also learn to participate directly or through their vote in the exercise of power in his country, to advocate for any just cause, focus interest on the moral aspect. He will never endorse a candidate publicly.

With this statement, the young Haitian will know, since he is an authentic Haitian that his blessings will depend on that of his country (Jeremiah 29). He will learn to love his dear country, to honour wherever he is, to respect the Haitian flag, assessing the different professions and professionals of his country. He will do everything to develop his country, to teach young people of the next generations.

The evangelical believer cannot shirk his political responsibility. He can participate in the life of the city: bringing ideas, opinions, point-of view, voting for the best politicians in governing and administering a fair and honest manner, if

elected to political office. He has the duty to side with any just cause while avoiding violence. Finally, without a doubt, civic and moral instructions will help highly in the fight against corruption.

4.4.3.1.2 Teaching children to render account always

Render account should be a cultural element in the life of all true evangelical believers. So, any child must learn how to render account. They must render account for everything in their life. In the great or small thing, at home, at school, at church, anywhere, Christian must render account. Salomon, the son of David, King of Israel, will add:

Let us hear the conclusion of the whole matter: Fear God and keep his commandment, for this is man's all. For God will bring every work into judgment, including every secret thing, whatever good or evil."
(Ecclesiastes 12:13-14)

Paul, the apostle, teaches that God will ask to anyone to render account at the end of their life, according to what he said in Romans 14:12: "So *then each of us shall give account of himself to God.*" The apostle John saw old and young people in front of the Great White Throne Judgment. That means every human being will render account about their life. John notes:

Then I saw a great white throne and Him who sat on it from whose face the earth and the heaven fled away. And there was found no place for them. And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the book of life. And the dead were judged according to their works, by the things which were written in the books (Revelation 20:11-12).

4.4.3.1.3 Teaching to pay taxes equitably

Evangelical Churches need to teach their member to pay taxes equitably.

They must learn to the members why and how to pay taxes. Jesus-Christ in Matthew 22:15-21 taught that's lawful to pay taxes to Caesar:

Then the Pharisees went and plotted how they might entangle Him in His talk, and they sent to him their disciples with the Herodians, saying, "Teacher, we know that you are true, and teach the way of God in truth; nor do you care about anyone, for you do not regard the person of men. Tell us, therefore, what do you think? Is it lawful to pay taxes to Caesar, or not? But Jesus perceived their wickedness, and said, "Why do you test me, you hypocrites? Show me the tax money." So, they brought him a denarius. And he said to them, "whose image and inscription is this?" They said to him, "Caesar's." And he said to them, render therefore to Caesar the things that are Caesar's, and to God the things that are to God's.

Evangelical Christian Leaders must teach Evangelical Christians and encourage them to pay their taxes, to clear properly and honestly their goods. Because, if Christians cheat, it is perhaps they do not know why they must pay these fees or taxes, probably because they minimize the consequences of their act. It is important that Evangelical Christians know the taxes customs, taxes, fines, are part of the public treasure money of the state. And it is this money used to pay civil servants, ministers, deputies, senators, magistrates or judges, the scholarships of students in the national territory. Evangelist Matthew reports that Jesus also taught to pay taxes:

When they had come to Capernaum, "those who received the temple tax came to Peter and said, does your teacher not pay the temple tax?" He said, "Yes." And when he had come into the house, Jesus anticipated him, saying, "What do you think, Simon? From whom do the kings of the earth take customs or taxes, from their sons or from strangers?" Peter said to him, from strangers." Jesus said to him, "then the sons are free." Nevertheless, lest we offend them, go to the

sea, cast in a hook, and take the fish that comes up first. And when you have opened its mouth, you will find a piece of money;” take that and give it to them for Me and you (Matthew 17: 24-27).

Evangelical Christians should pay taxes equitably, like Jesus and Peter should clear their goods, pay fees correctly, of course without exaggerations. The apostle Paul presents the key lessons on the obligations of Christians to be submitted to Government, when he said in the Epistle of Paul to Romans:

Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God. Therefore, whoever resists the authority resists the ordinance of God, and those who resist will bring judgement on themselves. For rulers are not terrors to good works, but to evil. Do you want to be unafraid of the authority? Do what is good, and you will have praise from the same? For, he is God’s minister to you for good. But if you do evil, be afraid; for he doesn’t bear the sword in vain, for he is God’s minister, an avenger to execute wrath on he who practices evil. Therefore, you must be subject, not only because of wrath but also for conscience sake. For because of this you pay taxes, for they are God’s ministers attending continually to this very thing. Render therefore to all due: taxes to whom taxes are due, customs to whom customs, fear to whom fear, honour to whom honour (Romans 13: 1-7).

4.4.3.2 Establishing some fair taxes that are made public

To encourage people to pay taxes, leaders must establish some fair taxes and make them public. Evangelical Leaders must be just in their activities or enterprises. So, to have to make sure they do not should exceed 10%, as God has fixed the tittle to 10% (Genesis 14:18-20; Leviticus 27:30-32; Numbers 18:21-24, 25-29; Malachy 3:10; Hebrew 7: 6). For, righteousness exalts a nation, but sin is a reproach to any people.

The Missions' Presidents or National Government Heads must be clear in their laws according to the taxation. After establishing taxes to deduct or take in a correct and just manner, they will make them public in journals, Radio Station, on TV, on the website, etc. These taxes will be displayed and published in full transparency. Once known to all, these fair taxes will show the level of justice in the country. It could be specially a good way to pervert and curb corruption in Haiti. Once taxes are precisely fixed, taxpayers will be more motivated to pay taxes and rental fees.

4.4.3.3 Using always accounting registers and chequebooks for any transaction

Accounting registers, receipts with duplicate, notepads, and check books are very important for the one who would like to be clear in his management or administration. Anyone who uses notebooks and checks books correctly will not get troubles for giving account. This will permit the greatest transparency in the daily transactions and will facilitate verification and control at any time. They will use accounting registers, up check books, cards in triple copies, receipts in double copies, which will be classified and kept carefully in metal file cabinets. These precautions naturally will help in the fight against corruption.

4.4.3.4 Viewing financial and administrative Reports

In the Evangel, according to Luke, Jesus points out, to the attention of his disciples, the importance of good management, when He relates the parable of the unfaithful thrifty, saying:

He also said to his disciples: There was a certain rich man who had a steward, and an accusation was brought to him that this man was wasting his goods. So, he called him and said to him, what is this I hear about you? Give an account of your stewardship, for you can no longer be steward (Luke 16:1-2).

Evangelical Christian should view financial and administrative reports. Reports are acting to give account. Regularly, he will be ready to bring back anything concerning his service, his financial or administrative activities.

4.4.3.5 Communicating effectively and be always able to render account

Communication is another important element in the exercise of leadership, and all true and good administration. Communication plays a great role. A leader who cannot communicate will never reach positive results, cannot fight against corruption in its environment. Indeed, the purpose of communication is to make changes and to guide efforts in the direction to achieve the goals. So, it is very important to communicate well. And to be always ready to render account, you must first know how to communicate in your small community or service.

Effective Communication requires thinking before you write anything. Nothing worthwhile could yield to human effort without a plan. The need to write clearly and thoughtfully arises in virtually every situation you face as a manager. All members of any group or division should read the same notice, the same note, the same circular, the same information. He who shall have communicated effectively will be able to account anytime. Because he already has in hand all the necessary data to account. He will have already asked the eventual issues in his reports, faced the data that must be figured in reports.

4.4.3.6 Using commercials, posters, banners, flyers, and printed objects

Commercials, posters, banners, pictures, flyers, and printed objects could be used in the fight against corruption. Distribute pamphlets to bring people of the Church to keep always their serenity, not to get involved in corruption cases, but to fight strongly against structural corruption in Haiti. Posters and stickers on structural corruption, its prevention, its control and its final elimination, that would be placed on desks, bulletin boards in offices, classrooms, for refrigerators, for private or public vehicles... Without neglecting

printing shirts, pens, pencils, key chains, or varied objects containing slogans such as:

- Save the Country by Fighting against Corruption!
- I Fight against Corruption, and you?
- Corruption is a Dangerous Virus!
- Denounce Corruption and Save Haiti!
- Abandon Corruption for a New Haiti!
- Fight Corruption!
- Let us Stop Corrupt Practices in Haiti!
- Me, I Avoid Corruption, and You!
- Let's Denounce Corruption Daily!
- If you Love Haiti, Fight against Structural Corruption!

4.4.3.7 Honouring at the end of the year any employee or leader who Denounced corruption or act against corruption

The reputation is better than gold, even pure gold. A good reputation cannot be bought, but is acquired at great sacrifice. Sometimes it was with his blood that reaches its procurement. Whether personal or collective reputation, cost always proves very high. Evangelical Churches must honour at the end of each year any employee or leader, any monitor or teacher, any manager of group at the church, who denounced corruption or act against corruption. Doing so, they will prevent and control corruption. Normally, responsible must observe carefully each employee during all the year. Maybe a special committee could make the job? Anybody should say after results, effectively he got the price... It will be necessary to grant bonuses or prizes to employees who have contributed in advancing the fight against corruption in Haiti.

4.5 Conclusion

Evangelical Christians by their number, 54% of the Haitian population, should plainly have a much greater influence on Haitian society. The corruption

level is too high, considering results of the survey conducted in several parts of the country. These results revealed that the Evangelical Churches and Institutions are also very corrupt than the Secular Institutions. So, they cannot have too much influence on the Haitian society. The Haitian Evangelical Christian Leadership is also corrupted. Elections in Evangelical churches reflect the same images as those offered by Haitian society in general: Electoral fraud, favouritism, results rigged, roguery, false bulletins or ballots, bad reports, tricks, partiality, corruption.

However, the true Christian believer should live with honesty and integrity in the exercise of his Christian life, because he is called to influence others with integrity and justice. For, without these virtues, the believer leader will never influence his followers who greatly need his positive influence. Although he is a man like all men, he must strive to be above suspicion, intact, whole ... Doing so, he will project the image of a man of God sincere, credible, fair and honest in his infancy and every move.

The true believer will act with integrity and honesty, with fear and scrupulous respect for the word of God. He will be loyal to his family (spouse and children) and his assembly. He does not desire eagerly the position or job of his colleagues, does not try to get illegitimately the goods of his colleague, knowing that his God is Sovereign and Just. He will act cautiously to his community especially in money matters. He would endorse his words, "Blessed are the undefiled in the way, who walk in the law of the Lord" (Psalm 119: 11). He will be a man of integrity in word and deed, like Jesus, the leader incorporates by excellence that nobody could convict of sin (John 8: 46). For the most important ingredient in the Christian life is none other than Integrity.

The Haitian Evangelical Churches should first live the gospel of Jesus Christ in a manner much more convenient. It is time for the Haitian Evangelical Leaders to live the gospel that they are preaching. Doing so, they can positively influence the members, young people, and professionals of the evangelical

assemblies, which in turn may display a more adequate attitude conforming to the Christian Ethics. Evenly, these practical recommendations can guide and show the way to the evangelical believer, the church leader, evangelical churches, briefly any God's servant in the control of his ego, his devotion, management of his mental, physical or environmental hygiene in his moral choices, his relationship with others, in Business Administration and justice.

These practical recommendations are addressed to Church leaders, Christian Evangelical believers and any manager, who wishes to complete the race of faith, following the example of the Apostle Paul who fought the good fight, finished the race and kept the faith, and that a crown of righteousness is reserved. If evangelical churches really want to fight against corruption in Haiti, their faithful must steel themselves to denounce corruption; cultivate the truth in families, in local churches, at school, at university, in business, in their different fields of action, in the different regions of the country, anywhere; establish transparent accounting systems; give account before, during and after; practice justice anywhere.

The Evangelical Christian churches, definitively must remind that without any initiative of evangelization, any Christian practical life or reform, corruption, especially rampant corruption, accompanied by intolerable lightness of some leaders (pastors) with a corrupt cynicism, will continue to invade Haiti. The country couldn't see the development expected by the whole people. As far as the fight against corruption in Haiti concerns the Church, it has a great role to play. Through its consecration, sanctification and integrity, it will be able to block the road to this deadly scourge.

In the next chapter, I will show the research findings and make final recommendations.

Chapter Five

Research Findings, Final Recommendations, and Conclusion

5.1 Introduction

According to LIM Model (Cowan 2006), at the final step of a study in practical theology, the researcher must develop an action plan in order to transform the present situation in preferred scenario. For that, he will present a list of possible interventions in terms of response to the present situation. Consequently, this chapter of my Dissertation constitutes the final step of my study. It summarises the research findings on the structural corruption in Haiti, through survey, investigation, interviews, case studies, meetings and documentation, and presents my final recommendations based on the research results and propositions of the theoretical model.

These research findings have shown that the whole structure of Haitian society is affected by endemic corruption, including its three powers: the judicial power, the legislative power, and the executive power. In its various forms, corruption called “octopus and leech” by Gaillard-Pourchet (2004), remains widespread in Haitian milieu. This plague of corruption calls on the Haitian people of God in the country to act and to do something quickly to change this disgusting and shameful situation.

Among the most obvious challenges are the weak capacities of institutions, engendered by inadequate will, limited human resources, legal

lacunas, ineffective criminal justice system and most notably lack of commitment by the political class, who rather than supports the war against graft, has opted to politicize the anti-corruption policy, suggesting a glaring absence of an internal political coalition against structural corruption.

Without the effective and significant eradication of structural corruption in Haiti, Haiti will never prosper nor know the development as desired by many, nor take his old pride of “Pearl of the Antilles”. Undoubtedly the salvation and restoration of the country depend largely on this fight. Haitian Evangelical Churches have, in this sense, a great role to play in the fight against structural corruption in Haiti. For, corruption can be prevented or rooted out, controlled or curbed (keep under control), until disappeared.

5.2 Research Findings

Corruption is present in the world, through all the Continents: Asia, Africa, Oceania, in the Middle East, in Europe, in America, and in Developing and Transition Countries. This global virus has various signs, causes, effects or consequences regarding to the country or the region.

5.2.1 Signs, Causes, and Effects of Corruption around the world

Straightforwardly, corruption is present all over the world. Its causes and evidences are multiple. They are sometimes historical, sociocultural, economic, psychological, and political. In my research findings, some cases of corruption in some areas of the five continents, with a special glance on developing and transition countries, have been considered. The research findings have revealed several effects of corruption on the world. The consequences of corruption can have several dimensions related to political, economic, social and environmental effects. In political sphere, corruption impedes democracy and the rule of law. Corruption affects and paralyzes the whole functioning of a country. They are numerous the consequences of corruption on Developing Countries. Some of them are: Social, Economic, and Political Effects. Where

the corruption is rife are the underdevelopment, impunity, injustice, violence, disrespect, arrogance, crime, the political disorder, anarchy, misery, poverty. Instead of developing, it decreases and demotes rather the developing and transition countries.

The scope of corruption is also large than dangerous. Anywhere on the earth, corruption or structural corruption is present, whether at a lower level or a higher level. Its different shades and implications for the world have been considered. Corruption is expensive; it must be at all costs fought and eradicated. For example, in some countries with a totally corrupt past such as Brazil, England, Maroc, Spain, etc.. Although the fight against corruption is not so easy, we must face it. And, considering its damage and its negative consequences on humanity, the Christian church, that is salt and light, is challenged and invited to react. When searchers and scholars carefully consider this virus, condemned by the Bible and the Christian tradition, which originated in the fall of man in Eden, we have no other recourse as God. Only God can make a total change in human life, by using his Church, his Ambassador on Earth. In my view, placed in a milieu well structured, with his good will, the transformed believer can influence and makes a great difference in his community. If each evangelical Christian did the right thing and the good choice morally, Haiti should be at less 50% less corrupted. Automatically, the Evangelical Church should reduce the rate of corruption at 50% in Haiti.

After my extensive research conducted as part of the fight against corruption in Haiti, I could discover that corruption extends over the world, and all continents are affected. Haiti is highly concerned and affected. It is alarming to see how structural corruption that is rife in Haiti ravaged the country and undermining its base.

Several causes engendered the structural corruption in Haiti, with surely some negative effects and consequences on the whole country. The research findings have shown that structural corruption in Haiti is a great challenge

appealing the Church. Its consequences are numerous. And regarding to the plague of that corruption on the country, and simultaneously the percentage of Protestants in Haiti, more than 54%, I can say highly “the Church is the Solution”. The salvation of Haiti is depending largely on how the Evangelical Churches lead the fight against Corruption.

5.2.2 Evidences of Structural Corruption in Haiti

The results of the investigation have demonstrated that it is more than obvious that the structural corruption is present in Haiti. The Haitian history is characterized by conspiracy, combat for the power, civil war, anarchy, and dilapidation of State’ boxes. Countries with the lowest scores—or the perceived highest levels of corruption—included Somalia, Afghanistan, Myanmar, Sudan, Iraq, Chad, Uzbekistan, Turkmenistan, Iran, and Haiti that is still facing very serious difficulties morally. Corruption is one of the difficulties encountered by the country. Corruption in Haiti being structural, the level of corruption is very high in the first Black Republic. It is widespread, or even systemic. Systemic, it becomes more difficult to detect and punish.

The research’ findings have shown that corruption is endemic in Haitian milieu. It is seen as a structural problem, an illness of the Haitian mentality and character. All the systems are corrupted. The Judicial System, the Legislative System and the Executive System are so corrupted. Corruption among judges, corruption among Officials, corruption anywhere! Corruption is found as one of the bigger obstacles to that country. The results of several diagnostic surveys on Governance and Corruption in Haiti show that corruption continues to represent a serious challenge in Haiti and indicate weaknesses in the areas of justice and security, which is barriers key to improving governance, access to quality services and economic.

Systemic or structural corruption, whose symptoms are abuse of power, embezzlement, bribes, cronyism, kickbacks, financial crime, extortion, fraud,

nepotism, falsehoods, strikes, lies, deceit, greed, theft, violation of the principles of fairness, lack of honesty and justice, and illegal awarding of contracts, racketeering activities in national archives, customs, general management of taxes, corruption in the whole Country, matches well with the social structure of Haiti which one Francisque (1986) qualifies of structure totally unbalanced, essentially characterised by its in egalitarian forms with two strongly contrasted groups.

5.2.3 Causes of Structural Corruption in Haiti

The causes of corruption that have had bad effects on the global world, have also product the similar effects on Haiti. Historical causes, sociocultural characteristics of a country have impact upon the pervasiveness of corruption in this country. Economic causes give also rise to corruption, political and psychological factors generate as well as corruption in Haiti. To repeat Bellegarde (2014:50), considering historical causes of corruption in Haiti, I would say:

This society gives itself, in an Orchestra's chair, the show of its own death. For, it's death that's coming. All feelings are rigged; the taste of science is only an attitude; Family ties are relaxed; the old traditions of honour and chivalry are lost. Modesty - charm-woman disappears: from the love sung by the poets, century makes an indescribable mixture, where are blend the spirit of Marivaux, the capital sensuality of Lauzun, the libertinage of dangerous liaisons, and violent perfumes of the Sade

The sociocultural factors promoting corruption in Haiti are the following: Haitian proverbs, traditions and customs, the electoral fraud: a cultural tradition, false measures in business. The historical causes are: life and manners at Saint-Domingue, the economic and social structure in ancient Saint-Domingue, the weak capacities of institutions. The economic causes are: high taxation and none justified cost, unemployment generalised, lack of a transparent and

accountable political process and humanitarian aid. The psychological causes are: Myth: corruption is a social phenomenon, wanting to eradicate it could be a utopia, erroneous conception or misconception, Fear of reprisals from corrupted people, fear to be marginalised by corrupted people. The political causes engendering corruption in Haiti are: the lack of commitment by the political class, the repeated blows of State, the taste of political power, the theory of the unique chance to take, meeting the team wishes up. Finally, the complexity and weakness of the judicial structure, complexity of the judicial system, weakness of the judicial system, inefficacy of the criminal justice system, absence of an independent and efficient judicial system, lack of an effective system of reporting.

5.2.4 Consequences of Structural Corruption on Haitian Political System

Structural corruption in Haiti has numerous negative effects on the whole country. At the first view, anybody can see Structural Corruption walking, talking, acting anywhere in Haiti. At Home, at School or at University, at Church, in Business, at any place, corruption is located. The smell of corruption can plug anywhere in Haiti, because it fills the whole country. The Haitian Political system is affected by Structural Corruption. It is clearly seen in the effects of corruption on the Haitian Judicial Power, the Haitian Legislative Power, the Haitian Executive Power, and overall Haitian Life. The cost of corruption in Haiti is so higher.

In the sight and knowledge of all, Haitian justice is subject to the adverse effects of corruption, according to a report of the survey on governance and corruption in Haiti under the control of the unit for fighting against corruption (ULCC). Or the judiciary is a key element in ensuring good governance. But in Haiti, the data reflect the belief that the judicial system is unfair and subject to the manipulation of powerful interests and elites... The survey reported that 84% of the managers of the companies surveyed believe that justice is not to use because judges receive bribes." The legislative and the executive have also

their own weakness. The Parliament is often dysfunctional: Parliamentarians received bribes and are delaying. And the governments are squandering the state coffers, practice the nepotism. In Haiti, corruption and conflict are intertwined to political ideology of different parties recognized or in authority in the country. Corrupt rulers, powerful and contending groups, and networks of elites have a shared stake in corruption in the country.

Obviously, they are numerous the corrupted Haitian politicians or employees that have used “state power to intrude into the economy with impunity” creating then “violence and impunity”. It is certain that on the socioeconomic level, corruption has negative impact on the country. Thus, governing institutions are weak and there is a pervasive insecurity. Corruption has also played a part in conflicts and public demonstration in Haiti, and has contributed to the country’s instability. Charges of widespread corruption were at the heart of the public demonstrations that led to the overthrow of many governments in the past years...

5.2.5 Corruption in Haiti: The Church is the Solution!

After using all the means at hand, we must now think about this asset so indispensable on earth: The Church, the Body of Jesus Christ! To solve the problem of corruption in Haiti, we must allow the Haitian Evangelical Church to play its prophetic role. It is true that several attempted solutions took place, but this time, we must start the fight much more pragmatic. The evangelical church as Jesus Christ body could and should impact on Haitian society. The high number of Protestants in Haiti and the severity of the situation of structural corruption challenge the evangelical churches. Evangelical church is and remains the only body that can rid the country from the virus of corruption.

5.2.6 The Salvation of Haiti is concerning broadly the Fight against Corruption

Structural corruption in Haiti constitutes a great danger for the poor Country. Combatting structural corruption in Haiti is more than vital. The Evan-

gelical Church is the Solution! The salvation of Haiti on the socioeconomic plan largely depends. This combat represents one the Restoration's Great Pillar of the Country. He who would save Haiti must ask the real Jesus-Christ' Church to lead correctly the fight against structural corruption which is rife there. From its percentage, and many assets as on the biblical-theological plan administratively, for an effective fight against structural corruption in Haiti: The Evangelical Church is the ideal solution!

The Haitian Evangelical Church, as Jeremiah, the defender of Social Justice (Jeremiah 22:13-19), and Nehemiah who took some resolutions to do reprimands to the nobles and magistrates of people of Israel (Nehemiah 5 et 13), must and will lead the fight against structural corruption, because without this struggle, the country will not know the change as desired. The Structural Problem of Corruption in Haiti Appeals the Evangelical Christian Churches!

5.3 It is possible to prevent, control, and curb the Structural Corruption In Haiti

According to the results of the research, it is possible to prevent, control and to curb Structural corruption in Haiti by denouncing corruption and being not afraid, using accounting records and check books, transforming the Socio-Economical Structure of Haiti, avoiding personal and collective debts, and the International Aid, labouring a New Future for Haiti with the perspectives to eliminate corruption.

5.3.1 Denounce Corruption and do not be Afraid

I think it is time to break the silence culprit. For too long, the Haitian Evangelical Christian Church was silent and did not want to openly interfere in the fight against corruption in Haiti. No Evangelical Christian should close eyes upon corruption. He must denounce it without being afraid. Any believer must be strong by denouncing structural corruption in Haiti. If Evangelical Christians

do not denounce Corruption today, tomorrow it will denounce them, condemn them. Then, be careful with corruption! Let's denounce it daily!

Do not be afraid when you are facing corruption today, because it is more important to denounce corruption today than to keep silent. For, keeping silence today when you are facing corruption is to permit to this so dangerous virus to spread throughout the country, until its destruction, its disappearance.

5.3.2 Using accounting records and checks books

Any Good Governance and cleaned Administration use regularly accounting records and check books. The papers are evidence that the evangelical Christian should use to prevent and control corruption, and to encourage and call on the authorities to promote the culture of accounting records and check books, and to act against any corrupt activity or people. All authenticable financial company or organization shows the desire to record the accounting and financial data in the accounting records prepared for this purpose, while using check books for his many daily or weekly transactions.

5.3.3 Transforming by Education the Socio-Economical Structure of Haiti

To modify the Socio-Economical Structure of Haiti, it is necessary to educate people. Because, by education, we can transform people, modify then mentality, and make them free from some corrupt thoughts. People will be able to see the things differently. Like the female Jew must to form the mind of her children, Christian believer, by educating will be able to form the mind of people, to help them to have a better understanding, a better view of life. Life is not a simple fact, but a school where people see, observe, reflect, learn, understand, And make a choice. As many times, as we are silent, without educating people, without dialoguing with people, without helping people, to open their eyes on corruption, for a better view, it will be as many times as we endorse corruption. Thus, we must teach, dialogue with people on corruption, to illuminate their mind on this hazardous virus.

Education is a continuous process of praxis that leads to the awareness of the people of God to accomplish his anthropological vocation. Human activity can transform social structures or economic. Transforming the social or socio-economic structure of the country has never been and will never be easy. However, with the ideal education and civic and moral instruction well adapted, we can transform the Haitian mentality, bringing the young Haitian to love his beloved country and to work as genuine citizen so that Haiti be happy on the plane socioeconomic, and finally disappear his perpetual reproach. This mentality of receive only must be transformed in a way that Christian can receive or give also, according to the recommendation of the Apostle Paul in his Epistle to Romans:"

Education is a continuous process of praxis that leads to the awareness of the people of God to accomplish his anthropological vocation. Human activity can transform social structures or economic categories, the forces of dehumanization and oppression kidnap people their humanity. By Christian Education, a real way to ensure the development and liberation of the human being created in the image of God, fallen into the chaos of sin, we can transform our societies, because education elevates man to the dignity of his being!

We educate, teach, instruct, reprimand, and correct the child or young believer, to feed him, to bring him out of the darkness, to drive him out his former state of disobedience, that means on the way to the light, for the primary purpose of the Bible is not man's education, but his salvation, liberation from sin; this is the goal of divine education. In a word, Christian Education with its participatory, dogmatic, deductive, or mixed methods and principles, and with special mention given to personal evangelism and mission on the ground, can influence people, transform their mentality and make them a new creature closer to God.

5.3.4 Advocating for the implementation and application of a national law Against Corruption

Advocating for the implementation and application of a national law anti

Corruption, with some specific articles on punishment, is very important in the context of the fight against structural corruption in Haiti. Evangelical Churches must advocate for the implementation and application of a national law against corruption, for without this implementation and application of a national law against corruption, the fight could fail and ruled without success. They should encourage the Haitian parliament, which is the institution to which a government is held to account for its citizens. Parliamentarians have a threefold responsibility: to represent citizens, controlling the executive and pass legislation. Evangelical churches must advocate for the implementation and enforcement of legislation against Haitian structural corruption in the country, and that is leading by the day towards the abyss of underdevelopment and almost generalized misery. Encouraging the Haitian parliament, which is the institution to which a government is held to account for its citizens, will be a great work of Evangelical churches in a Country.

It is very important to work with the Government and Parliament to encourage and ensure that they vote the applicable laws against structural corruption in Haiti, and enforce them fairly and justly. Furthermore, they can urge the parliamentarians to play an active role in the fight against structural corruption in Haiti. They can also actively participate in financial control at national level, initiating a Haitian anti-corruption legislation; check the implementation of commitments and proposals made by credible anti-corruption bodies.

5.3.5 Teaching to pay taxes equitably

Teaching to pay taxes equitably is a great manner to avoid corruption and to contribute to the development of the Country. Haitian Evangelical Churches need to teach their members to pay taxes equitably. They should learn to the members why and how to pay taxes. Evangelical Leadership's Christians must teach Evangelical Christians and encourage them to pay their taxes, to clear properly and honestly their goods. It is important that Evangelical

Christians know the taxes customs, taxes, fines, are part of the public treasure money of the state. And it is this money used to pay civil servants, ministers, deputies, senators, magistrates or judges, the scholarships of students in the national territory. Then Evangelical Christians must pay their taxes equitably, clear their goods, pay fines correctly, of course without exaggerations, according to the word of God.

5.3.6 Establishing some fair taxes that are made public

Fair taxes show clearly the good will of the Government to practice Justice and to protect the People. Establishing some fair taxes that are made public will encourage people to pay taxes generally. Evangelical Leaders must be just in their activities or enterprises. The Church's leaders, the Missions' Presidents or National Government heads must be clear in their laws according to the taxation. After establishing taxes to deduct or take in a correct and just manner, they will make them public in journals, Radio Station, on TV, on the website, etc. These taxes will be displayed and published in full transparency. Fair taxes will help the Haitian people to pervert and curb corruption in Haiti.

5.3.7 Avoiding personal, collective debts, and the International Aid

The formula "Owe nothing to anyone" is more than valid in the dynamic of struggle against structural corruption in Haiti. It is greed often drives people into debt, to borrow daily. Not only should always pay its debts, but one must remember that French adage: who pays his debts grows rich. The Culture of owing nothing to anyone, except to love one another, can contribute big in this so-called fight.

Avoiding personal and collective debts, it is avoiding danger of the shame and underdevelopment that the country is living now. Having debts or borrow often is never and will never be a good deal for the evangelical believer, for he who is a slave to the lender (Proverbs 22: 7 cf. 2 Kings 4: 7; Matthew 18: 27). It

is a biblical truth verified in both testaments: The evangelical believer should owe nothing to anyone. Any debt has forbidden him, except one which you cannot free yourself, knowing love for your brothers and obligations?

The International Aid constitutes simultaneously a challenge and a drama, because the international Aid produces some deceiving results. It makes so little good and a lot of trouble. According to Harold Kallemeyn (2007:93), most often initiated by Western countries to developing countries, this product helps astonishment rather disappointing results. It made so little good, but much harm, considering several experts in international development economics including William Easterly. The humanitarian assistance offered is not always contextualized, appropriate to the context in which it is intended. Furthermore, these aid projects often do not reflect the ground reality.

If there is something that's engendering corruption in the country, it is clearly the humanitarian assistance. Considering only the period after the 2010 Earthquake, It has be seen how humanitarian assistance fit well with corruption. There are reportedly more than 500 NGOs operating in Haiti. Hundreds of local staffs are believed to be assisting with the relief effort. It is the reason why Allien MB (ed.) (2010:3) highlights:

In the case of Haiti, the major part of the expenses provided for reconstruction and public markets are not involved yet. If some urgent measures of prevention are not engaged; the post-earthquake reconstruction will become the greatest scandal of corruption of the History.

Thus, I agree with Allien, to reduce corruption, Haitian Evangelical Churches must say no to the international aid, no to the Assistantship that generates dependency attitudes. Even in the local churches or church communities, the eyes of many of our leaders have remained frozen in foreign brothers. This belief, this mentality, this psychology of addiction (assistantship) fed by units such as the economy, technology and culture, handicap many

countries including Haiti. One would be amazed at how convincing are the results of agricultural development activities of members of a community of churches; especially in Haiti a predominantly agricultural country. Instead of waiting for the help from abroad, or a friend's country assistance as desired, it would be long gone in socio-economic development activities.

5.3.8 Considering the Creed and the Ethics Code of the Evangelical Christian

Every Evangelical Christian should consider carefully the Christian Evangelical Creed and Ethics Code that are leading and guide the followers. A Creed and an Ethics Code are very important in the fight against corruption. Evangelical believer must have his own copy of creed. He must know exactly in what he believes. The creed of Evangelical Christian must be learned and remembered to be scrupulously applied daily. This creed will be in relation to the five pillars or Sola. A Christian Evangelical Code is also very helpful for the authenticable Evangelical and advised Christian. Evangelical Christian should consider his personal life in relation to holiness and more to God's justice. This would push him to concrete resolutions. This is in form of creed, or Moral Charter, Christian Ethics Code. Evangelical Christian, with his creed and Ethics' Code, can fight strongly and easily against structural Corruption in Haiti.

5.3.9 Corruption can disappear

Corruption can completely disappear from a country by preventing, controlling, curbing, and with the firm will to denounce it, through sustained vigilance, and by the application of anti-corruption laws, the culture of truth and the giving account, the development of Christian character and justice anywhere, corruption effectively must disappear. In a word, through good governance and effective management seamlessly, Corruption can disappear from any dark place if leaders take account the serious problem. Haiti can be free from ubiquitous culture of corruption, which damages the social and institutional fabric of a country. It should also encourage each child of God to

not only denounce corruption, but to take a firm resolution, with the help of the Holy Spirit, to lead a life per justice, holiness, and truth of God, the example of Daniel, Joseph and Job.

5.3.10 Designing a New Future for Haiti

Haiti has the right to experience a new Future. It is entitled to more effective management and much healthier in its natural, human, and its economic resources... We can already expect a new future for Haiti, where corruption is absent, missing bribes, nepotism forgotten completely, and kickbacks back to the national boxes. Haiti will have a new face! Wanting to fight against corruption, it is already to want to permit the Haitian people to imagine and design a New Future for Haiti.

A new future for Haiti is a new forthcoming, impending, approaching, or a new upcoming for Haiti. This is a great dream, an ideal for the Haitian people. An alternative perspective focused on addressing Haiti's Challenges using spiritual and moral resources of its own people, especially more than 50% of protestants, in their words, choices, decisions, attitude, behaviour, acts, and in their projects, is providing a hopeful solution with a renewed Haitian Mentality, a new vision, and some new strategies, Justice for all should be appreciated and honoured anywhere. A New Future where, reporting becomes a tradition; electoral fraud is out of business; transparency and equity are present in business; and Kickbacks, bribes, inducement, cuts, bait, punctures, payoffs are absent; controls, verification, and supervision work. Taxes, payments, raises, transaction, employment, and balance are just. Good functioning of judiciary system, financial system, and social system. It could be a Future where anybody is above the law; because the three Powers are functioning normally.

Finally, with more than the 50% of Protestant in Haiti, we hope thus a Future where equity, justice and serenity could walk together... where Evangelical Christian can influence all Haitian Society by his words, attitude,

choices, act, decisions, and Haiti effectively should be clean at least at 50% without of corruption.

5.4 Final Recommendations for People to Implement

After considering the plague of corruption in Haiti, with its three very corrupt powers including the Parliament, the Executive and the Judiciary, verified and certified by the survey that I conducted and my numerous analyses, I recommend strongly for a best fight against structural corruption the following:

5.4.1 Educating People

Education raises man to the dignity of his being, people said. While considering the philosophy of secular education and of Christian education, by analysing the different models, methods and principles of discipleship throughout history and their biblical foundations, with special mention given to the mission on the ground, Haitian evangelical leaders will be able to make it a good tool to fight against structural corruption in Haiti.

5.4.1.1 Christian Education

According to the research's findings, Christian education is not to teach students knowledge of biblical, historical, doctrinal truths, etc., or to furnish to the head' learners of knowledge focused on human logic, dogmatic and authoritarian manner, but rather to communicate to disciples a life with the joys, the clashes, the real difficulties they entail. The philosophy of Christian education is planning to build a life, while bringing humans to new life by the grace that is in Christ Jesus. Christian education is the communication of life, the fire of God, the living word of God. The true Christian education is centred on God. Then, Christian education and Christian faith are inseparable. In my understanding, Christian Education works very well with Faith. I agree with Eavy

(1964: 13-17) when he states that Christian Education and Faith are inseparable. Christian believer must live his faith anywhere.

For more evidences, it is just to highlight that the Jewish mother was to form the mind of children, build their character in the early years. This education will mark the entire life of the Jewish child. It was work for time and for eternity, having deposited in their heart a seed that will germinate and bear fruit. Like the Jewish parents, Evangelical Christian parents should give children as young tender education, training that would make them true believers. The Jewish from his childhood was to hear the stories of the patriarchs and prophets, poets and patriots, kings and national heroes. Jewish fathers and mothers were enjoined in the most impressive way to teach history, the statutes and the ordinances of the law to their children. The texts of the Psalms 78: 5, 6; Deuteronomy 6: 6-7; 11: 18-20 are the most edifying in this sense.

Timothy had a Greek father, but his mother was Jewish. He attended schools of the Jews: synagogues. However, by his grandmother Lois and his mother Eunice, he knew the fundamentals of the Scriptures, as Paul said in 2 Timothy the 1: 5. The Jewish parents also assumed responsibility as educators of children, as soon as the child could speak. Much attention was paid to the culture of memory. Very large portions of the scriptures were presented as poems and proverbs so they are easily learned and each father was an instructor for his children. In addition to knowledge of the law passed with conviction, the application of these requirements was evident in their lives. The work, honesty, sobriety and obedience mainly were constantly presented as virtues to achieve and the fear of the Lord has always been accepted as the beginning of wisdom. *Be kindly affectionate to one another with brotherly love, in honour giving preference to one another*" (Romans 12:10).

5.4.1.2 Civic and moral Instruction

By education, Haitian people can obtain a renewed mentality. Then, they will be transformed and will think differently. They will consider the

things with justice and equity regarding to the holy will of God. The word of God will be in the centre of the life of Christian people. Progress will only be effective in the fight against corruption if universal principles of right and wrong regarding to the moral and civic instruction, become part of the national *psyche*.

Clearly, the objectives of civic and moral education are priority understanding of the great principles of moral action. This is to establish a true civic path of the learner, consisting of values, knowledge, practices and behaviours which aims to promote effective and constructive participation in society, to exercise freedom in full awareness of individual rights, to reject violence. For this, learners must learn to differentiate between universal principles, the rules of law and social customs. It is also to develop a sense of belonging to his country, to his beloved country Haiti, with due respect to the diversity of choice and personal options. In fact, it is the school that transmits the values of the Republic: liberty, equality, fraternity, rejecting any discrimination, any social injustice.

The learners will appreciate and study the texts which include the main principles of morality. This is to establish a true civic course of learning, consists of values, knowledge, practices and behaviours which aims to promote effective and constructive participation in society, to exercise freedom in full awareness of individual rights, to reject violence, to avoid personal and collective debts, but to honour social justice, appreciate the professional choices of everyone to cultivate patience. This is to prepare learners to live in society and to become responsible citizens, aware of established principles.

5.4.2 Daily Practical Moral Christian Life

Daily Evangelical Christian must have a practical moral Christian life, with contentment, but without covetousness, living like Jesus-Christ, the head's

Church in a worthy manner of the Gospel, being an authentic ambassador of Christ on earth; avoiding personal and collective debts; and honouring justice anywhere. Personal moral obligations and evangelical ideas are necessary to eradicate corruption from public life. To fight correctly against corruption in Haiti, Christian Evangelical Haitian Churches should prone a personal practical Christian life.

5.4.2.1 Being content with such things as you have, without covetousness

Evangelical Christian conduct must be without covetousness. Evangelical Christian must be content with such things as he has, always joyful. The author of Epistle to Hebrews has said: “Let *your conduct be without covetousness...*” (Hebrews 13:5a). He has to praise his God at any time, good or bad. He needs to avoid covetousness that is a sin. Covetousness will lead you to debts, and automatically to corruption.

5.4.2.2 Collecting no more than what is appointed for you

Evangelical Christian must collect what is appointed for him, but no more than what is appointed for him, because collecting more could be stealing and Cheating. Or, the Bible says Christian cannot rob. Morally, Evangelical Christians cannot collect more than what is appointed for them. They must use the just measure. They should use the just value, the exact word. Evidently, Evangelical Christian cannot collect any more than what is appointed for him. He must honour Justice in all his activities, any enterprise, whatever he is doing. People must see in his choices and actions, the glory of the Lord Jesus-Christ. In another word, they should see the Christ in him, in his decisions.

5.4.2.3 Do not intimidate anyone or accuse false

Evangelical Christians cannot intimidate anyone or accuse falsely, they shall not bear false witness against their neighbour cf. Exodus 20:16. But, they should pursue peace with all people regarding to the word in Hebrew 12:14. In this

way, they cannot pressure anybody, young or old, poor or rich, for any reason. They are light and salt, they cannot put pressure on people, impress people to get something, or bring people to be in favour of someone or something, during Elections, during distributions. Also, they cannot accuse falsely somebody that's incriminate, indict, index, to challenge someone, by distorting the measure is denouncer, tax wrongly, charge, put on the account of someone.

5.4.3 Cultivating Integrity and Honesty in Leadership

Evangelical Christian must cultivate Integrity and honesty in his live, attitude, activities and business. Always the purpose of the Christian believer or leader, which is salt and light, is to guard against corruption. As the Lord testifies in favour of Job his servant who was living with integrity (Job 1:1, 8, 22), Haitian Evangelical Churches should have to permit to their God to testify also in their favour, for they could walk in their integrity as the psalmist David told in the Psalm 26:1st "*Vindicate me, o Lord, for I have walked in my integrity...*" Integrity is the most important ingredient in the pastoral leadership. Integrity is not a given factor in everyone, but the result of self-discipline, self-confidence and a firm decision to be honest in all situations. They must be men of high character. The evangelical leader must be honest, like the prophet and judge in Israel, Samuel, a man who acts with fear and scrupulous respect for the word of God.

5.4.4 Practicing Justice and Truth daily and anywhere

The Just God whom we serve asks us to be just like him. So, Evangelical Churches shall not pervert Justice, shall not show partiality, nor take a bribe, for a bribe blinds the eyes of the wise and twists the words of the righteous. They shall follow what is altogether just, that they may live and inherit the land which the Lord their God is giving them according the word of God in (Deuteronomy 16:19-20)." It is clear that God does not tolerate Corruption symbolized by the false balance and the death. Haiti can be reborn with the practice of Justice.

Evangelical Churches should adopt the culture of telling the truth despite the winds of tides. Truth is on the inside and outside. Thus, to conduct properly the fight against Structural Corruption in Haiti, it is necessary to adopt the culture of telling the truth, a remarkable effort to make an inventory uncompromising situation in Haiti and to contribute to a Christian and Biblical reflection. An analysis that has covered both the present and the past looks to the future. Some problem areas will be courageously identified, for example: the shortcomings of the judicial and prison system, the excesses of the executive, the carelessness of the legal system, corruption at all levels of society, etc.

5.4.5 Being an Authentic Ambassador of Christ on the Earth

If each evangelical Christian was an authenticable Ambassador of Christ on the Earth, the Country could know some blessed days. He should do what is conforming to his Government. He should let people see in his honesty, his justice, his holiness, his love, his veracity and his Integrity in moral choices, his decisions and actions, Jesus-Christ, the Just God whom he is the representative. He is an Ambassador of truth and justice. Announcing to people the truth, living justice daily, fighting against corruption, here is the job or mission of an authentic ambassador of Christ on earth. By Honouring Justice, he will honour his God. For he who is standing up in Truth and Justice, cannot be overcome. Justice is eternal!

5.4.6 Denouncing corruption strongly

Denouncing corruption is already a proof of courage and conviction in the wrestler. The complete silence, in this case, constitutes a dishonest complicity! On the other hand, facing this fundamental problem is a part of the Prophetic Role of the Church of Jesus-Christ that it must play in a world of darkness (Matthew 5: 14-16). Haitian Evangelical Christians must denounce strongly corruption. Denouncing corruption, it is denouncing the social injustice, greed, while showing that the love of money, which denatures Men and corrupts the morals, is the root of all evil. *For the love of money is a root of all kinds of evil,*

for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows” (I Timothy 6:10).

5.4.7 Avoiding personal, collective debts, and International Aid

The formula "Owe nothing to anyone" is more than valid in the dynamic of struggle against structural corruption in Haiti. It is greed often drives people into debt, to borrow daily. While discouraging the laziness, he can give something to his needy brother, but without hoping anything. The Culture of owing nothing to anyone, except to love one another, can contribute big in this so-called fight. Assistantship dehumanizes people and makes people lazy. So, I recommend knowingly avoiding the International Aid that is often not contextualized, and constitutes simultaneously a challenge and a drama. International Aid produces some deceiving results. At the place of Assistantship, friendly Countries can have Partnership with Haiti. These friendly countries might rather have a partnership with Haiti, instead of unproductive and shameful Assistantship.

5.4.8 Using accountability records and check books

Accounting registers, receipts with duplicate, notepads, and chequebooks are very important for he would like to be clear in his management or administration. Anyone who uses notebooks and checks books correctly, will not get troubles for giving account. This will permit the greatest transparency in the daily transactions, and will facilitate verification and control at any time. They will use accounting registers, up check books, cards in triple copies, receipts in double copies, which will be classified and kept carefully in metal file cabinets. These precautions naturally will help in the fight against corruption.

5.4.9 Giving account before, during and after:

Giving account before, during and after must be a cultural element in the life of all true evangelical believers. So, any Christian child should learn how to

render account. They must render account for everything in their life. In the great or the small thing, At home, at school, at church, anywhere. The Bible teaches that God will ask to anyone to render account at the end of their life. Thus, giving account before, during and after will help largely in the fight against corruption.

5.4.10 Using Detectives and Cameras of Surveillance

Detectives and Cameras of surveillance can help in combating corruption in Haiti. Detectives are often considered and regarded as antennas, sentinels announcing a dubious presence, a funny thing, a bad route or destination of any commodity, product or destiny sum an accurate service. Using detectives could also help in the fight against corruption in Haiti. Detectives are often regarded as effective information offices. If the persons concerned or officials are involved in time, corrupt actors do not have time to do damage on the plane financed.

5.4.11 Transparency and Equity in Business

Transparency means something transparent, specially a picture viewed by light shining through it or by projection. The quality or state or being transparent. There needs to be more transparency in the way the Government operates. Research has shown that the High-level of corruption mostly involves politicians; hence fighting corruption requires genuine and consistent political support, at the highest level of succeeds. Fighting corruption is a politically-charged battle, which is won through genuine political will. The fight against corruption cannot be successful without support from non-state actors. We need an independent and vibrant civil society, media and union organizations that provide unbiased criticism to corrupt activities. We need a group of civic-minded citizens who must rise-up and care enough to do something about the prevalence of corruption.

Transparency in Business or Governance context is honesty and openness. Transparency and accountability are generally considered the two main pillars of Good Corporate Governance. The implication of transparency is that all an organization's actions should be scrupulous enough to bear public scrutiny. Transparency is the condition of being transparent, the quality of being transparent, and easily seen through. Transparency is also translucency, limpidity, clearance. Transparency and Equity in Businesses will help to prevent and curb corruption. In my view, measurement and transformation systems need to be developed to provide full transparency throughout government procurement, public education, in the evaluation process of the candidates, with regards to securities, derivative transactions, investment, and guaranties.

5.4.12 Using commercials, posters, banners, flyers, and printed objects

Commercials, posters, banners, pictures, flyers, and printed objects could be used in the fight against Corruption. Leaders must distribute pamphlets to bring people of the Church to keep always their serenity, not to get involved in corruption cases, but to fight strongly against structural corruption in Haiti. Posters and stickers on structural corruption, its prevention, its control and its final elimination, that would be placed on desks, bulletin boards in offices, classrooms, for refrigerators, for private or public vehicles... Without neglecting printing shirts, pens, pencils, key chains, or varied objects containing slogans such as: Fight against Corruption! Corruption is a dangerous virus, just kill it! Let's Rid Haiti from the Virus of Corruption! Courageously denounce corruption! Me, I'm combating corruption! and you? Do not engage in greed! Live and Practice Daily Justice! Righteousness exalts a nation, but sin is reproach to any people! Save Haiti from the danger of Corruption!

5.5 General Conclusion

The research findings led me to conclude my dissertation on this way: Haiti is an arch-corrupted country, and corruption is a dangerous virus destroying

anything on its way, which is affecting all regions of the country, such as the moral principles that are a contagion, whose symptoms are abuse of power, grease employee's leg, kickbacks, financial crimes, extortion, fraud, nepotism... corruption in government, legislature and judiciary. Then, the fight against corruption is vital for the survival of the Country. Without the eradication of structural Corruption, the country could not work well. The fight against corruption is more than important for the development of the country, for corruption costs the state Haitian 500 million US dollars per year. Each year, the corruption virus carries many misfortunes to our beloved country.

It is possible to prevent, control and curb Structural Corruption in Haiti. It is then possible to erase the blackboard of misery, frustration, anger, bitterness, dirt, social injustice, poverty, reminding too many bad memories! Thinking to fight against structural corruption in Haiti, to overcome this problem, must appeal directly the Evangelical Churches. I believe strongly that with their considerable percentage 54%, Haitian Evangelical churches have an evident prophetic role to play in that difficult but so helpful Fight. After identifying the real causes and bad effects of corruption on the social structure, and taking a firm decision to live their faith in the eyes of everyone and God, the Omniscient, to influence other non-believers who, see the Gospel in a different light, Evangelical churches will be able to fight correctly and valiantly against Structural Corruption in Haiti.

More than one know that the Lord Jesus to whom we offer is the one who changes the times and circumstances that can change our personal and collective histories, as He did for Israel in Egypt, from the desert to Canaan, to Joshua, to Elisha, to Daniel and the three young Hebrews in the fiery furnace and the lions' den, to Elizabeth, the apostle Paul, to Simon the leper, for myself and so many other Christians, especially Haitian Evangelical Christians, and so many Christians around the World. God is able all the time! Thus, carefully, I recommend for implementation that Haitian evangelical churches Haitian take resolutions to live the Gospel of Jesus in a pragmatic manner, in accordance

with the Word of God who asks us to be holy as God is Holy. By living their life in a proper manner, they can influence the whole nation. So, the country will be blessed in a way that it could say “Yes” to Partnership and “No” to Assistantship. For, human assistantship dehumanizes people. There are much more blessings to give than to receive.

My recommendation in this fight against structural corruption in Haiti should be what "financial discipline requirements", normally oblige elected or named to be more accountable. It also devotes a large place in their relation to the prevention of corruption of judges and parliamentarians. It calls in particular for a reform that would strengthen the training and judicial independence of the courts, and to "establish stricter secrecy-defence limits, to limit the risk of abuse of the device in business sensitive or grand corruption. It must be said that the capacity of the Haitian justice must be reconsidered and strengthened to expect more positive results. Constant police presence should be much more effective and efficient in judiciary system. The magistrates, commissioners, judges must be better equipped and be in possession of the means that can allow them to work freely and effectively against this scourge.

I reiterate the call to Haitian Evangelical Churches to commit to act and to change the shame's face of Haiti and to give people hope that can help them to live increasingly at least in an atmosphere identical to the one God intended for them. Time is up for Haitian Evangelical Churches to stand up for the fight against structural corruption in Haiti. It is a Christian vision for justice, integrity and prosperity. My doctoral research is simply an evangelical response to the problem of structural corruption that undermines all the Haitian society.

Finally, I recommend that the Haitian Evangelical Churches encourage the believers, the national Government, the whole Haitian nation, with benefits of being honest and the costs of being corrupt, to stand up for telling seriously “No to corruption”. Benefits or costs will motivate people to do so. Transparency and accountability should be embraced at all levels of Government. Being the salt of the earth and the light of the world, it is the duty of the Evangelical

Christian Church to eradicate this great evil “corruption” that continues to undermine the “Land of Coconut Trees”, the former “Pearl of the Antilles”, for more than two centuries.

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Appendices:

English Questionnaire on Structural Corruption in Haiti

Q1- How old are you, male or female, your formation and profession?

Less than 20 years ☐ 20-29 ☐ 30-39 ☐ 40 and more ☐
 Male ☐ Female ☐ High School ☐
 Associate Degree ☐ Bachelor ☐ Master ☐ Doctorate ☐
 Professional School/Technique ☐ Artisan ☐ Worker ☐ Agricola
 Worker ☐ Informal/small trader ☐ trader craftsman ☐
 big trader ☐ Liberal Profession ☐ Management employee/functionaries ☐
 Pastor / Priest ☐ Other _____

Q2- What's your opinion on Structural Corruption in Haiti ? _____

Q3- Do you believe that the fight against Corruption could be important for the development of the Country or a waste of time? _____

e) Important for developing the Country yes ☐ No ☐
 b) A waste of time yes ☐ No ☐

Q4- Do you believe that without the eradication of corruption, the country could not work well?

Yes ☐ No ☐

Q5- What principal causes of Structural Corruption in Haiti, which is a virus that affects all regions of the Country, such as the moral principles that are a contagion, whose symptoms are abuse of power, grease employee's leg, kickbacks, financial crimes, extortion, fraud, nepotism...?

International Assistance ☐ International debts ☐ neglect of the
 State ☐ racial origin ☐ cultural characteristics of the Country ☐ bad
 Governance ☐ bad distribution of the country's
 wealthy ☐ social Culture of the Country ☐ poverty ☐ geographical
 position of the country ☐ transparency less ☐ all answers are good ☐
 other answer ☐ _____

Q6- What kinds of symptoms can identify structural Corruption in Haiti ?

Trickery ☐ fraud ☐ greasing legs ☐ extortion ☐ illegal tax
☐ steal State's money ☐ nepotism ☐ power abuse ☐ kill people f or
money ☐ getting contract in bad conditions ☐ all answers are good ☐
my people ☐ other response ☐ _____

Q7- At what level is corruption in your area?

Down ☐ middle ☐ High ☐ anywhere ☐

Q8- What's Impact Corruption has where you are living?

Misery ☐ dirt ☐ frustration ☐ injustice ☐
demanding charity ☐ other answer ☐ _____

Q9- How do you see the Corruption in the Judicial system, political system and in the legislative?

a) illegal arrest ☐ improper jail ☐ convict people without raison ☐ faking
information ☐ endless survey ☐ two long investigations ☐ violation
of human rights ☐ Eye sees mouth silent ☐ bluff ☐ other answer ☐ _____

b) false vote ☐ buying and selling votes ☐ copying ballots ☐ faking
ballots ☐ stuffing ballots into boxes ☐ annul the ballots ☐ rigging
results of elections ☐ other answer ☐ _____

c) Pass laws to money ☐ lobbying ☐ lobbying for
money ☐ isolating smart citizens ☐ blocking Government plans ☐
Rigging elections ☐ rigging election results ☐ other answer ☐ _____

Q10- What are the real effects that Corruption has on the functioning of the Haitian Government?

Bad Governance ☐ disarray ☐ head thrown box ☐
sexual relations for obtaining promotion ☐ total disorder ☐ economical
underdevelopment ☐ all answers are good ☐ other answer ☐ _____

Q11- What structures are holding to encourage corruption in Haiti?

Less information ☐ taxes too high ☐ Illegal
taxes ☐ employing without working ☐ informal public service ☐ too many
volunteers and auxiliaries ☐ slow procedure and long align ☐ too much
racketeers among employee and contributable ☐ manipulating
principles and regalement's ☐ flatter people ☐ belittling
people ☐ privatize government's office ☐ close eyes on corruption ☐

Q12- How much they use to ask you for paying kickbacks in order to receive any public service, or any public contract?

0 to 250 gourds ☐ 251 to 500 gourds 501 to 1,000 gourds
 1001 to 10,000 gourds ☐ 10,001 to 100,000 gourds ☐ 100,001 to
 1,000,100 gourds 1,000,001 to 10,000,000 gourds ☐ 10,000,001 to
 100,000,000 gourds 100,000,001 gourds and more ☐ other answer ☐ _____

Q13 – What kind of recompenses corrupt people use to ask generally in a wrong or corrupt business?

Much money ☐ a piece of land ☐ a new car ☐ terrible crime
☐ exiling people ☐ act illegally ☐ licensing
 employees ☐ Eliminating peace people ☐ all answers are good ☐ _____

Q14- Which group of people are truly victims from structural corruption in Haiti?

Contributable ☐ students ☐ sellers ☐ parents ☐ friends ☐
 International organizations ☐ businessman ☐ private businesses ☐
 simple citizen ☐ civil ☐ policeman ☐

Q15- Which Institution is encouraging real corruption in Haiti?

Government ☐ state employees ☐ bosses ☐ unemployed
☐ revoked employees ☐ policy ☐ church ☐ other people ☐ _____

Q16- Which from problem of structural Corruption in Haiti needs a church's answer?

Injustice ☐ misery ☐ social injustice ☐ the moral problem
 in the society ☐ international shame ☐ any answer ☐ other answer ☐ _____

Q17- At what level the evangelical churches are involved in the fight against Corruption in Haiti these days?

Slow ☐ middle ☐ high ☐ zero ☐

Q18- How your local church answers a respond to the problem of structural Corruption in Haiti?

Prayer ☐ motivation ☐ civic action ☐ denunciation ☐ stay shut up ☐
 report the problem ☐ doing ☐ reflection on the real prophetic role of
 the church ☐ keep ears closed ☐ other answer ☐ _____

Q19- What Evangelical Churches must do for destroying Corruption Virus in Haiti?

Talking ☐ helping people to act firmly ☐ lecturing religiously ☐ fight for
 change ☐ surveying ☐ declaring the problem ☐ stimulating

people ☐ pressing on Government ☐ encouraging technical discussion and
debate ☐ focus on the problem and act ☐ having firmly a sentiment
for local involve ☐ all answers ☐ other answer ☐ _____

Q20- How Evangelical churches react daily against Structural Corruption in Haiti?

Talking ☐ discussing in the Church ☐ motivating people ☐ speak highly on
the streets ☐ fight against corruption ☐ other answer ☐ _____

Q21- What should do the evangelical churches to help the Haitian Nation leading well the fight against structural Corruption in the Country long time ago?

Evangelism ☐ clean people ☐ refusing illegal offer ☐ control ☐
Denunciation ☐ good reports ☐ audit and verification ☐ good governance
☐ Personal Control ☐ wearing long phylactery ☐ another thing ☐ _____

Q22- How should evangelical churches lead the fight against structural corruption in Haiti?

Q23- What role do you think Education or Ethical Actions can play in the Fight against Corruption in Haiti?

Dismiss ☐ change ☐ progressing ☐ transform people ☐ other idea ☐ _____

Q24- Do you have some remarks or comments on this survey

Wi ☐ Non ☐ What you say? _____

Q25- Do you believe the fight against corruption could really help the country?

(a) a little ☐ (b) partially ☐ (c) very much ☐ (d) I don't believe it's
necessary ☐ (e) other thing ☐ _____

Write initial letters of your name only _____
Department _____

Please, fill it, send it back!
Thank You!