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by

Marc-Adam Nicolas

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## **Abstract.**

Short-term missions' trips may provide temporary benefits such as meeting immediate needs and providing a sense of fulfillment for the participants; however, they can also have negative impacts to the people in Haiti if they are not executed properly. The global church and missions' organizations must recognize that in order for missions and aid to be effective in Haiti, that they must move away from an authoritarian model of aid and development that breeds dependency, and seek to cultivate a more collaborative, community-driven approach that prioritizes sustainability and a long-term impact.

## **Introduction**

Haiti has faced several challenges in recent history, some of which include political instability, economic difficulties, as well as natural disasters. The role of the global church in addressing these challenges is a complicated and multifaceted issue that can be open to interpretation. Many have criticized the global church for not doing enough to help Haiti in times of crisis. The argument can be made that the global church has not done enough to support Haiti, and this a particular a problem for the global church as Haiti is a predominantly Christian country. Roman Catholics make up about fifty percent of the population while, Protestant account for about 29 percent of the population. Those combined numbers account for eighty-four percent of the population.<sup>1</sup> However, Haiti still remains as one of the poorest countries that are within the Western Hemisphere. An increase in constant as well as coordinated efforts are necessary to address some of the core issues of poverty and instability that appears to consistently plague Haiti, but these efforts must remain consistent. The argument can be made that non consistent or short-term missions could possibly even be causing more harm in Haiti

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<sup>1</sup> "The World Factbook," Central Intelligence Agency (Central Intelligence Agency), accessed April 22, 2023, <https://www.cia.gov/the-world-factbook/countries/haiti>.

than assistance. There is a growing recognition within the global church that short-term mission trips may not always be the most effective way to support communities in need and this included places like Haiti. “1.6 million Americans participate in short-term missions (STMs) yearly; and yet faith-based organizations are often spared criticism due to their religious affiliation.”<sup>2</sup> There is the perceived notion that faith-based organizations should be driven by their religious and theological beliefs to do good in the world, however it is still imperative to hold them accountable for the effect of their actions and programs. A way to hold these faith-based organization and the global church accountable is by evaluating their approach to development, assessing the effectiveness of their programs, and making sure that they are not unintentionally perpetuating harmful stereotypes or creating dependency. It is important to recognize that faith-based organizations as well as the global church are not exempt from criticism or scrutiny, as they are still subject to the same ethical standards as secular organizations, and their actions and programs should be evaluated based on their effectiveness and the impact that they are leaving in the places that they serve . This paper seeks to unpack the negative impact of mission in Haiti, and if short-term missions are actually hurting Haiti.

### **Historical and geographical importance**

The negative impact of missions is important in its historical as well as its geographical context because it represents a legacy of imperialism and colonialism that has had long-lasting effects on the country’s development as well as its identity.<sup>3</sup> Haiti has a very unique history as being the first black nation in the world in that was established after a successful slave revolution that took place in the year 1804.<sup>4</sup> However, Haiti’s independence left them with at a substantial

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<sup>2</sup> Hannah Archer Miss (2019).

<sup>3</sup> Katherine Hughes, “Haitian Poverty,” ArcGIS Story Maps (Esri, December 14, 2021), <https://storymaps.arcgis.com/stories/72a9ef0933e64cd28cfc8e645f1f335f>.

<sup>4</sup> “Haiti Country Profile,” BBC News (BBC, January 23, 2023), <https://www.bbc.com/news/world-latin-america-19548810>.

disadvantage as they “had to pay reparations to France, which demanded compensation for former slave owners. The 19th Century "independence debt" was not paid off until 1947.”<sup>5</sup> The reparations that Haiti was forced to pay to France were a significant burden on the country's economy and development. It is estimated that “Haiti paid French slaveholders and their descendants the equivalent of between \$20 and \$30 billion in today's dollars.”<sup>6</sup> The payments were made over several decades and severely limited Haiti's ability to invest in its own infrastructure, social services, and economic development. As a result of the reparations, Haiti was left in a position of economic and political vulnerability, which has had lasting impacts on the country's development. The payments drained the country's financial resources and made it difficult for Haiti to invest in the education and health systems that were needed to support the growth of a strong economy. The reparations also caused political instability and contributed to a cycle of authoritarianism and corruption that has plagued Haitian politics for ages.<sup>7</sup> Throughout the history of Haiti, the country has been marked by a legacy of foreign intervention and exploitation, which has continued a cycle of poverty, political instability, and social inequality. As an example, The United States occupied Haiti from 1915 to 1934,<sup>8</sup> in which in that time they implemented policies that favored foreign investors and undermined local businesses and industries. This legacy of foreign intervention and exploitation has contributed to the ongoing political and economic instability in Haiti today. The operations carried out by foreign powers in

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<sup>5</sup> Ibid

<sup>6</sup> Greg Rosalsky, “‘The Greatest Heist in History’: How Haiti Was Forced to Pay Reparations for Freedom,” NPR (NPR, October 5, 2021), <https://www.npr.org/sections/money/2021/10/05/1042518732/-the-greatest-heist-in-history-how-haiti-was-forced-to-pay-reparations-for-freed>.

<sup>7</sup> Robert Fatton, “The Haitian Authoritarian ‘Habitus’ and the Contradictory Legacy of 1804,” *The Haitian Authoritarian "Habitus" and the Contradictory Legacy of 1804*, 2004.

<sup>8</sup> “U.S. Invasion and Occupation of Haiti, 1915-34,” U.S. Department of State (U.S. Department of State), accessed April 23, 2023, <https://2001-2009.state.gov/r/pa/ho/time/wwi/88275.htm>.

Haiti, particularly those associated with colonization and imperialism, are a part of this legacy, and have had a lasting impact on the country's development.<sup>9</sup>

As it pertains to geography, Haiti is a country that shares the island of Hispaniola with the Dominican Republic. The island of Hispaniola is located in the Caribbean, which has a long history of colonialism, slavery, and exploitation. The Caribbean region has a complex and turbulent history, marked by colonialism, slavery, and exploitation. European powers, including Spain, France, and England, colonized many of the islands in the Caribbean, and forcibly brought over millions of enslaved Africans to work on plantations producing lucrative crops.<sup>10</sup> The operations carried out by foreign powers in Haiti are a part of this larger pattern of foreign intervention and exploitation in the region, which has perpetuated a cycle of poverty and underdevelopment. The historical and geographic context of external influences in Haiti is important to note because it explains the legacy of imperialism and colonialism that has had long-term effects on the Haiti's development and identity. It is an important reminder of the ongoing struggles faced by Haiti that has been trying to achieve true independence and self-determination.

### **Major Issues**

The negative impact of foreign missions in Haiti has been a complicated and age-old issue with several major concerns at stake if they are not properly implemented. It is possible that missions in Haiti could be causing unintended negative consequences or hurt the country if they are not properly executed or if they do not address the source causes of the challenges facing the country. These are some of potential the ways that missions could have a negative impact on Haiti. Missions in Haiti can destabilize local business in Haiti. Foreign missions,

<sup>9</sup> Rocio Cara Labrador and Diana Roy, "Haiti's Troubled Path to Development," Council on Foreign Relations (Council on Foreign Relations, 2022), <https://www.cfr.org/backgroundunder/haitis-troubled-path-development>.

<sup>10</sup> David Lambert, "An Introduction to the Caribbean, Empire and Slavery," British Library, November 16, 2017, <https://www.bl.uk/west-india-regiment/articles/an-introduction-to-the-caribbean-empire-and-slavery>.

particularly those focused on humanitarian aid and development do have the potential to either support or undermine local businesses in Haiti. If foreign missions are not designed and implemented judiciously, they can undermine local businesses and create a culture of dependency on foreign aid. When short term missions' groups or investors use external sources to import and provide goods and services that local businesses also provide, they end up hurting these local businesses as they then unintentionally become their competitors. When these foreign groups provide goods and services, local businesses that also offer those same goods and services suffer. When missions' organizations seek to do medical missions and bring their own healthcare professionals, this affects the local doctors and nurses as they may now see a drop in patients, when these foreign medical missions come to Haiti and provide free healthcare. Another way that foreign missions may be destabilizing local businesses is by importing goods from their respective countries rather than purchasing them locally in Haiti. This can hurt local businesses that produce those same goods. Foreign missions also tend to bring in their own staff rather than hiring Haitian locals, doing this can tend to leave Haitians without jobs and undermine the local economy and local businesses.

Short term mission in Haiti can also breed a dependency on aid. If missions provide aid without working to build the capability of Haiti to support themselves, they could create a culture of dependency on aid rather than empowering the country to become self-sufficient. "Food aid and other forms of humanitarian aid in Haiti have historically produced patterns of dependency on imports and NGOs/ faith-based organizations that have implemented a form of "indebtedness and expectations of gratitude" within how humanitarian aid is conducted and how Haitians should receive that aid."<sup>11</sup> Foreign missions may provide aid to a Haiti, but if this aid is not being complemented with the development of local agriculture and infrastructure that can support the

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<sup>11</sup> Hannah Archer Miss (2019).

country in the long term, Haiti will become dependent on the aid and unable to break their cycle of poverty. Foreign missions also create a culture of dependency through the providing of services that should be offered by the government, such services like medical care. While offering this aid to Haiti can be helpful in the short term, it will contribute to a culture of dependency on foreign aid, and which will ultimately prevent the Haitian government from developing its own infrastructure and ability. Remittances, which refer to money sent by migrants back to Haiti also play a crucial role in Haiti's economy, as well as the breeding of dependency on foreign aid. According to the World Bank, remittances accounted for 37% of Haiti's gross domestic product (GDP) in 2020,<sup>12</sup> which made Haiti the second largest receiver of remittance. Remittances provide a vital source of income for many Haitian households, helping to lessen poverty and support their basic needs such as food, housing, and education.

“Remittances can also create a culture of dependency in the receiving country, lowering labor force participation, promoting conspicuous consumption, and slowing economic growth.”<sup>13</sup>

While remittances have provided aid for many Haitian households, there are concerns that they may discourage the government from pursuing economic reforms and expanding its sources of income. There is concern that remittances may create dependency in Haiti and the government and international organizations must work together to ensure that remittances are used in a way that promotes long-term economic development and reduces poverty in the country.

Cultural insensitivity when doing mission is another major issue that could have a negative impact on Haiti. “The myth of Haiti’s inability to provide development and stability for its own people can be traced back not only through historical foreign policy, but also policies created around socially constructed ideas on race that are prevalent in the mission statements of

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<sup>12</sup> “Personal Remittances, Received (% of GDP) - Haiti,” World Bank Open Data, accessed April 23, 2023, [https://data.worldbank.org/indicator/BX.TRF.PWKR.DT.GD.ZS?locations=HT&name\\_desc=true](https://data.worldbank.org/indicator/BX.TRF.PWKR.DT.GD.ZS?locations=HT&name_desc=true).

<sup>13</sup> Catalina Amuedo-Dorantes, “The Good and the Bad in Remittance Flows,” IZA World of Labor, November 1, 2014, <https://wol.iza.org/articles/good-and-bad-in-remittance-flows/long>.

evangelical short-term mission trips contributing to lack of cultural sensitivity and promoting a white savior complex.”<sup>14</sup> There are several ways in that foreign missions have portrayed cultural insensitivity. Some foreign missions do not take the time to understand and appreciate the cultural values and practices of Haitian communities, and instead, they impose their own beliefs and values. Doing this it can lead to a loss of cultural identity and heritage among the Haitian people. Foreign missions can also fail to acknowledge local traditions, which tends to cause tension and conflict between the foreign missions and the people of Haiti. Poor communication also contributes to cultural insensitivity, as foreign missions may not have translators available to them, which would make it difficult to communicate effectively with the Haitian people, which ultimately will lead to misinterpretations and cultural disagreements. Foreign missions also make decisions without advising the local communities in Haiti, leading to a lack of backing from the people of Haiti. This lack of support tends to lead to resentment and resistance to the foreign missionary groups. Heidi Dotson, who was a student, stated that “I decided to piece together a framework for them to understand the country in which they sought to work. In order to make an effective difference, these students needed cultural competency.”<sup>15</sup> Her desire was to become culturally competent in Haitian culture that way she could effectively participate in missions in Haiti. Cultural insensitivity can have grave negative consequences and to address these issues, foreign missions should prioritize cultural sensitivity or cultural competence as well as take action to better understand and appreciate the cultural values and practices of the Haitian people.

As Christians, we are called to be salt and light in the world, to love our neighbors as ourselves, and to work for justice and peace on behalf of those that are unable to do it for themselves, and this is the situation in Haiti. As it pertains to Haiti, this means that we must be

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<sup>14</sup> Ibid

<sup>15</sup> Heidi Dotson, “Cultural Competency: A Student’s Examination of Haiti,” accessed April 23, 2023, <https://digitalcommons.uri.edu/cgi/viewcontent.cgi?article=1240&context=srhonorsprog>.

aware of the negative impact that foreign missions and aid organizations have on the country and seek to address these issues. One way we can do this is by partnering with local Haitian organizations as well as community leaders in Haiti and work beside them to help to foster sustainable development and address the root causes of poverty and inequality. As Christians, we must also be aware of our own advantages and influence and seek to use our resources in a way that empowers others and promotes justice. This means being accountable to the communities we work with and ensuring that our actions are driven by a commitment to justice and compassion, rather than our own self-interests. As Christians it is our calling to seek the well-being and flourishing of all people, and to work towards a world that reflects God's love and justice. By being aware of the negative impact of foreign missions and aid organizations in Haiti, and by working to address these issues, we can be a part of this transformative work of justice and peace.

### **Analysis**

As it pertains to missions in Haiti, the Bible does not specifically mention Haiti by name, but it does provide guidance on the principles and values that guide the work of mission organizations. In Matthew 25:35-36, Jesus says, “For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.” This passage emphasizes the importance of caring for the physical needs of others, which is often the key focus of mission work. The Bible also teaches us to love our neighbors as ourselves (Matthew 22:39) and to respect and honor people from all nations and cultures (1 Peter 2:17). In understanding that then we understand that missions work should be done with a humble and teachable posture, seeking to learn from and work together with local

communities that we intend to serve, rather than imposing our own external solutions or ideas. Another issue that can arise is the tendency to focus on short-term relief efforts rather than addressing the root causes of poverty and injustice that affect Haiti. The bible teaches us to seek justice, love mercy, and walk humbly with God (Micah 6:8), and to care for the poor and marginalized (Matthew 25:31-46). These passages let us know that missions work should aim to empower and equip local communities to address their own needs and improve their own lives, rather than creating dependency on external aid. It is important to acknowledge the complexity of the history and current situation in Haiti, including the role of colonialism, slavery, and political instability. The bible teaches us to seek the shalom (peace, justice, and flourishing) of the city where we live (Jeremiah 29:7), which includes understanding and addressing systemic issues that perpetuate poverty and injustice. If we analyze the issues of the negative impact that short term missions have in Haiti based on the scripture than we come to understand that biblical principles can guide missions in Haiti by encouraging cultural sensitivity, empowering local communities, addressing systemic issues, and seeking the shalom of the country.

Theological issues related to missions in Haiti may arise when the work of mission organizations is not grounded in a deep understanding of the local context and culture, they can also arise when the missions do not prioritize the perspectives and needs of the Haitian people. One theological issue is the risk of cultural imperialism, where mission organizations may impose their own cultural and religious beliefs on the Haitian people without recognizing the value of their own cultural practices and beliefs. This can be seen as a form of colonization, where the dominant culture seeks to erase or replace the culture of the colonized people. Another theological issue is the importance of respecting the dignity of the Haitian people. Mission organizations must ensure that they are not perpetuating dependency or authoritarianism, which

can undermine the ability of the Haitian people to take control of their own lives and communities. Mission organizations should instead seek to empower and support the Haitian people in their own efforts to address the challenges they face. Theological issues can also arise when the work of mission organizations is not grounded in a deep understanding of the complex social, political, and historical factors that have shaped Haiti's challenges. Mission organizations must be willing to partake in critical self-reflection and a continuous seeking of knowledge to ensure that their work is both effective and ethical. The theological problem with mission in Haiti result from the work of mission organizations not being based in a deep respect for the esteem of the Haitian people, and when they do not prioritize their perspectives and needs. Mission organizations must seek to unite with the people of Haiti and work collaboratively to address the challenges facing Haiti, but they must do so while also recognizing the value and esteem of the Haitian people as well as their culture, and its significance.

Historically there have been several issues related to mission work in Haiti. One of the main issues has been the forcing of Western cultural and religious beliefs on the Haitian people. Missionaries often tried to convert the Haitian people to Christianity as well as European cultural practices and traditions, a lot of times at the expense of local customs and traditions of the Haitian people. This leads to tensions between missionaries and Haitian leaders and communities, who saw mission work as a form of cultural imperialism.<sup>16</sup> Another historical issue with mission work in Haiti is the role that some mission organizations played in supporting foreign political and economic interests. “Historically and contemporarily, missionaries and short-term missions have worked with an agenda that is complemented by the governments’ foreign policy interests that promote the privatization of most basic needs such as water,

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<sup>16</sup> Noel Keener, “Elements of William H. Hodges' Theology of Mission for Haiti,” *American Baptist quarterly* (Soc., January 1, 1970), <https://ixtheo.de/Record/1646397940/Description>.

education, and healthcare; legitimizing and reinforcing dependency on short-term missions and missionaries whose framework is based on a government that does not uphold the needs of their people as top priority.”<sup>17</sup> Foreign mission organizations supported policies that lead to the destruction of Haitian democracy and the exploitation of Haitian people and resources. Short term missionaries also play a role in the economic command of Haiti by foreign powers. “This puts countries like Haiti in a vacuum of Eurocentric stereotypes that reiterates and justifies sending more humanitarian aid, thus hindering the self-sustainability of the whole country, while stripping more global and internal power from the government, and ignoring the power relations between those providing humanitarian aid (typically white and from Western nations) and those seeking aid (typically people of color in poverty-stricken conditions)”<sup>18</sup> Some mission organizations have been criticized for spreading negative stereotypes and narratives about Haiti and its people. This has contributed to a lack of understanding and support for local solutions to the country's problems and has cultivated a sense of dependency on foreign aid and assistance. Historical issues with mission work in Haiti often stem from when the work of mission organizations has been fueled by Western cultural and political agendas, rather than the needs of the Haitian people.

There have been some ethical issues with global church while doing missions in Haiti. One of the most significant issues is the exploitation of the vulnerable people in Haiti, particularly children, and its unfortunate that it happens in the name of mission work. There have been cases of child trafficking, abuse, and neglect by missionaries who claimed to be helping children in Haiti. In the article “Good Intentions: Exploring Short-Term Missions in Port-Au-Prince, Haiti” the author Hannah Archer as well as many other articles, they discuss how several

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<sup>17</sup> Hannah Archer Miss (2019).

<sup>18</sup> Hannah Archer Miss (2019).

orphanages in Haiti are self-claimed orphanages and the children within them are not actually orphans. “These children were not only false orphans, but were being exploited by this organization under the pretense of being an orphan as they depict in the photos on their website.”<sup>19</sup> She also goes on to write that “the definition of an orphan has been vernacularized to fit faith based project goals, blurring reality with a definition. The orphanages encompass not just children without families, but the vulnerable children whose parents are alive but are economically refrained from providing care for the children.”<sup>20</sup> Some of cases of exploiting the vulnerable people in Haiti involve adoption agencies as well as orphanages that were not officially licensed or legal. This led to many children being separated from their families and placed in hazardous environments. These children are then exposed to living in overcrowded and unhealthy conditions, and are often denied access to education, healthcare, and basic necessities like food and water. These orphanages in Haiti have also been accused of using children as a source of income, attracting donations and volunteers from benevolent individuals and organizations, but all the while these faulty orphanages and adoption agencies are failing to provide ample care for the children in their custody. A lot of the ethical issues that happen with mission in Haiti are a result of the lack of accountability and transparency within these mission organizations. Many mission organizations are not transparent about their actions, values, and funds. This can lead to apprehensions about how donations are being used and whether the mission work is being carried out in an ethical and responsible manner.

### **Solution**

There are several ways that the global church can advise solutions to address the negative impact of missions in Haiti. The global church should work collaboratively with local churches

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<sup>19</sup> Hannah Archer Miss (2019).

<sup>20</sup> Hannah Archer Miss (2019).

in Haiti when doing missions as participating in mission this way will have many positive effects. Working with local churches in Haiti will develop and sense of cultural sensitivity. The local churches in Haiti have a deep understanding of the local culture, customs, and traditions and collaborating with them can help mission organizations will be able to better understand the Haitian culture, which will generate a renewed respect of the culture and to avoid cultural misunderstandings or offending of the Haitian people. Local churches in Haiti also have an understanding from the local perspective, in situation that include politics, the economy, and the social experiences within Haiti. This knowledge is vital in helping to identify the needs of the Haitian people and the priorities which can help them to cultivate effective solutions that are embedded in local experiences. Collaborating with local churches will help to build strong relationships with the people of Haiti. This will help the global church as well as missions' organization to establish trust and build a mutual respect with the people of Haiti and the groups that have a desire to provide aid, and this trust is necessary for the success of any mission. Collaborating with local churches will also help to ensure the long-term impact of missions in Haiti. By working collaboratively with the people of Haiti and empowering their local leaders, missions' organizations can have long-term impact that extends beyond the time of the mission. Working side by side with local churches in Haiti is essential for promoting ethical and sustainable missions. By using the knowledge and relationships of local churches, the global church and missions' groups can ensure that missions have a positive impact and contribute to the welfare of all involved, like God has called us to do.

The global church and missions' group can also offer a solution to the negative impact of missions in Haiti by providing education and training to mission teams. Proper education and training will help missions' organizations to better grasp the situation of Haiti, which would help

them to develop the skills and knowledge that are critical for conducting ethical and viable missions. These trainings should include cultural sensitivity training with the goal of helping mission teams to avoid cultural misunderstandings. It would help outsiders to respect the local culture and its customs and traditions. This training should include learning about Haitian customs, proper etiquette, and beliefs. Missions' teams should also receive training on the history as well as the complicated political environment of Haiti as this would help them to understand the fundamental causes of many of the problems that has plagued the country for decades. Mission teams should also receive training on ethical sensitivities in missions, which would help them to be able to identify and avoid negative impacts of their trips. Mission teams should receive training on the local languages of Haiti as this would help them to communicate more effectively with the Haitian people, while showing respect for the Haitian people and their culture. Proper education and training is an effective way to address the issues with missions in Haiti. By providing mission teams with the knowledge and skills they need to conduct missions properly, the church can help to ensure missions are effective and successful.

Creating a consistent and universal system for monitoring and accountability can be an effective way for the church to ensure that the mission is conducted in an ethical and leave a lasting impact in Haiti. The church can conduct routine evaluations of the mission to assess its impact on the local community that it is serving, and to identify areas for improvement as needed. These evaluations should include surveys, interviews, as possibly focus groups with different members of the Haitian community. The church and missions' groups can establish feedback tools for the people within the Haitian community to allow them to have their own voice. By doing so this would allow the Haitians to be able to provide input and advice or criticism on the mission. These groups should also be required to provide reporting for mission

that should include routine progress reports, financial reports, and impact reports. This will help to guarantee transparency and accountability. The global church should also establish oversight committees to monitor and oversee the mission. By establishing the proper systems for monitoring and accountability this will help to ensure that the mission are morally and ethically in Haiti. This will make the missions organization transparent, accountable, and responsive to the needs and priorities of the Haitian people.

Mission groups that seek to create a positive impact in Haiti should also seek to promote sustainable development and empower local institutions in Haiti. “Missionaries and short-term groups and donors who come back to Haiti will have to find ways to invest in and advocate for Haitian institutions, not merely their own.”<sup>21</sup> Instead of simply providing aid or conducting short-term missions that do not contribute to long-term solutions, it is important to invest in and support Haitian institutions. There are several ways to do this such as by partnering with organizations in Haiti, supporting businesses in Haiti, and investing in education and training for local leaders. Doing this will allow missionaries organization to help to build up the local Haitian institutions, which would help to encourage sustainable development that is based around the needs and concerns of the Haitian people. By advocating for Haitian institutions missionaries and the global church can help to strengthen the voices of local Haitian leaders and promote their involvement in making the right decisions to foster in change for the people of Haiti. This will help to guarantee that development initiatives are united with the needs and desires of the Haitian people, and that their local institutions are inspired to bring forth positive change in Haiti. To build a more resilient and prosperous future for Haiti it is important that these organizations are fostering in sustainable development and empowering local communities in Haiti.

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<sup>21</sup> Andy Olsen, “What Evangelicals Owe Haiti,” ChristianityToday.com (Christianity Today, February 28, 2023), <https://www.christianitytoday.com/ct/2023/april/haiti-untold-history-of-missions-what-evangelicals-owe.html>.

## Conclusion

There is a valid argument to be made that the global church has not done enough to support Haiti. Haiti has faced a range of challenges over the years, including poverty, political instability, and natural disasters, and the global church has a responsibility to respond to these challenges in a significant way. While the global church has provided support to Haiti over the years, there is still room for improvement in as it pertains to the sustainability and effectiveness of this support. By prioritizing a long-term maintainable development and working in partnership side by side with Haitian institutions and the local Haitian communities, the global church can help to build a better and brighter future for Haiti. It is important that the global church and short-term missions' groups are held accountable and to the same standards for their participation in some of the hardships that has plagued Haiti for years. It's important to the acknowledge the culture of dependency that has been cultivated in Haiti, and we must seek to do missions in a way that would encourage Haiti to become a self-sustaining nation, rather than a nation that is dependent on handouts. The goal of missions in Haiti should be to cultivate a culture of self-sufficiency and independence. Although the intentions of missions can be good, we must acknowledge the harm that it does, and seek to make changes in the systems in place that are failing Haiti.

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