

Health Care Scarcity in Rural Haiti:

The Duty and Responsibility of the Haitian Government to Provide Health Care Access to the
Haitian Population in Rural Areas

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Introduction

Health care scarcity has been a serious concern in the rural areas of Haiti for the past century. This is due to the fact that health care has been inaccessible for the majority of Haitians, with 53.4% of the population living in the urban area of the capital and 47% in the rural areas. This directly harms the most vulnerable and causes high mortality rates (359 per 100,000) among mothers during childbirth. This is unacceptable since these deaths could have been prevented. The Haitian government has entrusted non-governmental organizations (NGOs) to carry out their duties, such as providing basic (non-long-term) care, primary education, and many more that are usually reserved for government. Furthermore, based on its actions – or lack thereof – the Haitian government either does not believe or does not understand that by denying its citizens the right to access health care, it is essentially violating their human rights. Yes, the problem is not only complex but wicked. On one hand, there are the international communities and then the corrupted Haitian government that have governed the country for the past 30 years. I include the international communities because they have been meddling in internal Haitian affairs since 1915. They are the main cause of the impediment of the failed status of the Haitian state. The International communities' interference has caused the Haitian government to be lazy, corrupt and greedy for power because there is money involved. The reality is that the international communities are benefiting from the complex situation Haiti finds itself in. They gain from the greed, the corruption and the inaction of the Haitian government. The international communities including the USAID, the Red Cross, and its allies are very much the cause of the inhibition of Haiti. For example, when the 2010 earthquake hit, millions of funds were raised to help the victims of the quake only to benefit the big international CEOs and the government chose by the Obama administration. To demonstrate why I state that the international communities are the

reason the Haitian government is so corrupt and unwilling to act on their duties as responsible authorities I will refer to the Haitians history.

Are there enough resources to deliver the required services? Haiti has abundant natural resources that could be used to rebuild itself and give the Haitian people an incredibly bright future. In fact, scientists Dr. Daniel and Ginette Mathurin State, "Haiti has massive reserves of gold and oil, which are larger than those of Venezuela (International BusinessPublications 56)." Considering that fact that Venezuela is one of the world's major oil producers, it is not a matter if Haiti has the resources to deliver the services required but how it will use these resources to deliver the services required. The questions one should ask are: How can the United States of America build its fifth largest Embassy in Haiti, yet Haiti has been known for decades in the eyes of the international communities as the poorest country in the American Hemisphere? Why have they not helped the country develop its natural resources? Why are there so many U.S troops on the Haitians soil? Maybe it is because "Haiti's natural resources are considered as "strategic reserves" of the United States (International BusinessPublications 64)." Now, one can understand how the corruption of the Haitian government benefits the international community. The unwillingness of the Haitian government the culture of corruption, the greediness of the one percent has caused the social, economic, ethical, and legal implications. While a consensus may be reached by the Haitian government and the International Community concerning the fact that NGOs are providing medical health care in some rural areas in Haiti, there is no consensus within Haitian authorities on the manner in which the government should address the issue of health care scarcity. The question that must urgently be addressed is this: how will all Haitians be given access to health care regardless of where they live?

A possible hindrance to the Haitian government that may explain its inaction is an over-

reliance of the Haitians government on many international organizations, such as Zanmi Lasante (Partners in Health) and Doktè San Fontyè (Doctors without Borders) that have established basic healthcare facilities in Haïti. However, these facilities are almost exclusively found in urban cities and there is no certainty as to how long their services will last. Another possible reason is that because those in power have been willfully ignoring the needs of the Haitian people, especially in rural areas, for such a long time, it has become the status quo. The Haitian people have become somewhat desensitized to the fact that their taxes are being used by corrupt government officials for the accumulation of personal wealth rather than to provide social services. However, the most critical impediment to access to health care is political instability, which is cause by the country's long-term political turmoil, government dysfunction, and corruption. All work together as a result of the International Community's interferences in the Haitian government's affairs, causing this serious social problem. Rather than simply placing blame on any one person or group, it is more important to find the main cause in order to create an action plan. This problem may only be addressed by critically examining all of the influential elements within the situation. Once this has been accomplished, then a solution, or series of solutions, may be found for the purpose of creating a sustainable health care system in the country and rural areas in Haiti as a whole.

Some of the most important questions that must be asked include: why are childbearing minors and women deprived of access to health care? What are the primary problems with the way the Haitian government operates? Why has there never been a provision introduced in the previous or current government concerning the implementation of human rights and/or universal health care? What changes must be made to the current or future government to provide these basic public needs? How will Haitians hold this government accountable in order to create a

sustainable health care system in which everyone has access? This paper intends to answer these questions through systematic research and critical analysis.

Overview

This paper is presented in four parts. The first examines published material highlighting the importance of health care access in relation to human rights. There will be a heavy emphasis on Immanuel Kant's perspective concerning human rights and how this can be interpreted with respect to a government's responsibility for the welfare of the population it exists to serve. The terms and the importance of health care access in rural Haiti will also be defined through the use of quantitative and qualitative research, as well as respondents' categories. Kant's deontological ethics will be used to define the duties and responsibilities of public servants. In this case, the public servants referred to are the Minister of Health, and the national and local authorities of Haiti, elected to serve the citizens. Emphasis will be placed on the benefits of a health care system by referring to recommendations made by the World Health Organization (WHO). This problem will be examined historically to determine if there is any valid reason why the Haitian government is not addressing health care scarcity. NGOs will also be investigated to ascertain the role they play in the government's lack of responsibilities.

The research will demonstrate how the Haitian government has failed its citizens, not only within the spectrum of health care, but also with respect to the human rights abuses that girls and women are facing. For example, when an allegation of rape or sexual abuse is brought to the authorities, a pattern emerges when it comes to accountability for the perpetrators (Faedi, 150). Many underage boys and girls, and women, have been abused and forced to perform sexual acts, some even dying in the process, while no one is held accountable. In most of these cases, the evidence is there on the victims. Yet, the authorities show little to no interest in

pressing charges. Considering the International Human Rights Act of 1948 that was proclaimed by the United Nations General Assembly in Paris, of which Haiti became a signatory on 26 January 1990, the inaccessibility of justice is considered a violation of those very rights. One such horrific example of a human rights violation occurred in September 2004, when a Brazilian soldier who was visiting Haiti raped a 15-year-old girl. She never received justice for the violation of her body (BBC NEWS). Although the authorities were notified, the perpetrator was sent back to Brazil with no punishment or reprimand. Cases such as this will be examined in detail to determine why this behavior is tolerated in Haiti.

Kant's critical essay, *Groundwork of the Metaphysics of Morals*, edited by Paul Guyer, will be analyzed to help understand the Haitian government's lack of morality and ethics. Kant's intention, as Paul states, was to write a systematic moral philosophy with a systemic enumeration of our obligations and duties (Guyer xiv). I am talking about the type of obligations and duty that a public servant has toward its public. I will look at whether the authorities at the public service do have a moral or/and ethical reason for seemingly ignoring their moral duty to the Haitians population. Why aren't the Haitian authorities in the public service aim to improve the efficiency of the public service to meet the need of the Haitian citizens?

The second part of this paper will define and discuss the importance of health care accessibility in rural Haiti, and better define specific policies that would hold the government accountable for providing public services in rural areas and enable the needy and the vulnerable to have access to health care, such as children and minors with unwanted pregnancies, and pregnant women prone to different types of complications from placental abruption to the effects of sexually transmitted diseases. Lastly in this part, I will use research and surveys on the hardships citizens who live in rural areas face on a daily basis as well as their attitudes toward

reproductive health, pregnancy, and their government's duties and responsibilities. The health risks associated with underage pregnancy among those as young as 15 years old, and among women in rural areas in particular, will be examined due to their increased mortality rate.

The third part will discuss the duties and responsibilities that an elected government has toward its citizens along with measures that must be present to hold public servants accountable should they neglect their responsibilities. Consequences for officials found guilty of these types of corruption and human rights violations will also be thoroughly analyzed and measured for effectiveness given the current circumstances within the country.

Part four will present a conclusion drawn from the research collected and analyzed. This will include important measures that must be taken to create a sustainable health care system that will benefit the most vulnerable and overlooked in the rural areas of Haiti. Finally, the most urgent risks that need to be addressed in order to protect citizens from preventable deaths will be discussed. The research will demonstrate that this will not only benefit the individuals who live in rural Haiti but will assist in the further development of the communities and country as whole.

1. The Importance of Health Care Access and Human Rights

No one denies that death is inevitable, even in countries where health care access is provided by the government. The problem in Haiti is that death could be prevented in many cases in rural areas if health care were provided, especially to underage girls and pregnant women. When looking at Haitian history, Kant would argue that health care scarcity is not a result of government corruption but the contagion from an already afflicted broken system (Kant 105). This argument is drawn from Immanuel Kant writing of *Anthropology, History and Education*, which contain all of his major writing on Human Nature. My argument is that, Kant's argument would be sound if the Haitian's government did not have the obligation toward its

citizens. In reality health care in the rural areas of Haiti is dependent on access, technology, and infrastructure. These are factors that can be influenced or created by the government to generate and implement a sustainable health care system. The question of health care access for all people will be a persistent “moral and politico-economic interrogative” (Papadimos 3). One can understand the previous statement as overemphasis. However, the fact of the matter is that while death is inevitable, lack of health care access cannot be understood when considers the absence of human rights in Haiti.

When one examines the failure of the government to fulfill its most basic duties and responsibilities, it is difficult to enumerate the underlying causes of the abuse of human rights. However, consider the following factors: the country's history, political instability, woefully poor governance, corruption, inadequate growth due to lack of microeconomic development, underinvestment in human capital, and the poor quality of expenditures. These elements do not justify the lack of human rights, yet they make it easier to understand why it occurs.

As stated in the Haitian constitution of 1987, the state is the primary guarantor of its citizens' human rights and is obligated to respect, protect, and fulfill the right to health (Zuniga, Marks, and Gostin 93). Although this sounds quite reasonable as it simply outlines the government's fundamental duty to its citizens, it is problematic because the Haitian government has not protected the right of its citizens, nor does it create a health care system that is accessible for the less privileged.

Many important studies have been conducted on the issues of health care access in Haiti especially the rural areas. The overall conclusions of these studies maintain that Haiti is a fragile state that has a limited capacity to undertake the core function of generating accessible, available and affordable health care for its citizens. For example, J. Durham *et al.* (2015) journal article

maintains that state fragility had resulted in a privatized, commoditized, largely unregulated and informal health market. The article went on to say that different market segments can be identified, in reality the boundaries between international, domestic, public, private, for profit, not-for-profit, legal, illegal as hazy and unstable (Durham et al. 1). Zanotti (2010) states,

Situations like Haiti, where the state can rely on very few sources of internal revenues, lack of internal resources and the international support for NGOs *de facto* makes Haiti's institutions building unsustainable and compounded, instead of reducing the problems. (Zanotti 756)

According to Amnesty International, everyone everywhere has the right to dignity. No one should be denied his or her right to adequate housing, food, water, sanitation, education, and health care (Amnesty International). Yet, people who live in slums like "Cité Soleil," or rural areas in every part of the country are lack these basic commodities. While it is the moral duty of government to provide health care access to citizens, it is important for citizens to live a healthy life. Even though Kantian deontology does not allow room for the consequentialism, deontology aims at improving the efficiency of the public service and meeting the needs of the citizens (Constantin 433).

1.1. What are Deontology and Consequentialism?

Derived from the Greek words "deon" and "deontos," meaning "what is appropriate" and "what has to be done," and "logos," meaning "the study of knowledge", deontology is a branch of ethics, the science that studies the obligations and the behavior of a person in any field. Deontology is based on moral duty. For a deontologist, an action is moral if it adheres to established rules, while consequentialism looks at the end result of the action. Consequentialism teaches the act itself, the motivation for the act, and the relevant rules regarding the act, it has

little to no bearing on whether the act is moral. This paper is focusing on deontology, as Kant prescribes. Kant argues that expected consequences were not the determining factor of whether a decision has moral. He says that

...we must not judge an action to be wrong or right because we like or dislike the consequence but whether the maxim of that action is compatible with the nature of a universal law that applies for all. (Bowen 196)

1.2. Health Care Access as a Human Right: Immanuel Kant's Position on Human Rights

Immanuel Kant (1724-1804) political writing, argues that a government is only legitimate when it guarantees our natural right to freedom, and from this freedom we derive other rights. He stresses that a society can only function politically in relation to the state if fundamental rights, laws, and entitlements are given and enhanced by the states (Kant 125). Kant emphasize on these three rational principles: (1) the liberty of every member of society as a man; (2) the equality of every member of the society with every other as a subject; (3) the independence of every member of the commonwealth as a citizen (Kant, no. pg). He says any action that affects the rights of another being is to be considered to be wrong if its maxim is not compatible with its being made public (ibid 126).

Immanuel Kant says that "inherently, right belongs to man by virtue of humanity from which all other rights flow" (qtd in Macklem, 6). By this argument, human rights are something inherently possessed by all human beings at all time, no matter where they live in society. One must conclude that Haitians who live in the rural areas have as much right to live and have access to public services as everyone else in the country. Most importantly, these fundamental rights would be respected by providing them with the means to access basic health care.

Macklem and Graham (2015) write that, despite socio-economic status or political perspective, human rights are something that all human beings essentially must have protected (Macklem 6). From a deontological point of view, it is the duty of any government to establish medical provision to meet the health care needs of its population. According to the Human Rights Act of 1948, a universal health care system would be an ideal solution by which authorities could create health care accessibility and availability. Kant would argue that in order for the Haitian government to accomplish this, Haiti must reclaim its sovereignty from all of the international NGOs, such as the Clinton Foundation, the Red Cross, UNICEF, and the British Red Cross, to name a few. These NGOs are the heart of the hindrance of the Haitian's government; they are not justly working in the interest of the Haitian population. Rather, they are all working for they own personal gain; they have their own agendas and set their own priorities, largely excluding the Haitian government and civil society. Haiti is known for having the world's most non-governmental organizations (NGOs) per capita. It is evident that a consensus is needed among Haitian authorities for order and justice to prevail.

Kant, in his discussion of his Universal Principle of Right (UPR), says that the concept of right is connected to a corresponding obligation (or moral concept) of right applied within the following conditions: freedom, equality, and independence. With respect to freedom, Kant asserts that "right" cannot possibly prevail among men if the state infringes on their freedom (Kant and Reiss 33). As for equality, the law should not make any exception nor should it have place for exception, and, regarding independence, Kant says that each citizen should have the right to participate in government (26). Right is the sum total of those conditions within which the will of one person can be reconciled with the will of another in accordance with a universal law of freedom (133).

1.3. Defining Health Care Rights and its Importance

The National Economic and Social Rights Initiative (NESRI) defines human right to health care as meaning that hospitals, clinics, medicine, and doctors' services must be accessible, available, acceptable, and of good quality for everyone, on an equitable basis, where and when needed (Shiver and Cantiello, 229). The design of a health care system must be guided by the above key human rights standards. Others define health care as the maintenance and improvement of physical and mental health, especially through the provision of medical services. In addition, it is also seen as the act of taking preventative or necessary medical procedures to improve a person's well-being, not to mention surgery, the administering of medicine, or other alterations in a person's lifestyle. These services are typically offered through a health care system made up of hospitals and physicians and nurses. It is also the set of services provided by a country, an organization for the treatment of physically and/or mentally ill people.

Why is access to health care important? Simply put, health care access is considered a human right. The Universal Declaration of Human Rights (UDHR) stresses that access to health care provides survival and minimal physical security against disease or injury (qtd in Donnelly 32). It states that human rights are a set of values as important as a set of laws that must be protected without discrimination, equitability, and indivisibility. The proper design of health care system must be guided by the following human rights standards: (1) the right to health guarantees a system of health protection for all; (2) everyone has the rights to the health care they need, and living conditions that enable them to live a healthy life by having adequate food, housing, and a healthy environment; (3) health care must be provided as a public good for all, and financed publicly and equitably (qtd in Donnelly, 23).

The World Health Organization (WHO) states that overt or implicit discrimination in the delivery of health services violates fundamental human rights. The right to health includes both freedom and entitlement; right is a moral primitive for deontology theories. Therefore, government is under a moral obligation to carry out its duty to the citizens in rural areas of Haiti. Many reports have shown how the Haitian government has failed its citizens by not only neglecting to fulfill this obligation, but also by failing to implement the constitution of the country and the numerous acts signed by officials dealing with International Human rights. According to WHO (2009), statistics, “Haiti had one nurse and three doctors for every 10,000 people. This was before the earthquake of January 2010 that has killed as many as 300,000 people and left 1.5 million homeless (Miller, No. pg).”

A study conducted on Haitians living in Léogâne, a town about 30 kilometres from the capital city, describes the problem of health care scarcity in term of lack of access to health care facilities and not being able to pay for services. The study reveals the need for a health care center that specifically caters to women and underage girls. The women in the area expressed their concern about the lack of health care access and infrastructure as an utmost need (Peragallo Urrutia et al. 94). This conclusion of this study provides evidence that government need to take actions to provide this infrastructure. To date, health care accessibility in rural areas continues to be vitally needed. As I mention above, Haiti does not have a resource problem but too many international players and corrupted/inefficient Haitians government. I believe to build healthcare infrastructure and healthcare access in rural Haiti; there need be efficient government who takes their responsibility and the welfare of the Haitian population seriously.

An example that reveals the extent of this problem is that of a rural Haitian experiencing a health problem who is afraid to leave his or her house because there is no way to access a

health care facility. Furthermore, he or she does not have the money to travel to the nearest facility, let alone pay for services. Although walking is a free means of transportation, the person may be too sick to travel on foot to the distance to the nearest facility. One woman in Darbonne, a rural area of Léogâne, said that “when the pain is worse, we will take the patient out to the hospital, but before they arrive in Port-Au-Prince, the Patient dies on the road” (Peragallo Urrutia et al. 94). These examples show how the government has failed citizens in rural areas.

The health risks associated with underage girls (15 to 17 years old) and pregnant women in rural areas in particular will be examined due to their increased mortality rate. In fact, according to American Journal of Bioethics (AJB), Norman Daniels refers to the need for health care as a necessary tool for functioning (Daniels 2). Mary Jo Haddad (2012), Editor in Chief in Canada, states that investing in children’s health is a moral duty.

Kantian deontology states that “some acts are morally obligatory regardless of their consequences for human welfare” and that “nothing is good in itself without the qualification of good will” (Sofroniou 188). The common good for communities relies on the obligation of government. According to Kant, duty is the central concept of any act of good will in human beings. To act from duty is to act not with regard to the purpose to be attained by our actions, but rather with regard only for the means in accordance with which it is decided upon (Guyer 32). Kant argues that one must always settle what is right before he can assert what is good. He says that our moral obligations must arise from a law, which we ourselves legislate, that this moral law is not a requirement to do “good” to others but rather to act in ways that we could rationally all agree to have everyone act (qtd in Singer 151). Singer holds that Kant’s view is too radical because he believes that morality arises from human nature. He thinks that Kant uses morality to

impose an absolute duty on us (ibid 151). Kant thinks that action is done on the basis of a maxim which we have adopted and that

Nothing but the idea of the law in itself, which admittedly is present only in a rational being so far as it, and not an expected result, is the ground determining the will can constitute that pre-eminent good which we call moral, a good which is already present in the person acting on this idea and has not to be awaited merely from the result. (Kant 401)

Within the framework of duty, an ethically correct action would apply to every person in a given situation. Therefore, the government of Haiti ought to create policies that will limit the flow of NGOs in the country and create a sustainable health care system for the welfare of every citizen with respect to his or her social and economic status. Accordingly, Kant argues that “the sole feature that gives an action moral worth is not the outcome that is achieved by the action, but the motive that is behind the action. And the only motive that can endow an act with moral value, he argues, is one that arises from universal principles discovered by reason” (qtd in Singer 151).

Deontologists believe that ethical rules bind people to their duty. Hence, the duties and obligations of the Haitian government are to provide security and develop an infrastructure that will promote individuals’ right to life, liberty, health, and autonomy. “The maxim must have universal application and broadly reflect the accepted principle that one should never act in such a way that you treat humanity, whether in your own person or in the person of another, never as a means to an end, but always at the same time as an end” (Carr 102). In other words, the government should maintain an ultimate respect for the way it treats the population. Indeed,

government officials have a moral obligation and duty to the people who elected them and demonstrate this through performing the correct actions for each citizen equally.

Taking actions or creating policies to address the current situation, should be the government's top priority. As human beings that have fundamental rights, the Haitians citizens should have the right to access basic health care. Therefore, the government has to create a sustainable health care system that is consistent to meet the expectations of its citizens. For Kant, the law confirms the moral imperative of our actions. Therefore, morally, we ought to exercise our wills in accordance with our obligation by acting in ways so the maxims at the time become universal.

1.4. Public Health and Justification of Ethical Frameworks

Health care is a human right. Therefore, a government is morally obligated to act in accordance with a certain set of principles and rules to protect its citizens. As with all governments worldwide, the Haitian government ought to comply with human rights guidelines to provide health care access to its citizens regardless of their social and economic background. By the same token, part of government's responsibility is to endorse public health for its citizens. Furthermore, it is the responsibility of any government to protect or create provision for the wellbeing of its citizens. As Nancy E. Kass states,

Public health is the societal approach to protecting and promoting health. Generally, through social, rather than individual actions, public health seeks to improve the wellbeing of communities. By maintaining a safe water supply, immunizing schoolchildren, or engaging in epidemiologic research, public health seeks to ensure societal conditions under which people can lead healthier lives.

(Kass 1)

One can assert that every country that properly takes care of its citizens experiences a better outcome in terms of development, either economic or socio-political. The wellbeing of a population contributes to the wellbeing of that country. Health is an essential element of wellbeing: thus, it is the duty of the government to implement health care policies to protect its citizens. For decades, residents living in rural areas of Haiti have been ‘forgotten’ by the Haitian government. The public services that exist have always been concentrated in the capital city of Haiti and only city dwellers have been able to access them with relative ease. The children of Haiti are also the victims of societal norms, such as sexual violence resulting in unwanted pregnancy, sexually transmitted diseases, and death. There are no social programs in place to warn them of the dangers associated with sex, or where to go and who to trust when sexual abuse or violence takes place. This culture of abuse goes deeper in history.

1.5. A Look into Haitian History: A Failing State

To understand the lack of public service in Haiti, one has to understand its history and events that took place after its independence in 1804 from French rule. Haiti’s turbulent *coup d’état*-scarred history reflects the struggle between these two (Europe and the United States) rival ruling groups who are constantly competing for state power and economic advantage. These conflicts have produced many political drawbacks.

According to the Milleston (1915-1934) document, the United States had become increasingly hostile to Germany’s presence in the region and feared that if they took control of Haiti it would give them a greater advantage. As a result, the United States heightened its military activities to deter the foreign influences of Germany and other European powers. The Island of Hispaniola (named by the Spanish who occupied the island) was crucial due to its

manpower, material wealth, and port facilities. Between 1911 and 1915, seven presidents were assassinated or overthrown.

In 1914, the Wilson administration sent U.S. Marines into Haiti. They withdrew \$500,000 from the Haitian National Bank in December of 1914 to be precise, thus giving the United States control of the bank (BNH). After the assassination of Haitian President Jean Vilbrun Guillaume Sam in 1915, by a mob angered by his political rival, the United States President Woodrow Wilson feared the involvement of Germany in the Caribbean. He was particularly apprehensive about the role of Germany played in the Western hemisphere. Indeed, the imperialist country was already in control of Tortuga (Ile de la Tortue), an isle in the north part of Haiti. The Germans had intervened in Haiti and other Caribbean nations on several occasions during the previous few decades to exert their influence as a rival power. In response, President Wilson sent the U.S. Marines to Haiti on the pretense of preventing anarchy. Though the international community did not yet recognize Haiti's independence, U.S. president William Howard Taft had granted Haiti a large loan in 1910 in hopes that Haiti could pay off international debt to France and gain control of the island (Milleston 1915-1934, 1). Though the official occupation was ended in 1934, the United States and its allies still have influence over the country's political affairs, from deciding its presidents to interfering with Haiti's production of rice. The United States, France, and Canada have played a big role in the instability and failed status of Haiti, such as in the coup that sent Haiti's first democratically elected president into exile in 1991. The first president, Jean-Bertrand Aristides, was the object of that military coup orchestrated by the international community and the Haitian bourgeoisie, and again in 2004 by the United States, Canada, and the French. Since then, the country has never known stability.

By examining Haiti in this historical context, one can see the adverse effect that international power has had on Haiti by interference in its political affairs. Moreover, Haiti have been called “the Republic of NGOs” by the international community because of the sheer number of them operating in the country. On 26 April 2010, the United States Institute of Peace (USIP) estimated a total of 10,000 NGOs operating in the Haiti, which was considered the highest number per capita in the world, according to former President Bill Clinton (Kristoff and Panarelli 2). The USIP briefing states that NGOs often have greater capacity and more funding than the Haitian government and that fears of corruption have caused foreign donors to bypass the Haitian government and funnel financial and material assistance through NGOs, causing the Haitian government to have little to no chance to develop any human or institutional capacity to deliver services. Therefore, the only thing that they know how to do is look on the NGOs, rather than the government to create any provision of essential services (ibid, 2).

Aside from corruption, the heavy presence of NGOs paralyzes any effort of the Haitian government to create and implement sustainable programs, and services for the Haitian’s population. Currently, the number of NGOs has mounted to 20,000, which has only served to exacerbate the situation. Haiti is not at war with any other sovereign nation, but it has provided a home base for 9,000 United Nations troops on the ground since 2004.

When considering the chronic instability, it should come as no surprise that the government in Haiti is dysfunctional to say the least. Political competition, as well as constant natural disasters, has also hindered the operation of public services in the country. For instance, on many occasions of political turmoil, the international community has found itself at the center of national conflict.

Despite these issues, it is time for the Haitian government to take the wellbeing of its citizens seriously. It is also time for the population to pose some critical questions to all parties who are contributing to the dysfunction of the state. The OAS, UN, and its NGO allies must be held accountable for their contributions to the instability of the country. If this fails to happen, then this venomous circle is likely to continue. Not only does Haiti need to regulate the quantity of NGOs present in the country, the government needs to assume its responsibility by creating sustainable public services for the Haitian population. Although it is true that some NGOs have made an effort to create clinics in some parts of the country, and are running some kindergarten and primary schools, this is merely the tip of the problem. The Haitian government must be the entity in control of these affairs to create a sustainable development plan that will deliver the country from its current dysfunctional position.

1.6. Methodology

The purpose of this paper is to incorporate the ethical theory of duty outlined in Kantian deontology, which includes the notion of rights, the notion of good will, and the notion of moral good. The primary aim of this paper is an in-depth understanding of the Haitian government's behavior and the reasons behind its behavior. This study will investigate the 'why' and 'how' decision-making that is taking place. The problem will also be examined using data and numerical facts to demonstrate its depth. Finally, previous studies will be analyzed in order to provide meaningful response to the questions posed in the overview.

To accomplish these objectives, samples from previous studies performed by human rights organizations in rural communities and health care facilities will be used as a target source. Search engines, books, journals, surveys, and previous studies of the subject will be used to locate facts and outline issues about the existing operation of the health care system and health

facilities in Haiti.

The Haitian Ministry of Health in collaboration with the government ought to create a sustainable health care system that will operate for every citizen, especially the most vulnerable (poor women and girls). The United Nations International Children's Emergency Fund (UNICEF) believes that improving the health of children is one responsibility among many in the fight against poverty. Kathy Vandergrift and Sue Bennett (2012) state that Article 24 of the United Nations Convention on the Rights of the Child (1990) recognizes that every child has a right to the highest attainable standard of health. That is, every child has the right to proper nutrition and clean water, to be protected from environmental pollution, to be protected from accidents, to have access to health knowledge, and to be protected from traditional practices that threaten health (Vandergrift and Bennett 15).

1.7. Research Hypotheses

The major hypothesis proposed in this paper is the following: if the rate of Maternal Mortality Death (MMD) in underage pregnancy and women in rural area of Haiti is due to lack of access to health care, then building a sustainable health care infrastructure that will allow them unrestricted access to doctors and clinics will decrease that mortality rate.

The risk associated with the lack of service is that people may die from not receiving proper or sufficient care. This hypothesis is based on the unwillingness of government officials to take action and exercise their moral and legal duties to expand public services into rural areas of Haiti where most citizens have no access to them. This research introduces a deontological approach that reminds the government it is their ethical obligation to implement emergency services in the rural areas, creating health care prevention for teens that are the most vulnerable. Finally, this research targets the epidemic of unwanted pregnancy in minors, and proposes

possible solutions to the problem. The goal of this project is to help find solutions to various issues. The first issue is the problem of finding ways to provide equal and efficient health care: the health of women and children depends, in part, on the development of a culture that values human rights and a government that enforces them. Gender-based violence has been a serious challenge prior to the earthquake, and it remains one today. The second issue is in improving access to care: ongoing issues in infants born to teens without seeing a doctor for basic health care. The reality is that there is no access to health care clinics in rural areas. The third issue is in building a sustainable health care system: with a population of over 10 million people, it is necessary to create a clinical health system to facilitate service for those in need. Therefore, establishing a sustainable system with an ongoing medical clinic with skilled personnel to attend those needs is crucial. The fourth issue is addressing the high rate of mortality in rural areas: to reduce the number of citizens who die because of lack of care by implementing services, and promoting health and sexual education. The fifth issue is allocating resources and services for shanty and rural areas: create abstinence education programs that encourage young people to wait to have sex until marriage, or until they are mature enough to handle sexual activity and potential pregnancy. The sixth issue is in creating knowledge-based programs focused on teaching minors the danger of early sex as well as providing detailed information on the risk of teen pregnancy, as well as birth control and how to prevent sexually transmitted infections (STIs). The seventh issue is in developing peer-counseling programs that will empower young children on how to resist peer and social pressures on sex issues. Last but not least, there is the issue of advising teens that are already sexually active on relationship skills and encourage them to use birth control. Faedi describes the situation of Haiti as follows:

Where law is lacking and women lose, where justice fails and gender bias prevails... Power imbalance relationships and domestic abuse naturally impair girls' and women's statuses within the Haitian social hierarchies and ultimately generate patterns of gender-based violence, becoming indispensable weapons for the blind purpose of war. He adds, inequalities, social expectations, abuses, and legal responses to the secondary human right for girls who suffer the double weakness of being women in children's bodies. (Faedi 148)

1.8. Kant's *Groundwork of the Metaphysic of Morals*

In the *Groundwork of the Metaphysic of Morals*, Kant argues that it is not the result of the good will or its accomplishment that justifies the good will, but the willingness. By this, he means that the action should be good in itself, not by comparison with something else. Kant says that human beings, and generally every rational being, exists as an end in itself, not merely as means to the discretionary use of this or that will, but in all its actions – those directed toward itself, as well as those directed toward other rational beings. It must always at the same time be considered as an end (Kant 45). For so long, the Haitian population has been betrayed by the government's greed and love for power. For so long, Haitians' human rights have been neglected, while the government has been taking good care of its entourage. The government and its entourage (family and friends) are living large while there is no infrastructure in place for the population in term of health care access and no sustainable plan to create and provide services to the population. NGOs replace the government in Haiti. They are on the ground in the name of humanitarianism. The small NGOs are providing basic care in some parts of the country while there is no sustainable long-term care plan for the welfare of the population, and a lack of basic

health care service in every rural community in the country. NGOs with big names are running the political affairs of the country, while the population is not receiving services. Kant says that when we treat others merely as means to our discretionary ends, we violate a perfect duty (*ibid* 46). Kant would say that government has an imperfect duty to advance humanity. Therefore, by using AIDS money to advance the personal affairs of the government is using humanity as a mere means to achieve a selfish end; it is also a violation of the imperfect duty. Hence, government fails to advance humanity. Kant also says that

As to necessary duty or owed duty toward others, the one who has in mind to make a lying promise to another will see right away that he wills to make use of another human being merely as means, without the end also being contained in this other. For the one I want to use for my aims through such a promise cannot possibly be in harmony with my way of conducting myself toward him and thus contain in himself the end of this action. (*ibid* 48)

Kant, in the 'Formula of Humanity', intuitively thinks that it concerns with the way one treats another. He argues that an action that arises from the will is the one that is done in accordance with the will, which can be deemed universal. Duty for Kant does not apply to the supreme head in the realm of end, but to it does to every member and especially to all in equal measure (*ibid* 52).

1.9. A Brief History of Law Enforcement and Accountability

Historically, Haiti has been a country where law enforcement has never actually upheld laws. This is mostly attributed to corrupt regimes influenced by the international community. Ever since its independence, the Haitian population has known its share of drawback either with the American occupation or several coups to take control of the government. For example, the

significant number of UN peacekeeping forces in the country and the countless number of NGOs have created a culture of abuse and sex trafficking, and have added to the sexual violations among young girls, boys, and women. As a consequence of sex trafficking, women and young girls are left to carry the burden of diseases, unwanted pregnancies, or even death in the process. Unfortunately, Haiti's justice system remains inadequate due to corruption, discrimination, dysfunction, and gender bias.

According to Time Magazine, on 10 June 2015, the Associated press (AP) obtained a draft copy from the office of the Internal Oversight Services (OIOS) on sexual abuse and exploitation in youth and women in Haiti. According to that report, a third of alleged sexual abuse cases in the country involved children under the age of 18. The report reveals that in 2014, 231 victims reported UN peacekeeping personnel were involved. The findings state: "For rural women, hunger, lack of shelter, baby care items, medication, and household items were frequently cited as the 'triggering need'" (Times 1).

Although the country has a total of about 20,000 NGOs and humanitarian organizations operating within its borders, young girls and women are using their bodies as commodities to meet basic needs. According to the Economist article, the UN has tried to dodge accusations made against peacekeeping personnel because the Haitian government has little to no influence over the UN mission, even though countless accusation of rape and sexual abuse have been reported to UN personnel (The Economist 1). For example, a young teenager named Gerard Jean-Gilles, 16 years old, was found hanging dead outside a UN base in Cap-Haitian on 18 August 2010. The UN claims that he committed suicide, while Edmond Mulet, the former Head of MINUSTAH (Mission des Nations Unis pour la Stabilization en Haiti), invoked UN immunity rules to prevent the Haitian judiciary from summoning a Haitian witness to testify against the

perpetrators in that case (Frantz 6).

One can assert that the actions of United Nations employees and Humanitarian Workers (HW) are wicked and disgraceful. These employees are contributing to the cultural bias that already exists in the country. It is the responsibility of Haitian authorities to stand up for the well-being of the Haitian population and hold the United Nations accountable for the actions of its employees. The underprivileged in Haiti should not be allowed to be the victims of the unjust government nor of the International Aid workers that are in the country to serve and protect. One can also establish that the Haitian government has not exercise its duty to protect and serve by not providing basic needs to the Haitian's population.

Access to health care is a basic human right in any democratic society. According to the World Health Organization (WHO), women are frequently denied access to sexual and reproductive health care and services in developing and developed countries. These are human rights violations that have been deeply ingrained in societal values concerning women's sexuality (WHO 2). They also argue that "vulnerable and marginalized groups in societies are often less likely to enjoy the right to health care" (ibid 1).

This lack of basic health care has also undermined the health and abilities of the citizens of Haiti to perform their civic duties. The goal is to create a sustainable health care system to help people and to act in the best interest of both vulnerable individuals in rural areas of Haiti and the population as a whole.

According to the study done by Unmet in 2009, there have been significant barriers to accessing health care due to the distance between rural medical clinics and hospitals. Women reported a mean of 84 minutes travel time to the nearest health care facility from rural areas in Haiti. Several women in rural areas had to travel 2 to 3 hours just to arrive at a health outpost. An

expensive private hospital, Petit Goave, was mentioned, a one-hour drive from Léogâne. A maternity clinic in Carrefour that provided subsidized care was a 45 minute drive from Léogâne. That a lot of women die giving birth because they live so far away is because there is no road and because transportation is not easy to find (Unmet 97).

Despite the numerous problems caused by NGOs in Haiti, there is one that stands out as a trusted organization, which has shown that its main goal is to help the poor and underprivileged. Partners in Health (PIH) is a global health organization that has been relentlessly committed to improving the health of poor and marginalized people in Haiti and other parts of the world. Their article, dated 31 March 2010, raises some important questions and issues concerning the public health sector in Haiti. The article focuses on the disaster that has crippled the Haitian public health sector and its national medical and nursing education systems, which, before the earthquake, was already inadequately resourced to meet the needs of the Haitian people

The article emphasizes the urgent need not only to rebuild the fallen structures, but also to rethink, reform, and rebuild broader systems and structures. Furthermore, it point out the need for real investment in rebuilding infrastructure, establishing modern systems of procurement and administration, and training and retaining human resources that could address the issues that have chronically plagued Haiti's public health sector (ibid).

2. An Overview of the Haitian Health Care System

The history of Haiti has played a major role in determining the current state of the health care sector. King Christophe built the first university hospital in the country in 1815. Its intended function was to be a royal academy. The Faculty of Sciences that exists today was first established in 1902 as a private institution. It was later recognized as a public university in 1905. It was officially incorporated within the current legal framework of the State University of Haiti

on 4 August 1920. Prior to 1995, the State University of Haiti was the only medical school in the nation. Then, a private Catholic university welcomed its first class of medical students in 1995 (Partners In Health 2).

Nevertheless, due to the rapid spread of viruses and contagious illnesses entering the country via foreigners and affecting a population left vulnerable by malnourishment, the need for health care access in rural Haiti has been crucial.

Haitian women and underage girls who live in disadvantaged communities or extended rural areas have been more aware of the fact that injustices exist in the Health Care system. These injustices include the lack of access to health care facilities, to medical services, and the impossibilities to cover. It's difficult to imagine pregnant females depending on traditional Haitian medicines to assist them during pregnancy and delivering their babies, which often encounter serious complications. Imagine walking hours to access a hospital, and after arriving realizing that you are unable to pay for care. Due to the carelessness of the Haitian government, residents living in rural areas of Haiti are forced to depend on traditional medicine which, in turn, results in high maternal mortality rate.

2.1. Literature Reviews

The United Nation Children's Fund (UNICEF) report dated 5 February 2009 has highlighted the health risks and complications facing the marginalized pregnant young girls and women of Haiti, particularly in the rural areas (Unicef 3). According to Smith Fawzi et al, Haitian girls are facing double challenges and oppressive poverty (Smith Fawzi et al. 680). The UNICEF report also outlines the high rate of mortality. The maternal mortality ratio rose from 523 per 100,000 live births in the 1993-2000 period to 630 per 100,000 live births in 1999-2006 (Unicef 4). The table below shows the percentage marginalized by the health care system,

*Basic data †**(2006 unless otherwise stated)*

Child population (millions, under 18 years)	4.2
U5MR (per 1,000 live births)	80
Underweight (% , moderate and severe)	22
Maternal mortality ratio (per 100,000 live births, 1999-2006)a	630
Primary school attendance (% net, male/female)	48/51
Primary school children reaching grade 5 (% , 2005)	89
Use of improved drinking water sources (% , 2005)b	54
Use of adequate sanitation facilities (% , 2005)	30
Adult HIV prevalence rate (%)	2.2
Child work (% , children 5-14 years old)	...
GNI per capita (US\$)	480
One-year-olds immunized against DPT3 (%)	53
One-year-olds immunized against measles (%)	58

Revised Country Document (CPD) for Haiti (2009-2011) (Unicef Document, 2).

According to the Partners in Health article, institutional delivery is an extremely important factor associated with reduced maternal mortality rate (MMR). The new MMR in Haiti reported by partners in health is 350 per 100,000 births outside a health care clinic. Despite the lower rate of MMR states the article, just over 25% of women had their babies delivered in a health care facility in 2010. This was not due to choice, but rather due to inaccessibility. Furthermore, there is a greater disparity between rural and urban deliveries due to the fact that there are simply more hospital located in the urban cities. Séraphin et al. (2015) highlight the prevalence and determinants of institutional delivery in a sample of women of childbearing age in rural Haiti:

Women in developing countries are at more risk of maternity mortality rate (MMR) than those in first world country. In the case of Haiti, there is no provision in place for residents in the rural areas. Indeed, Haiti has a State University Hospital, which is one of the best in the Western Hemisphere, yet it remains the only public hospital in the country, which is situated in the capital city of Haiti. (Séraphin et al. 1400)

Due to the continued political instability and dysfunction most of the graduates from medical school decide to leave the country or open private practices in one of the major cities:

80% of all physicians trained in Haiti leave the country 5 years after their graduation to practice abroad. The Haitian government educates these talented health care professionals, yet fails to retain and integrate them into a national system that serves the rural and urban with poor quality health care. (Partners in Health 2)

A survey was conducted in some urban and rural areas of Leogane, an area not far from the Capital (30 kilometres). Women have long expressed a need for a health care center that would specially cater to women and children. Despite this long-standing request, the parties responsible have turned a blind eye to this issue. Some of the main concerns expressed by these women ranged from not having access to health care to not having the means to pay services. Below are some of the concerns and complains that the rural resident have concerning access to services; one surveyor in the urban area states that

We have not eaten anything since this morning ... some parents do not have anything to give their children. They leave for school in the morning and come back home without eating anything. (Peragallo Urrutia et al. 96)

A different group was interviewed in a rural area and their main concerns were lack of household income, health care needs, distance from health services, lack of transportation, accessibility and available medical care, traditional and spiritual beliefs, political corruption, lack of infrastructure, and social organization.

Hence, Kant would argue that health care is a fundamental and universal right and would establish a strong link between pleasure and fulfilling social duties, which causes human beings

to flourish. Why would Kant link pleasure with duty when he previously stated that duty alone was sufficient? In the text, “Freedom of Action,” Kant argues that the fundamental value of freedom protects freedom of action. It also protects freedom of choice, except in cases when coercion must be employed to prevent injuries. Therefore, it is the obligation of government to provide health care for its citizens so they can exercise their freedoms of action and choice. So if this universal law Kant is describing is followed, every individual will have access to health care and will be able to control their health needs. If this is the case, the citizens are free to experience pleasure because of their natural autonomy (Kant 243). In the same way, it is the role of government to implement health care policy that will benefit its citizens. The health care services that exist have always been concentrated in the urban areas of the country, thereby making health care a ‘luxury’ in Haiti. Only 1% of the population is able to access the facilities, see specialists, and pay for health care services. Yet the government has a duty to create and implement those services for all of its citizens. To Kant, all humans must be seen as inherently worthy of respect and dignity. “Act as to treat humanity, whether in your own person or in that of any other” (ibid).

According to the European Journal of Contraception & Reproductive Health Care (2010), the Reproductive Health Response in Crises Consortium (RHRCC) reported that, in February of 2010, there were approximately 63,000 pregnant women in Port-au-Prince, 7,000 of whom would be delivering in a few months following the report. This shows how crucial the situation is in the country (Claeys 301). This figure below depicts the reality of Haiti:

Although Kant prescribes the duty framework, I propose that the benefits of accessing health care will improve the quality of health in communities, prevent people from contracting diseases, control the spread of certain incurable diseases, and prevent casualties during an emergency, especially for pregnant youth and women.

The troubling state of health care in Haiti has compelled the international community to conduct research and work with the Haitian population to determine how to resolve the problem. The government in Haiti is and always has been corrupt, as mentioned above, including many public services in the country. Health care is considered a luxury in the country that only those with the upper class are able to afford. The Haitian government's interest in the subject of accessible public health care is zero.

2.11. "Behind a Mountain, There is Another Mountain" (Haitian Proverb)

Helen Redmond describes Haiti as a medical backwater, an island trapped in a time capsule where disease, disability, and death stalk impoverished Haitians year after year. She says about 80 percent of Haitians live in poverty (on less than a \$1 day) and 54 percent live in "abject poverty." Ms. Redmond says that no one should die of tuberculosis (TB): medicines to cure the disease have existed for half a century. Yet in Haiti, over 5,000 die every year, and rates of TB infection are increasing. HIV/AIDS is considered a chronic disease treated by a cocktail of anti-retroviral drugs. Yet, in Haiti over 7,000 die every year. She adds that AIDS is the leading cause of death for those between the ages of 15 to 49. She concludes that TB and AIDS are the infections of inequality and unremitting poverty (Redmond). She argues that Haiti needs a permanent, modern health care infrastructure that can respond to the medical needs of all Haitians, and is organized and staffed by Haitians themselves. Certainly, charitable medical organizations for Haitians are important example of solidarity and support for the sick and poor. However, it's no substitute for a free, national, indigenous health care system (ibid).

2.2. Accountability in Public Services

As I mention earlier, the rights of youth and women have not been respected in Haiti, and corruption has overtaken the political sphere. I also mention the fact that health care and other public services have been scarce. Sexual violence and reproductive health outcomes among sexually active youth are life-threatening in Haiti. The need for protection is as important as the need to access health care. The youth and marginalized people are worthy of protection from rape, sex trafficking, abuse, and all forms of forced labor. The population must hold their public servants accountable. Haitians law enforcement agencies throughout the country often overlook injustices to the Haitian population. Gómez et al. states that

Haiti is a country where sociopolitical instability has been accompanied by widespread sexual violence, where no studies have been done on sexual violence; a country, where high rates of forced sex and other forms of sexual violence among teens and women have been overlooked. (Gómez, Speizer, and Beauvais 508)

According to the World Health Organization (2002), up to one-third of adolescent girls reported forced sex during their first sexual intercourse. It is important to examine the risk factor of forced sex in Haiti. Political instability and oppression typically is the leading cause of sexual violence in women and teens. Smith Fwazi et al. (2004) testify that the freestanding women's health clinic located in Plateau Central, Haiti, is home to several hundred thousand rural people and provides free medical services. These services include diagnosis and treatment of STDs for some 12,000 to 15,000 women annually. They state that most of the women who access the clinic have experienced forced sex in their lifetimes, and out of them, 68% are aged 30 years old or less (Smith Fawzi et al. 681). The majority of these crimes have either gone without notice or

without their victims ever reporting the crime or the perpetrators to the authorities because they are aware there will be no justice. There is no trust between the authorities and the population.

It is noble that Partners in Health (Zanmi Lasante), an NGO, engages in humanitarian aid and devotes itself to the service of the Haitian population. Yet it is important for the Haitian government to come round and carry out their duties to serve and protect the Haitian people.

2.3. NGOs and the Haitian Government

There are many different mini non-governmental organizations (MNGOs) that are promoting health in different rural areas and shantytowns in Haiti. They work under tents to provide care that is unsustainable and is considered short-term at best. These organizations are temporary and are often ill-equipped to respond to the needs of the population. Despite the transient nature of these MNGOs, they are the only option for providing health care services and the population still benefits from their presence

After the earthquake, evidence showed that the international community had established many of the functional health program in the country. One such example is Doktè san Fontiè (Doctor without Borders). In the aftermath of the earthquake, the only hospital in the country was in crisis. People were dying from lack of first-aid and medical technology. A large portion of the population lost limbs or became handicapped, and those were fortunate to survive.

Partners in Health, in their article, stated that

[t]he losses in Haiti have been vast and immeasurable, particularly for the human and physical health care infrastructure of Port-au-Prince: 150 of the students in the nursing school (the entire second and most of the third year classes) were killed and the school facilities were completely destroyed; 60% of the medical school's physical infrastructure is irreparable and two-thirds of HUEH's buildings

and wards collapsed or were rendered unusable by the earthquake. Many of the teaching faculty and students have not returned, and the staffs that continued or have now returned to work are coping with desperate situations—living in internally displaced persons (IDP) settlements or on the street and mourning the loss of family, friends, and colleagues. (Partners In Health 1)

The earthquake dismantled the Main Hospital but it was not one of the main factors that crippled the health care system. The Haitian government has always considered expanding health care services to rural areas of the country since the incorporation of HUEH in August 1920. Most, if not all, elected government officials line their pockets and their families' abroad with the tax-payer's money soon after they take office. They leave the masses in Haiti in the same condition they were in before.

Every form of government that has come to power in Haiti has ignored the needs of the rural population. If they do not, if their priorities were to shift, they would not be able to accomplish their primary objective of getting wealthy and then leaving Haiti. It is no exaggeration to say that greed is the primary factor that motivates these governmental officials in Haiti. Yet the government has an ethical responsibility and duty to the individuals of the country. The government must act in accordance with the moral principles that are important to their social communities and to humanity at large. When that morality is allowed to lapse, the outcome is often tragic.

The advantage of creating a system of health care act that is consistent and meets the expectations of all people will also put government in harmony with its population. Kant argues that we must conceive the highest good as a possible state of affairs in order to fulfill our duty and to promote it. Constantin (2014) states that the basis for achieving this aim can be

represented by the moral imperative of the solemn oath. An example of this is when a public official makes a solemn commitment towards the citizens he or she serves, a commitment to honor his or her duty to offer equal opportunities to every citizen, a commitment to shaping the social and economic condition for the betterment of the people. Constantin thinks that the axioms of deontology relate to an obligation of continuous improvement, lifelong learning, and to maintain quality in public activities. This system of philosophy can be viewed as a guide that outlines the essential ethical obligations of every public official (Constantin 435).

2.4. Morality and Health Care Regulation

Health care is one of the most needed resources for the population of Haiti. If confidence is to be restored, services must be administered equally and efficiently to all areas of the country, including rural areas and shantytowns. Lack of access to health care impacts the wellbeing of the population and all stakeholders. The government and local elected should work to bring change. They must improve the poor conditions that affect the quality of life for so many in the rural areas. They should seek to instill confidence and trust in in population through implementation of health access and infrastructure. Citizens in the rural areas have the distinct impression that their public officials do not care about their needs, which is unfortunately the case.

It is morally wrong for a public official to ignore the basic needs of the population. They are elected as public servants so they can fight for the needs of citizens. The government of Haiti along with its Health Care Ministry ought to realize that the people whom they were elected to serve expect them not only to comply with their duties but also to implicitly treat citizens with respect and dignity.

The role of government is to ensure the security of every individual no matter what his or her creed, race, or background. With regard to human rights and health care, Kant claims that we

have the duty to act, which means that it is everyone's duty to do what is right just because it is the right thing to do, without any ulterior motives. The outcome of the act, whether it is good or bad, has no reflection on whether the act itself was right or not, as long as it was performed out of duty. In the ethics of health care, the formula for making decisions should be based on good will rather than profit, legal mandates, or pleasing stakeholders.

3. The Duty and Responsibility of the Elected Government

As mention in part one, justification of the ethical framework, which supports the ethical duty, is the responsibility of elected government officials. Irrespective of who live in the community, the government has the obligation to create access to services for all citizens. Kant believes that a healthy society is a free society. He argues that all humans, no matter where they live, or their position in society, should be seen as inherently worthy of respect and dignity. He also provides a rationale for why every government must act out of duty. With respect to this, he provide a greater ethical justification: that one should "act so that the maxims can become a universal law" (Kant 18).

The moral law, as the formal rational condition of the use of our freedom, obligates us by itself alone, without dependent on any sort of end as a material condition ... that the highest good in the world is possible through freedom. (Kant 315)

3.1. When Obligation, Duty, and Responsibility become Burdens

What does it mean to be responsible? As we saw in Part One, duty and responsibility is the obligation of public servants to act in good faith toward the citizens who elected them. The duty to provide a population with public services means that they must be delivered in a manner that most respects the dignity of each individual by considering how services are being rendered

and who is receiving them. The Human Rights Act states all human have the right to live a decent life and have access to basic health care. What happens when duty and responsibility become a burden? How is a government able to balance the responsibility of governing a country with over 10 million people with the responsibility of enforcing an infrastructure that has always been broken for a century? Any decision made could appear to be wrong, yet decision makers will be culpable regardless.

Moreover, the duties and responsibilities of the government include creating infrastructure, providing protection, enforcing the law, and providing equal justice. These responsibilities must not feel like a burden for the government nor should the government find itself in a position of hopelessness or helplessness. This will cause government officials to become paralyzed and to not take action or fulfill their duty.

3.2. Mentality of the Citizens in the Rural Areas

Even when we know what is right, too often we fail to act. More often we grab greedily for the day, letting tomorrow bring what it will, putting off the unpopular. (Bernard M. Baruch)

As stated in Parts One and Two, the Haitian government has the obligation to create infrastructure and access to government services and health care for the wellbeing of all its citizens. The majority of Haitians who live in the rural areas of the country, however, are accustomed to a ‘do-it-yourself’ mentality. They acknowledge the fact that government has never been concerned with their needs or provided care. The burden of responsibility has fallen on each individual to fight for their survival and the survival of their family.

There are no main or well-maintained roads leading from the cities to the rural areas, nor is there public transportation. Those living there do not have the means to access services either

in urban or suburban areas. Unprevented diseases and illnesses of all type have eroded these communities. Underage pregnant girls who are raped do not have fathers for their pregnancies, do not have access to health care facilities, and find themselves in grave danger of experiencing placenta praevia (a condition in which the placenta partially or wholly block the neck of the uterus which interfering with normal delivery) or eclampsia. For most of these cases, maternal mortality rate (MMR) is greater in girls who live in the rural areas than those who live in the capital city, which is all the more reason for access to health care facilities. As Daniels puts it,

The central moral importance, for purposes of justice, of preventing and treating disease and disability with effective health care services (construed broadly to include public health and environmental measures, as well as personal medical services) derives from the way in which protecting normal functioning contributes to protecting opportunity. Specially, by keeping people close to normal functioning, health care preserves for people the ability to participate in the political, social, and economic life of their society. It sustains them as fully participating citizens – normal collaborators and competitors – in all spheres of social life. (Daniels 3)

Other aspects of the government's responsibility, aside from providing universal health care access for the citizens in rural areas, are likewise eroded, including children's right to protection against all type of abuses such as domestic abuse, rape, forced child labor (restavek), and child sex-trafficking, as well as women's right to violence, such as rape, sex-trafficking, and duty of care, duty to provide emergency services, and the duty to enforce the law.

3.3. Protecting the Rights of Women and Children and Breaking the Chain of Unwanted Pregnancy

The concerned parties have a duty to take care of children, especially those who cannot take care of themselves. It has been shown repeatedly that Haitian government does not have the welfare of Haitian children at heart. In most democratic societies around the world, the wellbeing of children is considered one of the main priorities of government. For example, the Canadian Coalition for the Children (CCRC) reported in 2011 that when a government invests in children, there is a positive return, especially when investing in early childhood and development. Also, it pays off not only on an individual level but also collectively. Investing in children increases their capacity for success as adults, and reduces health care risks and other social costs over a lifetime (Haddad 1).

Besides providing health care for pregnant underage girls and poor women in rural areas of Haiti, law enforcement agencies must tackle the culture of rape that causes the unwanted pregnancies in children in the first place. Their human rights ought to be better protected. The mentality that poor women are nothing more than a man's property needs to be addressed. The notion that girls or women are inferior to men ought to be amended. Women in rural areas, especially due to lack of education and the complexity of poverty, encounter a phenomenon known as double weakness (being a woman and being poor). Smyth Fawzi et al provide this statement to comprehend the situation for poor women and girls in Haiti:

Economic vulnerability and the well-known gender inequality result in a range survival strategies including trading sex for money, food, or security, and can result in an increased risk. (Smith Fawzi et al. 680)

All of these factors cause unwanted pregnancies, HIV infection, and STDs, and could result in death. All of this is due to the elected government officials not taking their responsibility seriously and neglecting to do their duty by denying the citizens protection and justice. The Haitian government is lacking leadership, and professional and political ethics. The government is so incoherent that even the United Nation peacekeepers in the country are abusing young children: boys and girls are forced to endure this abuse in exchange for food, shelter to sustain themselves and their parents, baby care, and other household items. Who should be held accountable for these actions? World Health Organization (2002) report that one-third of adolescent girls are reported forced sex during their first sexual intercourse. The criminal justice systems response has remained inadequate and is profoundly influenced by corruption, internal dysfunctions, and gender bias. Who is watching the watchdog?

4. Conclusion

The contractual relation that exists between the government and the population is little to nonexistent. The elected public servants are expected to serve while the population is expected to adhere to the laws and rules. This obligation derives from a social contractual relationship and results in a form of mutual understanding.

One the duties of these elected officials may be defined as 'to act on behalf of the population without gaining any personal benefit from doing so'. It is acting in a fiduciary manner by allocating funds to create programs for the marginalized in society. As government officials, they do not have the right to hold an entire country hostage to suit their purposes.

Kant would say something like this: neglecting to serve the people one was elected to serve does not arise due to corruption, but by the toxicity of an already broken system. I believe if each elected person in Haiti were to work together consensually on providing sustainable

health care then that goal could be reached. Change can be difficult and challenging. The process is often slow and discouraging. Yet, as the old adage says, “If there is a will there is a way.”

Currently, access to health care within the rural communities is seen as a luxury, not a human right. Two distinct things are important for the rural community: (1) to create sustainable health care facilities in the rural area; (2) to create roads and infrastructure to allow access to the facilities. In reality, a government is a person or group who is engaged to act on behalf of a nation.

Conditions can improve if the Haitian government awakens and observes the needs of the people. It will improve if it uses the taxpayer’s money and aid funds received from the international community for the good of all. The country will be better when NGOs interfere less in its affairs. Things will get better when the justice system is working equally for everyone and when a sustainable health care system is put in place by the government.

Haiti can achieve this when those who are abusing women and girls, and boys as well, are held accountable for their actions, and when the Haitian government fulfills its fiduciary duties and responsibilities. Although I have demonstrated the ethical and theoretical framework for understanding the injustice of the current status quo, the question remains, is Haitian government capable of change?

4.1. Recommendations

Health care access is a basic, non-negotiable human right that should not be denied to citizens. Providing for this need should be incumbent on the government because it is part of their responsibility and fiduciary duty to the population. However, other members of government, as well as the Minister of Health, law enforcers, and local officials, share the

responsibility. They are also accountable not only to promote health care access, but also to ensure the protection of youths and battered women.

Those who sexual abuses of youths must be held accountable and local law enforcement officers must work in harmony with government officials to fight against the culture of abuse, sex trafficking, child labor (restavek), and allow room for trust with the victims so they feel it is safe to report the abusers with no fear of any retribution.

Provide mentorship for youth and battered women; provide skill-training and leadership to prevent sexual abuse; create programs that contribute positively to the wellbeing of the youth; create and enforce laws that will protect youths.

The Haitian Government should build roads in the rural areas for access, build public hospitals and clinics, and develop emergency response systems. It must provide citizens with access to family doctors, nurses, and reliable medical laboratories. The duty should not seem like a burden on government. Health care access continues to be crucial in rural areas of the country. Therefore, the government ought to act and act quickly to prevent unnecessary pregnancy complication and casualties among women and underage youth.

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