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AFRICAN AMERICAN TASKFORCE REPORT

General Information

In April 2012, Dr. Frank Page, Chief Executive Officer, SBC Executive Committee, announced the appointment of an African American Council. The African American population in the Southern Baptist Convention continues to grow. African American baptisms and new churches are among the leading growth indicators in Southern Baptist life. A group of African American leaders were invited to express the needs, concerns and hopes of the African American Southern Baptist Churches and to advise the Southern Baptist Convention Executive Committee leadership.

A sixteen member Council, led by Rev. Keith Marshall Williams, Pastor of the Nazarene Baptist Church, Philadelphia, Pennsylvania and Vice President of the National African American Fellowship, SBC, includes the following members:

- Dr. Chandra Bennett, Editorial Team Leader, Adult Ministry Publishing, LifeWay Christian Resources.
- Dr. Mark A. Croston, Sr., Senior Pastor, East End Baptist Church, Suffolk, Virginia; president of the Baptist General Association of Virginia;
- Rev. James Dixon, Pastor, El Bethel Baptist Church, Fort Washington, Maryland.
- Rev. Leroy Fountain, National Coordinator, Church Mobilization Group, North American Mission Board, Alpharetta, Georgia;
- Dr. Mark Hammond, Director Of Missions, Los Angeles Southern Baptist Association.
- Kim Hardy, speaker, author, church planter/pastor’s wife, Marietta, Ga.
- Rev. Dennis Mitchell, Senior Pastor, Greenforest Community Baptist Church, Decatur, Ga.
- Dr. Marvin Parker, Senior Pastor, Broadview Missionary Baptist Church, Broadview, Ill.
- Dr. Kevin Smith, Senior Pastor, Watson Memorial Baptist Church, Louisville, Ky.; Assistant Professor Of Christian Preaching, Southern Baptist Theological Seminary.
- Dr. Terry Turner, Senior Pastor, Mesquite Friendship Baptist Church, Mesquite, Texas; President of the Southern Baptists of Texas Convention.
- Dr. Alton B. Vines, Pastor, New Seasons Community Church, San Diego, California and President of the National African American Fellowship, SBC.
• Rev. Frank Williams, Senior Pastor, Bronx Baptist Church, and Pastor, Wake Eden Community Baptist Church, both in Bronx, N.Y.; President, Black Church Leadership Network of New York.

The SBC Executive Committee liaison serving this Council was Dr. Kenneth Weathersby, *Vice President for Convention Advancement*, SBC Executive Committee.
Project Methodology

The Council met on several occasions to focus on areas that needed to be addressed and to help frame our discussion and subsequent recommendations.

The Council met in Nashville, Tennessee in April 2012 and in Houston in June of 2013. In addition there were phone conferences and emails exchanged. The group generated written reports which are included as a part of this document.

The Council had presentations and discussion of the following:

- **MAPPING the African Diaspora in the United States and Canada**, by Rev. Chris McNairy of the Urban Fusion;
- **African American Population and SBC Work**, by Rev. Leroy Fountain;
- **Pulpit & Pew Research on Pastoral Leadership: River of Struggle, River of Freedom – Trends Among Black Churches and Black Pastoral Leadership** by Larry Mamiya;
- **U.S. Religious Landscape Survey – Religious Affiliations: Diverse and Dynamic** by the Pew Forum on Religion and Public Life

The draft report was presented and input received from the Executive Board members of the National African American Fellowship, SBC in Miami, Florida, September 2013.

The final report was presented to Dr. Frank Page, the day following the SBC, in Baltimore, Maryland, June 12, 2014.
DEFINING AFRICAN AMERICANS

African Americans, for the purpose of this study, must include persons whose racial ancestry originates from indigenous African populations. This includes Africans, people from the Caribbean, African Americans, Jamaicans, Haitians, Dominicans and others with Diasporic links to Africa. This approach is similar to other current SBC Executive Committee Council’s definitions.
Chronological Timeline of Selected Events Among Black Southern Baptists

1845 – 100,000 Blacks in SBC nearly all were slaves. Board of Domestic Missions (now NAMB) instructed “to take all prudent measures for the religious instruction of our colored people.”

1846 – Work among Negroes established.

1848 – Two of eight SBC missionaries appointed were sent to work with Blacks.

1859 – 300,000 to 400,000 Blacks in SBC white churches largely because they were considered members of their masters churches. Work among Blacks by Southern Baptists strongly encouraged.


1949 – Cooperative Mission with Negroes renamed Department of Negro Work, Guy Bellamy, 1st secretary.

1951 – The Community Baptist Church, Santa Rosa, California and Greater Friendship Baptist Church, Anchorage, Alaska petitioned and joined the Southern Baptist Convention becoming the first Black SBC churches of the 20th century.

1958 – Department of Negro Work renamed Department of Work with the National Baptists.

1965 – Victor Glass becomes secretary of the Department of Work with National Baptists.

1968 – Emmanuel L. McCall becomes an associate secretary of the Department of Work with National Baptists.

1974 – Department of Work with National Baptists renamed Department of Cooperative Ministries with National Baptists.

1975 – Victor Glass retires. Emmanuel L. McCall becomes Director of Department of Cooperative Ministries with National Baptists and first African American to serve at the Director level.

1978 – Margaret Perkins first Black Staff person hired by Women’s Missionary Union (WMU).


1980 – Department of Cooperative Ministries with National Baptists renamed Black Church Relations Department.

1983 – Willie Simmons, first black staff person hired by Foreign Mission Board.

1984 – Willie T. McPherson elected as associate in the Black Church Relations Department.


1889 – The Black Church Relations Department renamed Black Church Extension Division.


1992 – Willie T. McPherson elected as Director, Black Church Extension Division.

1992 – Michael J. Cox becomes Assistant Director Mega Focus Cities, Home Mission Board.

1993 – Herb Brisbane becomes Director Black Church Evangelism.
1994 – National African American Fellowship, SBC is organized in Orlando, Florida. Dr. Joe S. Ratliff, Pastor, Brentwood Baptist Church, Houston, TX serves as its first President. Gary Frost first African American elected as Vice President of the Southern Baptist Convention.

Sid Smith leaves the Baptist Sunday School Board to become director of the Florida Baptist Convention

Elgia "Jay" Wells becomes Director Black Church Development Section Baptist Sunday School Board.

1996 - Leroy Fountian first African American to serve at the Annuity Board.

1997 – Debra Berry becomes National Consultant for WMU.

The Home Mission Board becomes the North American Mission Board. African American Ministries becomes African American Church Planting Unit, Robert E. Wilson is appointed as manager.

Phil Davis appointed as NAMB Director, Implementation Team, Church Planting Group.


Dennis W. Mitchell appointed NAMB Director of Church multiplication team of Church Planting Group.

2000 – Chris McNairy appointed National Missionary Multi-housing Church Planting. Jeffrey Curtis leaves NAMB to become contextual Leadership Director Golden Gate Seminary.

Kenneth Weathersby appointed NAMB Manager of African American Church Planting Unit.

2001 – Gary Frost appointed Vice President of North American Mission Board.

2002 - Elijah W. McCall elected as Vice President of the Southern Baptist Convention.


2004 – Dennis W. Mitchell becomes NAMB Director Strategic Readiness Team of Church Planting Group.

Kenneth Ellis appointed Manager Multicultural Evangelism Unit, NAMB.

Richard Lee leaves NAMB to become Director of Missions in Philadelphia.

2005 – Paul M. Brewer appointed to serve as Associate in Missionary Personnel at North American Mission Board.

2006 – Ken Ellis appointed manager of NAMB African American Evangelism unit. NAMB appoints Mark Croston to lead an African American Taskforce to make recommends concerning future of African American work.

2007 -- Lifeway appoints Mark Croston to lead an African American Taskforce to make recommends concerning future of African American work.

Eric Redmond elected as Vice President of the Southern Baptist Convention.

2008-- IMB appoints Mark Croston to lead an African American Taskforce to make recommends concerning future of African American work.
2010 - Keith Jefferson appointed African American Mobilization Manager at IMB.
2012 – Kenneth Weathersby appointed Ambassador for Ethnic Relations for both NAMB and the SBC Executive Committee.
Fred Luter elected the first African American to serve as President of the SBC.
K. Marsahll Williams appointed Chair of African American Council by the SBC Executive Committee.
2013—Mark A. Croston is the first African American to nominate a successful candidate for President of the SBC.
Fred Luter re-elected President of the SBC.
Kenneth Weathersby appointed Vice President for Convention Advancement, SBC Executive Committee
Mark A. Croston, appointed National Director of Black Church Partnerships at LifeWay.
2014 - National African American Fellowship, SBC celebrates it's 20th Anniversary.

Other Milestones
- The number of congregations increased from 1,066 to 3,545.
- Total number of baptisms reported 363,937
- Average number of persons participating in mission projects per year 23,200
- The number of IMB missionaries serving on the field increased from 2 to 28.
  At one time there were at least 50 on the field.
- We have had state convention presidents in the following states:
  - California
  - Florida
  - Illinois
  - Iowa
  - Maryland/Delaware
  - Michigan
  - New York
  - Pennsylvania/South Jersey
  - Texas
  - Virginia
  - Washington D.C.
MAPPING® the African Diaspora in the United States and Canada

Black Africans
African Americans
Black Canadians
African Caribbean Peoples
Afro Latinos
Blacks in Puerto Rico and the US Virgin Islands

Rev. Chris McNairy 2K13
M.A.P.P.I.N.G.®

- Missional
- Analysis of
- Peoples
- Places
- Interests
- Needs and
- Godliness

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How much do you know about the African Diaspora?

1. Africa is a:  
   a) continent  
   b) country  
   c) peninsula

2. Which of the United States has the least number of Black Americans?  
   a) Kansas  
   b) New York  
   c) Montana

3. Which of the United States has the highest percentage of Black Americans?  
   a) Texas  
   b) Mississippi  
   c) Pennsylvania

4. Eric Holder, the first Black Attorney General of the United States, is of what ancestry?  
   a) Afro-Latino  
   b) African-Caribbean  
   c) Afro-European

5. What Caribbean country has the largest number of Black immigrants to the United States?  
   a) Haiti  
   b) Cuba  
   c) Jamaica

6. According to the most recent Canadian census, how many Black Canadians are there?  
   a) less than 10,000  
   b) between 250,000-350,000  
   c) Just under 1 Million

7. Which NBA player is not African-American but Afro-European?  
   a) Dwight Howard  
   b) Paul Pierce  
   c) Tony Parker

8. Who was the first man to die in the American Revolution?  
   Hint: He was Black.  
   a) George Washington Carver  
   b) Crispus Attucks  
   c) Ralph Ellison

9. Currently there is the same number of Black United States Senator(s) and Governor(s) in America. How many?  
   a) 25  
   b) 1  
   c) 7

10. Zipporah, the Cushite Ethiopian wife of Moses. (Numbers 12). Who was her father?  
    a) Jayzee  
    b) John-Boy Walton  
    c) Jethro

    UFN, Inc. (Answers provided in the Endnotes)
**Methodology**

The scope of this research is America and its territories and the country of Canada. The nature of a "Black peoples" conversation embraces two main assumptions. There is an African Diaspora that is connected, diverse, and growing by immigration, ancestry, and generational self identity. Secondly, race matters in the national ethos of America as well as Canada. At this time in the 21st century we are not in a monolithic segregated society but nor are we in a well adjusted post racial society. We are in a transitional mixture of segments between the two. This makes the current reality an urban fusion that is complex and more akin to a chess game than a checker game.

For over 20 years of my ministry, I have used an approach to missional research and analysis that is best described by what I have embraced as **M.A.P.P.I.N.G (Missional Analysis of Peoples, Places, Interests, Needs, and Godliness)** based on scriptures found in Numbers 13. This paper and the accompanying power point presentation is shaped by my looking at the North American African Diaspora through MAPPING lenses. MAPPING forces us to look at stubborn facts in the context of a Biblical worldview that desires to join God in carrying out “his mission.” By using the insights of people, experiences, printed and electronic resources, as well as public and private demographics pretty clear patterns of the African Diaspora emerge. The major thesis of what it means to be Black in North America and any further assertions I make about the African Diaspora in the United States and Canada are based on this process.

**MAPPING®, A Biblical Foundation**

A kingdom movement (or segment of a movement) at any level can only be quantified by an accurate depiction of the starting point. In analysis we show to what extent we accept reality and set a preferred future. You will only know if you are having impact if you pointed to a reality when starting. It is quite telling when the same number of lost figures are used over decades of quantification, in some cases as a badge of honor. Data is unrelentingly stubborn and when faced head on cannot be manipulated.

Then Moses sent them to spy out the land of Canaan, and said to them, “Go up this way into the South, and go up to the mountains, and see what the land is like: whether the people who dwell in it are strong or weak, few or many; whether the land they dwell in is good or bad; whether the cities they inhabit are like camps or strongholds; whether the land is rich or poor; and whether there are forests there or not. Numbers 13:17-20 (NKJV)

Verse 17 – A research assignment is given.

- The Focus area (Land of Canaan) is defined.
- Markers identified (From the valley to the mountain)

Verse 18 – Geographic lay-out (natural barriers) to be examined.
Identify the people (Demographic, psychographic and worldview studies)

Verse 19 – How are the cities (places) set up? (Large dense or sparse areas)

Are the communities single or multi-family housing? Gated?


Fruit? Crops? Indicators of how the people eat (fellowship).

Then they told him, and said: "We went to the land where you sent us. It truly flows with milk and honey, and this is its fruit. Nevertheless the people who dwell in the land are strong; the cities are fortified and very large; moreover we saw the descendants of Anak there. The Amalekites dwell in the land of the South; the Hittites, the Jebusites, and the Amorites dwell in the mountains; and the Canaanites dwell by the sea and along the banks of the Jordan." Then Caleb quieted the people before Moses, and said, "Let us go up at once and take possession, for we are well able to overcome it." Numbers 13:27-30 (NKJV)

Verse 27 – Connecting report with area assigned.

- Verify some assumptions.... Dispel others....
- Wealth and poverty of the area identified
- Visual evidence of what is being reported.

Verse 28 – Profile of the neighborhoods/communities that make up the area. Profile of the people (s) that stand out or are familiar.

Verse 29 – Initial broad identification of the Peoples. Insight into history and world-view of current residents.

Verse 30 – Immediate response to MAPPING. Caleb’s sense of urgency and purpose.

Definitions and Amplifications

This work was kept at a mid range level to look nationally and not to deal specifically with local views. This work does not consider the method of entry or legal status of those in the population segments examined. Blacks who have migrated from Europe are not looked at as a part of this work. I do want to note that as of 2010 58,000 Black immigrants to the United States are from European countries. For each Diaspora segment, the totals in the demographics include the foreign born as well as the native born. In regard to the
Southern Baptist Convention this work does not seek to substantiate nor analyze the estimated 75,000 or so people of the African Diaspora (includes non independent ministries) who are part of SBC churches that are not considered black churches.

It is the estimation of the compiler that undercounts and over laps observed in data from public and private sources point to a significant undercount of approximately 4 million Black Americans and an undercount of 400,000 to 500,000 Black Canadians. Both of these undercounts should be verified and corrected through the next census cycles in both countries as racial and cultural realities are reconciled.

**Diaspora Segments considered and defined by this research:**

All of the population segment data considered includes the foreign born and the increasing numbers of Americans and Canadians born from within the African Diaspora.

Black Africans in America – Those who live in America having either been born in Africa or born to African parent(s) in America.

African Americans – Those who are beyond 2nd generation roots of the Black African Diaspora. For some this is a later designation, for others it is a sooner one. The U.S. definition and demography is broader for this segment allowing for under counts and lesser cases of overlap.

Black Caribbean people in America – Those who live in America from the Caribbean basin and West Indian countries of Black/African ancestry.

Afro Latino in America – Those from Central America or South America countries, or Cuba who are of Black African ancestry.

Black Canadian – Those who live in the country of Canada who are directly from Africa or indirectly from the Caribbean of Black African ancestry.


**Selected Definitions as used in this document**

- Emigration – Forced immigration from one location to another such as what happened during Chinese wars and starvation and slave trade from Africa.
- Immigration – Voluntary legal and illegal movement of peoples to a new country.
• Migration – pattern of movements of peoples from one specified location to another. It can also refer to movement within the same geography.

• Ancestry - Ancestry refers to a person’s ethnic origin or descent, "roots," or heritage, or the place of birth of the person or the person’s parents or ancestors before their arrival in the United States.

• Ethnic - Of, relating to, or characteristic of a sizable group of people sharing a common and distinctive racial, national, religious, linguistic, or cultural heritage. Some ethnic identities, such as "German" or "Jamaican" can be traced to geographic areas outside the United States, while other ethnicities such as "Pennsylvania Dutch" or "Cajun" evolved in the United States.

• Multi-ethnic - Used in reference to an individual person or a group pertaining to or consisting of more than one ethnicity.

• Pre immigration – a time period prior to an individual's geographic change of venue when they become familiar with the culture(s) they will encounter.

• Post immigration period – the time period it takes one to assimilate into the new culture(s).

• Transnationalism – the practice of having two or more citizenships and reports show that the individuals who practice this are very active in both geographies of citizenship.

**Definition of Race from US Census Bureau:**

The concept of race as used by the Census Bureau reflects self-identification by people according to the race or races with which they most closely identify. These categories are sociopolitical constructs and should not be interpreted as being scientific or anthropological in nature. Furthermore, the race categories include both racial and national-origin groups.

The racial classifications used by the Census Bureau adhere to the October 30, 1997, Federal Register Notice entitled, "Revisions to the Standards for the Classification of Federal Data on Race and Ethnicity" issued by the Office of Management and Budget (OMB).

**Black or African American.** A person having origins in any of the Black racial groups of Africa. It includes people who indicate their race as "Black, African Am., or Negro," or provide written entries such as African American, Afro American, Kenyan, Nigerian, or Haitian.
**Some other race.** Includes all other responses not included in the "White", "Black or African American", "American Indian and Alaska Native", "Asian" and "Native Hawaiian and Other Pacific Islander" race categories described above. Respondents providing write-in entries such as multiracial, mixed, interracial, Wesort, or a Hispanic/Latino group (for example, Mexican, Puerto Rican, or Cuban) in the "Some other race" category are included here.

It seems illusive, if not impossible to get our heads around the African Diaspora even when only considering a part of the western hemisphere. The difficulty starts with defining race from the outside in (race of immigrants). The task then moves to defining race from the inside out (European dominated thought). The numbers of native born Black Americans and Black Canadians will continue to increase. America’s unique peoples fusion further complicates the task of racially framing Diasporas as peoples are assimilated into the various sections of America’s worldview fabric. Of course, Christians should embrace a biblical worldview.

The stubborn facts of missional research and analysis should always be placed with prayer for God’s revelation allowing for the development of a missional framework. Hence, a missional framework is based on Godly revelation and stubborn facts (undisputable facts). Missional strategy is then birthed when kingdom partners join God and each other to contextually carry out the Great Commission.

Here we go...
The word Diaspora is from the Greek διασπορά, "scattering, dispersion." The dispersion and spreading of a people having a common origin. Such as the African, Asian, or Latino diasporas. From the word "diasperein" Latin for disperse, and the word "Dia - + speirein" Greek for scatter or sow and from the word "spora" Greek for sowing or reproduction and spreading. For purposes of this paper, this is the accepted definition. The focus of this work is on those of the African Diaspora in the United States and Canada and the respective territories.

The African Diaspora is the Diaspora created by the movements and culture of Africans and their descendants throughout the world, in places including Europe, the Caribbean, North America including the United States and Canada, South America, and Central America. The majority of the African Diaspora are descended from people taken into slavery, but in recent years they include a rising number of voluntary immigrants, emigrants and asylum-seekers as well.

Depending on which estimate is used, it is estimated that between 10 and 25 Million Africans perished in the middle passage. We won’t know until Glory. The African peoples transported to the Americas between 1540 and 1850 represent possibly the largest emigration in the history of the world.

It is estimated that of the Africans brought to the new world as slaves, approximately 500,000-700,000 of them came to the United States. This was only about 4 to 6 percent of all who were shipped to the Americas. The majority, about 35% were sent to Brazil. The largest ports of entry for American slaves were Baltimore, Savannah, Charleston and New Orleans.
More broadly, the African Diaspora comprises the indigenous, or black peoples of Africa and their descendants, wherever they are in the world beyond the African continent. Pan-Africanists and Afrocentrists often also consider other Negroid (or "Africoid") and Australoid (also called "Veddoid") peoples as diasporic "African peoples." These groups include Tamils (also called Dravidians) and the black, aboriginal peoples of Australia, Melanesia, Polynesia and New Guinea, as well as the Negritos of Southeast Asia (Thailand, Java, Borneo, Sumatra and Malaysia).

People of the African Diaspora melt into the African-American status when they assimilate into American culture including English language proficiency. But they do not lose their African orientation and connections. Not all Black people assimilate within the same time table. They also don't assimilate to the same levels; hence, the importance of the “African-American” category pointing back to the motherland but acknowledging a new location. It is not new that there are many worldviews within those of the African Diaspora in America.

People of the African Diaspora have a long rich history in the religious, economic, political and social landscape of the United States and Canada. It is important to recognize that the African Diaspora is much broader than the traditionally recognized view of who African Americans are. African Diaspora people are not monolithic and represent a broad array of social, cultural, educational, financial, political, and religious ways of thinking that inform the diverse world views of the North American mission field.

Sociologists separate those within the African Diaspora to make social arguments. Demographers separate those within the African Diaspora to strengthen racial and ethnic divides. In some cases to even validate population theories. Education and religion has
separated the African Diaspora due to misinformed research. At the end of the day, the dots of the African Diaspora have somehow remained connected and those who have roots from Africa, although scattered, around the world including North America know we have more in common than we have differences.

There is much to consider in making disciples through planting the Gospel among those of the African Diaspora in North America. The African Diaspora in North America is perhaps more fused than any other Diaspora because of the historical and current realities of race even within research circles. We have many worldviews, but we are one people! There is much to celebrate but also much kingdom work to be done.

**African Diaspora Peoples in America**

- Black Africans in America *(1.2 Million)*
- African Americans *(44.5 Million)*
- African Caribbean Peoples in America *(2.7 Million)*
- Afro Latinos in America *(616,000)*
- African Ancestry in Puerto Rico *(461,000)*
- African Ancestry in U.S. Virgin Islands *(87,471)*

**Total 49.57 Million +**
Why are people of the African Diaspora Undercounted in America and Canada?

- Immigrants aspiring citizenship in America or Canada who are trying to blend in.

- Confusion over how census information will be used so just don’t participate.

- Confusion on questions of race and ancestry by those who do respond to census surveys.

- Unclear presentations of various peoples within the African Diaspora by the Census Bureau and other research entities.

- Neighborhoods and Communities where Census counts not verified because of fears of violence by those working as census takers.

- Fear of legal repercussions among Blacks for everything from unpaid parking tickets to more serious arrest warrants.

- Fear of losing government benefits among those who have a living arrangement outside of marriage.
Black Africans in the United States

Not all African immigrants to America are Black. A significant number are not according to recent reports. In 2010 African immigrants of all races numbered over 1.6 million, or 4 percent of the nation’s total of 38 million immigrants.

Today Black African immigrants make up about 4% of blacks in America—roughly 1.2 million people—compared to 2% in 2000. Over 773,000 (65%) of Black Africans are from the top ten African countries of origin. The remaining 35% are from various other African countries.

<table>
<thead>
<tr>
<th>Country</th>
<th># Black Immigrants</th>
<th>% Black of Country’s Immigrants to U.S.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nigeria</td>
<td>201,000</td>
<td>99%</td>
</tr>
<tr>
<td>Ethiopia</td>
<td>143,000</td>
<td>98%</td>
</tr>
<tr>
<td>Ghana</td>
<td>110,000</td>
<td>99%</td>
</tr>
<tr>
<td>Kenya</td>
<td>68,000</td>
<td>83%</td>
</tr>
<tr>
<td>Somalia</td>
<td>67,000</td>
<td>99%</td>
</tr>
<tr>
<td>Liberia</td>
<td>64,000</td>
<td>97%</td>
</tr>
<tr>
<td>Sudan</td>
<td>34,000</td>
<td>86%</td>
</tr>
<tr>
<td>Sierra Leone</td>
<td>34,000</td>
<td>95%</td>
</tr>
<tr>
<td>Cameroon</td>
<td>30,000</td>
<td>99%</td>
</tr>
<tr>
<td>Cape Verde</td>
<td>22,000</td>
<td>63%</td>
</tr>
</tbody>
</table>

Where Black Africans are located in the United States:

New York, Texas, Maryland – (states with 90,000 to 108,000+ Black Africans)

California, Minnesota, New Jersey, Virginia, Georgia (states with 40,000 to 89,900+ Black Africans)


While smaller numbers in states not mentioned above, Africans are located in all states.

Historically, Black African immigrants to the United States have had their origins in West Africa and in Anglophone countries. In 2009 the Anglophone countries of Nigeria, Ghana, Kenya, Liberia, Cameroon, and Sierra Leone together accounted for 46 percent of all Black African immigrants, whereas in 1980 they had accounted for 62 percent. In 1980 Nigeria alone accounted for 37 percent of all Black African immigrants; by 2009, Nigeria’s share had fallen to 19 percent. Today, no single country predominates as a source for Black African immigrants. Most but not all African immigrants in the United States identify themselves on government surveys.
as Black. The share of Black immigrants from most Sub-Saharan African countries exceeded three-quarters, with the most notable exception being South Africa, which has sent predominantly white immigrants to the United States. North African countries generally have smaller Black populations and very few of their immigrants to the United States are Black. In contrast with Europe, the United States receives relatively few immigrants from North Africa, so the Black share of African immigrants to the United States is much higher than that of Europe.

The United States has rapidly become one of the major destinations for African migrants, even though it receives much larger flows from other world regions. In 2010, according to World Bank estimates, the United States was the destination for an estimated 4 percent of all African migrants, ranking it fifth behind France, Côte D’Ivoire, South Africa, and Saudi Arabia — and just ahead of the United Kingdom, Spain, and Italy.® Remove the Ivory Coast and South Africa from the list, and the United States ranks third among destinations outside the African continent. Moreover, France and Saudi Arabia primarily receive Arab migrants from North African countries, while nearly three-quarters of US African immigrants are Blacks from sub-Saharan countries. Though the World Bank data do not further disaggregate African migrants by race, it is likely that the United States has become — or will soon become — the destination for the largest number of sub-Saharan African migrants outside the continent.

Black African Immigrant Insights

- Black Africans are among the fastest-growing groups of US immigrants. American public policy will largely determine if this continues.
- Black African immigrants are much more likely than other immigrants to have entered the United States as refugees or gained asylum after coming to the country.
- The refugee and diversity programs have expanded the diversity of the African immigrant population in recent years.
- Demographic and economic trends should continue to increase emigration pressures in Africa.

As for Black African immigrants, 42%—almost double the national average—have attained the college degree level of academic achievement. For African Americans, the median household income is roughly $32,500. Median household income for Africans in the U.S. is $45,000, which is on par with the national average.

A Black African Immigrant Insight
With an immigrant entry rate of 65,000 people per year, Africans represent an increasingly diverse and influential slice of black America. "It’s not that we're more intelligent," says Ebenezer Obadare, a Nigerian-born assistant professor of sociology at the University of Kansas, citing psychological preparedness as a major factor in high levels of educational attainment.

He recalls an example of this focus during his first days as a doctoral candidate at the London School of Economics. The School is a member of the Russell Group, the European University Association, Association of Commonwealth Universities, the Community of European Management Schools and International Companies, The Association of Professional Schools of International Affairs as well as the Golden: "I got to the library and for the first time in my life, I was seeing all those books I had only seen as photocopies in Nigeria. It was the first time I could sit at a computer and work for hours without worrying about power interruptions. I came here more charged than the next person because I’d been exposed to a different level of adversity, and this mind-set affected the way I did my work.

Obadare also believes cultural pressures have played a major role in many African immigrants' focus on becoming high achievers. "One cannot afford to fail," he says. "I’m the first son in a polygamous family and people rely on me for support, to go to school, and for daily provisions. So after the first degree, you think to yourself, 'Why not go a step further to be a better provider?'"

Black immigrants from Africa represented the fastest-growing segment of the foreign-born population in the United States between 2000 and 2010. Overall, the Black immigrant population has more than doubled over the past 20 years.

Multiple reports released in 2012 by the Migration Policy Institute (MPI) examines the demographics of Black immigrants from the Caribbean and Africa, focusing in particular on the young children of those immigrant families. Today, about 813,000 children under the age of 10 have parents who are Black immigrants from the Caribbean or Africa – accounting for nearly 12 percent of all young Black children in the United States.

“This is a rapidly growing, understudied, strikingly diverse population. These flows range from highly educated, English-speaking entrants to newcomers who arrive with few years of schooling and limited English skills and whose children face great integration challenges,” said MPI Senior Vice President Michael Fix.

African Americans
Historical Black/African American Population 1790-2012

The following gives the African American population of the United States over time, based on U.S. Census historical table figures.xii

<table>
<thead>
<tr>
<th>Year</th>
<th>Number</th>
<th>Percentage of total population</th>
</tr>
</thead>
<tbody>
<tr>
<td>1790</td>
<td>757,208</td>
<td>19.3% (highest historic percentage)</td>
</tr>
<tr>
<td>1800</td>
<td>1,002,037</td>
<td>18.9%</td>
</tr>
<tr>
<td>1810</td>
<td>1,377,808</td>
<td>19.0%</td>
</tr>
<tr>
<td>1820</td>
<td>1,771,656</td>
<td>18.4%</td>
</tr>
<tr>
<td>1830</td>
<td>2,328,642</td>
<td>18.1%</td>
</tr>
<tr>
<td>1840</td>
<td>2,873,648</td>
<td>16.8%</td>
</tr>
<tr>
<td>1850</td>
<td>3,638,808</td>
<td>15.7%</td>
</tr>
<tr>
<td>1860</td>
<td>4,441,830</td>
<td>14.1%</td>
</tr>
<tr>
<td>1870</td>
<td>4,880,009</td>
<td>12.7%</td>
</tr>
<tr>
<td>1880</td>
<td>6,580,793</td>
<td>13.1%</td>
</tr>
<tr>
<td>1890</td>
<td>7,488,788</td>
<td>11.9%</td>
</tr>
<tr>
<td>1900</td>
<td>8,833,994</td>
<td>11.6%</td>
</tr>
<tr>
<td>1910</td>
<td>9,827,763</td>
<td>10.7%</td>
</tr>
<tr>
<td>1920</td>
<td>10.5 million</td>
<td>9.9%</td>
</tr>
<tr>
<td>1930</td>
<td>11.9 million</td>
<td>9.7% (lowest historic percentage)</td>
</tr>
<tr>
<td>1940</td>
<td>12.9 million</td>
<td>9.8%</td>
</tr>
<tr>
<td>1950</td>
<td>15.0 million</td>
<td>10.0%</td>
</tr>
<tr>
<td>1960</td>
<td>18.9 million</td>
<td>10.5%</td>
</tr>
<tr>
<td>1970</td>
<td>22.6 million</td>
<td>11.1%</td>
</tr>
<tr>
<td>1980</td>
<td>26.5 million</td>
<td>11.7%</td>
</tr>
<tr>
<td>1990</td>
<td>30.0 million</td>
<td>12.1%</td>
</tr>
<tr>
<td>2000</td>
<td>34.6 million</td>
<td>12.3%</td>
</tr>
<tr>
<td>2010</td>
<td>42 million</td>
<td>13.6%</td>
</tr>
<tr>
<td>2012</td>
<td>44.5 million</td>
<td>14.2% (July, 2012 Estimate)</td>
</tr>
</tbody>
</table>

United States Black/African American Population by State xiii
<table>
<thead>
<tr>
<th>Rank</th>
<th>State</th>
<th>Black Population</th>
<th>% of Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>New York</td>
<td>3,690,417</td>
<td>19%</td>
</tr>
<tr>
<td>2</td>
<td>Texas</td>
<td>3,409,917</td>
<td>13%</td>
</tr>
<tr>
<td>3</td>
<td>Florida</td>
<td>3,408,788</td>
<td>18%</td>
</tr>
<tr>
<td>4</td>
<td>Georgia</td>
<td>3,200,755</td>
<td>32%</td>
</tr>
<tr>
<td>5</td>
<td>California</td>
<td>2,916,166</td>
<td>8%</td>
</tr>
<tr>
<td>6</td>
<td>North Carolina</td>
<td>2,258,700</td>
<td>23%</td>
</tr>
<tr>
<td>7</td>
<td>Illinois</td>
<td>2,012,093</td>
<td>16%</td>
</tr>
<tr>
<td>8</td>
<td>Maryland</td>
<td>1,854,705</td>
<td>32%</td>
</tr>
<tr>
<td>9</td>
<td>Virginia</td>
<td>1,720,834</td>
<td>21%</td>
</tr>
<tr>
<td>10</td>
<td>Pennsylvania</td>
<td>1,595,749</td>
<td>13%</td>
</tr>
<tr>
<td>11</td>
<td>Ohio</td>
<td>1,581,085</td>
<td>14%</td>
</tr>
<tr>
<td>12</td>
<td>Louisiana</td>
<td>1,527,711</td>
<td>33%</td>
</tr>
<tr>
<td>13</td>
<td>Michigan</td>
<td>1,525,561</td>
<td>15%</td>
</tr>
<tr>
<td>14</td>
<td>New Jersey</td>
<td>1,396,938</td>
<td>16%</td>
</tr>
<tr>
<td>15</td>
<td>South Carolina</td>
<td>1,366,615</td>
<td>29%</td>
</tr>
<tr>
<td>16</td>
<td>Alabama</td>
<td>1,312,795</td>
<td>27%</td>
</tr>
<tr>
<td>17</td>
<td>Tennessee</td>
<td>1,152,737</td>
<td>18%</td>
</tr>
<tr>
<td>18</td>
<td>Mississippi</td>
<td>1,135,322</td>
<td>38%</td>
</tr>
<tr>
<td>19</td>
<td>Missouri</td>
<td>763,966</td>
<td>13%</td>
</tr>
<tr>
<td>20</td>
<td>Indiana</td>
<td>683,756</td>
<td>10%</td>
</tr>
<tr>
<td>21</td>
<td>Massachusetts</td>
<td>598,730</td>
<td>9%</td>
</tr>
<tr>
<td>22</td>
<td>Arkansas</td>
<td>480,534</td>
<td>16%</td>
</tr>
<tr>
<td>23</td>
<td>Connecticut</td>
<td>446,009</td>
<td>12%</td>
</tr>
<tr>
<td>24</td>
<td>Wisconsin</td>
<td>421,380</td>
<td>7%</td>
</tr>
<tr>
<td>25</td>
<td>Kentucky</td>
<td>395,892</td>
<td>9%</td>
</tr>
<tr>
<td>26</td>
<td>Washington</td>
<td>362,000</td>
<td>5%</td>
</tr>
<tr>
<td>27</td>
<td>Arizona</td>
<td>361,946</td>
<td>6%</td>
</tr>
</tbody>
</table>
### United States Black/African American Population by State (Continued)

<table>
<thead>
<tr>
<th>Rank</th>
<th>State</th>
<th>Black Population</th>
<th>% of Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>28</td>
<td>Oklahoma</td>
<td>356,237</td>
<td>7%</td>
</tr>
<tr>
<td>29</td>
<td>Minnesota</td>
<td>346,971</td>
<td>9%</td>
</tr>
<tr>
<td>36</td>
<td>Nebraska</td>
<td>110,608</td>
<td>3%</td>
</tr>
<tr>
<td>37</td>
<td>Oregon</td>
<td>106,146</td>
<td>6%</td>
</tr>
<tr>
<td>38</td>
<td>Rhode Island</td>
<td>93,177</td>
<td>9%</td>
</tr>
<tr>
<td>39</td>
<td>West Virginia</td>
<td>80,892</td>
<td>4%</td>
</tr>
<tr>
<td>40</td>
<td>New Mexico</td>
<td>66,014</td>
<td>3%</td>
</tr>
<tr>
<td>41</td>
<td>Utah</td>
<td>52,715</td>
<td>2%</td>
</tr>
<tr>
<td>42</td>
<td>Hawaii</td>
<td>48,532</td>
<td>3%</td>
</tr>
<tr>
<td>43</td>
<td>Alaska</td>
<td>38,054</td>
<td>5%</td>
</tr>
<tr>
<td>44</td>
<td>New Hampshire</td>
<td>25,616</td>
<td>2%</td>
</tr>
<tr>
<td>45</td>
<td>Maine</td>
<td>24,049</td>
<td>2%</td>
</tr>
<tr>
<td>46</td>
<td>Idaho</td>
<td>19,088</td>
<td>1%</td>
</tr>
<tr>
<td>47</td>
<td>South Dakota</td>
<td>19,015</td>
<td>2%</td>
</tr>
<tr>
<td>48</td>
<td>North Dakota</td>
<td>14,133</td>
<td>2%</td>
</tr>
<tr>
<td>49</td>
<td>Wyoming</td>
<td>11,494</td>
<td>2%</td>
</tr>
<tr>
<td>50</td>
<td>Vermont</td>
<td>10,317</td>
<td>2%</td>
</tr>
<tr>
<td>51</td>
<td>Montana</td>
<td>10,136</td>
<td>1%</td>
</tr>
</tbody>
</table>

**Top States and District of Columbia by Black Percentage 2010**
District of Columbia – 52%
Mississippi – 38%
Louisiana – 33%
Georgia – 32%
Maryland – 32%
South Carolina – 29%
Alabama – 27%
North Carolina – 23%
Virginia – 21%
Delaware – 24%
New York – 19%
Tennessee – 18%

To commemorate and celebrate the contributions to our nation made by people of African descent, American historian Carter G. Woodson established Black History Week. The first celebration occurred on Feb. 12, 1926. For many years, the second week of February was set aside for this celebration to coincide with the birthdays of abolitionist/editor Frederick Douglass and Abraham Lincoln. In 1976, as part of the nation’s bicentennial, the week was expanded into Black History Month. Each year, U.S. presidents proclaim February as National African-American History Month.

77.4 million
The projected black population of the United States (including those of more than one race) for July 1, 2060. On that date, according to the projection, blacks would constitute 18.4 percent of the nation’s total population. It is the compiler’s observation that this a very low conservative projection, especially when taking into account current birth rates and the specific projection date July 1, 2060 being 47 years from now.

3.7 million
The black population in New York, which led all states as of July 1, 2011. Texas had the largest numeric increase since April 1, 2010 (84,000). The District of Columbia had the highest percentage of blacks (52.2 percent), followed by Mississippi (38.0 percent).

1.3 million
The black population in Cook, Ill., which had the largest black population of any county in 2011. Fulton, Ga., had the largest numeric increase since 2010 (13,000). Holmes, Miss., was the county with the highest percentage of blacks in the nation (82.9 percent).

2.3 million
Number of black military veterans in the United States in 2011.
Education xviii

82.5% The percentage of blacks 25 and older with a high school diploma or higher in 2011.

18.4% The percentage of blacks 25 and older who had a bachelor's degree or higher in 2011.

1.6 million Among blacks 25 and older, the number who had an advanced degree in 2011.

3.1 million xlix Number of blacks enrolled in college in 2011, a 74.0 percent increase since 2001.

Voting xx

11.1 million

The number of blacks who voted in the 2010 congressional election, an increase from 10 percent of the total electorate in 2006 to 12 percent in 2010.

Voting and Registration in the Election of 2010

55%

Turnout rate in the 2008 presidential election for the 18- to 24-year-old citizen black population, an 8 percentage point increase from 2004. Blacks had the highest turnout rate in this age group.

65%

Turnout rate among black citizens regardless of age in the 2008 presidential election, up about 5 percentage points from 2004. Looking at voter turnout by race and Hispanic origin, non-Hispanic whites and blacks had the highest turnout levels.

Black Voter Turnout Passed White Turnout For The First Time In 2012 xxi America’s blacks voted at a higher rate than other minority groups in 2012 and by most measures surpassed the white turnout for the first time, reflecting a deeply polarized presidential election in which blacks strongly supported Barack Obama while many whites stayed home.

Had people voted last November at the same rates they did in 2004, when black turnout was below its current historic levels, Republican Mitt Romney would have won narrowly, according to an analysis conducted for The Associated Press.

Census data and exit polling show that whites and blacks will remain the two largest racial groups of eligible voters for the next decade. Last year’s heavy black turnout came despite
concerns about the effect of new voter-identification laws on minority voting, outweighed by the desire to re-elect the first black president.

William H. Frey, a demographer at the Brookings Institution, analyzed the 2012 elections for the AP using census data on eligible voters and turnout, along with November’s exit polling. He estimated total votes for Obama and Romney under a scenario where 2012 turnout rates for all racial groups matched those in 2004. Overall, 2012 voter turnout was roughly 58 percent, down from 62 percent in 2008 and 60 percent in 2004.

### Income, Poverty and Health Insurance

$32,229^{xxii}$ Annual median income of black households in 2011, a decline of 2.7 percent from 2010.

27.6%^{xxiii} Poverty rate in 2011 for blacks.

80.5%^{xxiv} Percentage of blacks that were covered by health insurance during all or part of 2011.

### Families and Children

61.9%^{xxv} Among households with a black householder, the percentage that contained a family in 2012. There were 9.7 million black family households.

45.2%^{xxvi} Among families with black householders, the percentage that were married couples in 2012.

1.2 million^{xxvii} Number of black grandparents who lived with their own grandchildren younger than 18 in 2011. Of this number, 48.5 percent were also responsible for their care.

### Homeownership

43.4%^{xxviii} Nationally, the percentage of households with a householder who was black who lived in owner-occupied homes in 2011.

### Jobs

28.2%^{xxix} The percentage of blacks 16 and older who worked in management, business, science and arts occupations.

### Businesses^{xxx}
$135.7 billion Receipts for black-owned businesses in 2007, up 53.1 percent from 2002. The number of black-owned businesses totaled 1.9 million in 2007, up 60.5 percent.

37.7% Percentage of black-owned businesses in 2007 in health care and social assistance, repair and maintenance, and personal and laundry services.

10.6% Percentage of all black-owned firms operating in 2007 in New York, which led all states or state-equivalents. Georgia and Florida followed, at 9.6 percent and 9.4 percent, respectively.

### African Caribbean People in America

Significant immigration of Black Caribbean people begin around 1900. It kicked into second gear after immigration reform laws (especially related to family) in 1965. Today the majority of all immigrants from the Caribbean region are Black African Caribbean people.

**Caribbean-American Heritage Month: June 2013**

In June 2005, the U.S. House of Representatives adopted a resolution recognizing the significance of Caribbean immigrants and their descendants in the history and culture of the United States. In February 2006, the resolution passed the Senate. Since that time, the White House has issued an annual proclamation recognizing June as National Caribbean-American Heritage Month. This month’s commemoration marks the eighth Caribbean-American Heritage Month. In celebration of this observance, the Census Bureau presents a variety of data it publishes related to people of Caribbean heritage.

**How Many of Caribbean Ancestry in the United States?**

2.7 million The estimated U.S. population of West Indian ancestry. Some of the largest West Indian ancestry groups in the United States include:

- Jamaican (1.0 million)
- Haitian (908,000)
- Trinidadian and Tobagonian (196,000)
- Barbadian (62,000)
- Bahamian (53,000)
- U.S. Virgin Islander (17,000)

Note: The estimates for Barbadian and Bahamian are not significantly different from each other.

**Selected African Caribbean Immigration to the United States**

<table>
<thead>
<tr>
<th>Country of Immigration</th>
<th>Total Immigrants</th>
<th>Black Immigrants</th>
<th>% Black Immigrants</th>
<th>Black Ancestry Estimates</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jamaica</td>
<td>638,000</td>
<td>612,000</td>
<td>96%</td>
<td>1,000,000+</td>
</tr>
<tr>
<td>Haiti</td>
<td>541,000</td>
<td>534,000</td>
<td>99%</td>
<td>900,000+</td>
</tr>
<tr>
<td>Trinidad and Tobago</td>
<td>220,000</td>
<td>181,000</td>
<td>82%</td>
<td>200,000</td>
</tr>
<tr>
<td>Dominican Republic</td>
<td>785,000</td>
<td>110,000</td>
<td>14%</td>
<td>220,000</td>
</tr>
<tr>
<td>Barbados</td>
<td>50,000</td>
<td>48,000</td>
<td>96%</td>
<td>60,000</td>
</tr>
<tr>
<td>Grenada</td>
<td>31,000</td>
<td>29,000</td>
<td>94%</td>
<td>30,000</td>
</tr>
<tr>
<td>Bahamas</td>
<td>29,000</td>
<td>26,000</td>
<td>90%</td>
<td>48,000</td>
</tr>
<tr>
<td>St. Lucia</td>
<td>19,000</td>
<td>18,000</td>
<td>95%</td>
<td>18,900</td>
</tr>
<tr>
<td>Antigua-Barbuda</td>
<td>18,000</td>
<td>17,000</td>
<td>94%</td>
<td>17,800</td>
</tr>
<tr>
<td>Saint Vincent</td>
<td>18,000</td>
<td>17,000</td>
<td>94%</td>
<td>17,800</td>
</tr>
<tr>
<td>Dominica</td>
<td>34,000</td>
<td>16,000</td>
<td>47%</td>
<td>16,500</td>
</tr>
</tbody>
</table>

**Black Caribbean Immigrant Insights**
The majority of Black Caribbean immigrants that are coming to America are being admitted by family ties.

Over 80% of Black Caribbean immigrants are fluent in English.

At present, Jamaicans are the largest group of Americans (over 1 Million) from the English-speaking black Caribbean people. Many Jamaicans are second, third and descend from even older generations as there have been Jamaicans in the US as early as the early twentieth Century.

**Famous Black Caribbean People in America**

There are many famous public officials, doctors and other professionals, athletes actors, singers, as well as accomplished literary figures of African Caribbean ancestry who now live in America or made America their home when living.

**Barbados** - Attorney General Eric Holder, Rhianna, LL Cool J, Stacey Dash, Shirley Chisolm, Gwen Ifill,

**Jamaican** – Harry Belafonte, Susan Rice, Louis Farrakhan, Busta Ryhmes, Alicia Keys, Patrick Ewing, Colin Powell, Naomi Campbell

**Haitian** – Wyclef Jean, Garcelle Beauvais, Mia Love.

**Afro Latinos in America**

An Afro-Latin American is a person from Latin America who has black ancestry. Concepts of "Black", negro or "African" are different in Latin America from how they are in English speaking American nations, since the one-drop theory was never used. Many black Latin Americans feel insulted to be called Afro or African. In most Latin American countries, negro is reserved for people with very dark skin, while people with mix is called mulatto. The difference on the two is subjective and full of cultural bias. Any statistics on the number of Afro-Latin American has no meaning unless the criteria are full explained.

Africans first arrived with the Spanish and Portuguese in the 16th Century. For example, Pedro Alonso Nino was a navigator in the 1492 Columbus expedition. Africans arrived in Latin America mostly as part of the Atlantic slave trade to provide labor. They were also employed in mapping and exploration (for example, Estevanico); and were even involved in conquest (for example, Juan Garrido and Juan Valiente). They were mostly brought from the West African nations of Nigeria, Benin, Ghana, Congo, Côte d'Ivoire and Morocco. There was also an existing African diaspora born in Spain and Portugal. Most of the slaves were delivered to Brazil and the Caribbean, but are to be found everywhere along the Atlantic coast between Mexico and Brazil, including Central America, Colombia and Venezuela.
Countries with significant black populations include Brazil (60 million), Honduras, Panama, Colombia, Venezuela, Cuba, Dominican Republic, and Puerto Rico. Traditional terms for an Afro-Latinos with Amerindian ancestry include Garifuna (in Honduras and Belize), lobo in Mexico, cafuzo (in Brazil); and zambo.

The mix of these African cultures with the Spanish, Portuguese and indigenous cultures of Latin America has produced many unique forms of language (eg. Palenquero and Garífuna), religions (eg. Candomblé), music (eg. salsa), martial arts (Capoeira) and dance. Some of these cultural expressions are now pervasive in Latin America.

Depending on a person’s country of origin, Black-African ancestry frequently may predominate, as in the case of individuals from the Dominican Republic, Cuba, Panama and Puerto Rico, where much of the Amerindian population was decimated by violence and disease during the early days of European conquest and colonization, or where large numbers of Africans were imported as part of the trans-Atlantic slave trade. Because Atlantic coastal nations of Central and Latin America were affected more directly by the slave trade, Afro-Latinos are more prevalent there.

The Afro-Latino culture is a mix of the African, South American, Caribbean, and European cultures. Afro-Latinos enjoy the combination of rhyme, history, events, cuisine, dance and music, that make up their heritage.

Portugal made impacts, along with the events that followed by slavery. The Portuguese influence began with the Treaty of Tordesilla made between King Ferdinand and Queen Isabella and King John II of Portugal. This treaty expanded the territory previously given to Portugal after an appeal made to the Pope in Rome (appeal made by Ferdinand and Isabella). Portugal expanded its reign to what it’s currently Brazil, promoting the Portuguese language, culture and religion among the inhabitants at the time. Today Brazil hold the highest number of Afro-Latinos, and its official language is Portuguese.

In the United States, Afro-Colombian, Afro-Peruvian, Dominican, Afro-Cuban and other black Latino communities exist. In Brooklyn, New York, for example, the Panamanian community has an Afro-Panamanian Chamber of Commerce. Puerto Rican and Dominican communities typically exist in strong neighborhoods, as in Spanish Harlem, Inwood, and the Bronx, while the few Panamanian communities that exist in the U.S. are often nestled neatly within larger West Indian neighborhoods, as in parts of Los Angeles and Brooklyn’s Flatbush and Crown Heights.

Anani Dzidziienyo shines light upon what seems to be the core of the problem of the identification of Afro Latinos in the United States. Given that the Latino population is
comprised mainly by immigrants, the idea of coming into the United States forces a
great change in regards to race relations. Dzidziienyo formulates,xxxiv “Does moving
'North' suddenly obliterating or modify race/color relations, patterns and practices,
regnant in Latin America?” The harsh black and white lines which marked the race
ideology of the United States leave almost no room for identification as a
multivariable specimen.

The more Latinos become immersed in the racial ideology of the United States, the sharper
and more unyielding the black/white dichotomy becomes, and the more powerful is their
need and desire to free themselves of any and all vestiges of African ancestry.xxxv In doing
so, there is a detachment not only form the title of being an African descendant but from
the fusion of cultural implications that Afro Latinos have pioneered. Afro Latinos heavily
influence musical genres including Hip/Hop and R&B, along with important works in fields
of government, sports and arts.

Given the diversity of races in the Latino community, the Afro Latino becomes invisible.xxxvi
With over 16 percent of the United States’ population self-disclosing as Latino, one would
imagine that from those 50,325,522 people, the population of Afro-Latinos would amount
to a high percentage. Nonetheless, according to the 2010 census only 2.4% of those who
identified as Latinos also identified as Afro Latinos.

<table>
<thead>
<tr>
<th>Region or Country</th>
<th>Immigrants in the United States</th>
<th>Afro Latino Immigrants</th>
<th>% Afro Latino Immigrants</th>
<th>Afro Latino Ancestry Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mexico/ Central America</td>
<td>14,285,000</td>
<td>191,000</td>
<td>1%</td>
<td>N/A</td>
</tr>
<tr>
<td>South America</td>
<td>2,578,000</td>
<td>174,000</td>
<td>7%</td>
<td>N/A</td>
</tr>
<tr>
<td>Cuba</td>
<td>985,000</td>
<td>34,000</td>
<td>3%</td>
<td>60,000</td>
</tr>
</tbody>
</table>

In addition to immigrants, there are currently an estimated 200 to 250 Thousand Afro
Latinos that are native to the America. Like others in various segments of the African
Diaspora in North America, native born Afro Latinos assimilate into America as part of the
English speaking Black American experience.

Some Famous Black Afro Latino People
Sammy Davis Jr. - Afro Cuban
Soledad O’Brian – Afro Cuban
Esperanza Spaulding – multi-ethnic ancestry
Tatyana Ali - Black Panamanian and Trinidadian parents
Melissa De Sousa - American born Panamanian
Juan Williams – Panamanian immigrant

**Religion among Black Americans**

<table>
<thead>
<tr>
<th>Religious Family</th>
<th># of Black members</th>
<th># Black Churches</th>
</tr>
</thead>
<tbody>
<tr>
<td>Catholicism</td>
<td>3,000,000</td>
<td>1,300 Parishes</td>
</tr>
<tr>
<td>Islam (includes 300,000 members of Nation Of Islam - NOI)</td>
<td>924,000</td>
<td># Mosques N/A</td>
</tr>
<tr>
<td>American Baptist Churches USA</td>
<td>636,522</td>
<td>1,192</td>
</tr>
<tr>
<td>United Methodist Church</td>
<td>500,000</td>
<td>2,400</td>
</tr>
<tr>
<td>Assemblies of God</td>
<td>279,000</td>
<td>N/A</td>
</tr>
<tr>
<td>Episcopalian</td>
<td>100,000</td>
<td>N/A</td>
</tr>
<tr>
<td>United Church of Christ</td>
<td>70,000+</td>
<td>N/A</td>
</tr>
<tr>
<td>Lutheran Missouri Synod</td>
<td>70,000+</td>
<td>N/A</td>
</tr>
<tr>
<td>Presbyterian Church (USA)</td>
<td>52,000</td>
<td>N/A</td>
</tr>
<tr>
<td>Disciples of Christ</td>
<td>40,000</td>
<td>440</td>
</tr>
<tr>
<td>Jehovah's Witness</td>
<td>14,000(?)</td>
<td># Kingdom Halls N/A</td>
</tr>
<tr>
<td>Nazarene</td>
<td>13,000</td>
<td>N/A</td>
</tr>
<tr>
<td>Mormon</td>
<td>10,000 ...Multiple estimates not verifiable. (3%)</td>
<td>N/A</td>
</tr>
</tbody>
</table>

**Predominantly Black American Denominations**

- National Baptist Convention, USA, Inc 7.5 Million
- The Church of God in Christ 6.0 Million
Pentecostal and historic African American churches are increasingly visible on the U.S. religious landscape and mainline Protestants no longer dominate a list of the 25 largest American churches, reports the National Council of Churches’ 2005 "Yearbook of American & Canadian Churches.” Three of the largest 25 churches in the U.S. are Pentecostal and seven are African American, the yearbook reports.

Predominantly black churches date back to the 1700s. In 1860, about 11%, or 500,000, of America’s 4,400,000 blacks belonged to churches even during a time of persecution for seeking to worship. Today there are eight major historically black Christian churches: African Methodist Episcopal; African Methodist Episcopal Zion; Christian Methodist Episcopal; Church of God in Christ; National Baptist Convention of America; National Baptist Convention, USA; National Missionary Baptist Convention; and the Progressive National Baptist Convention. There are also scores of independent or quasi independent black churches or church networks, and at least nine certified religious training programs operated by accredited seminaries that are directed toward ministry in black churches and black faith communities. Together, the eight major black denominations alone encompass some 65,000+ churches and about 24 million+ members.

The Black SBC Picture - Annual Church Profile Data Analysis

<table>
<thead>
<tr>
<th>Year</th>
<th>African American</th>
<th>AA Church membership</th>
<th>African Churches</th>
<th>African Church</th>
<th>Haitian Churches</th>
<th>Haitian Church</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

37
It can be verified through 2009, that as many as 25% of the new SBC African American churches became a part of the SBC through affiliation. Affiliation has been a necessary part of new SBC Black churches because churches start in the heart of God. His work goes on with or without us. In various places, at various times, and in various ways the work of God has gone on without Southern Baptists and then we have had to catch up. This catching up has been through affiliation of churches.

### The SBC Picture* - Selected African Diaspora ACP Financial Analysis

<table>
<thead>
<tr>
<th>Year</th>
<th>Total Great Commission Giving ($)</th>
<th>Cooperative Program Giving ($)</th>
<th>Annie Armstrong Offering ($)</th>
<th>Lottie Moon Offering ($)</th>
</tr>
</thead>
<tbody>
<tr>
<td>2008</td>
<td>3,277</td>
<td>834,666</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2009</td>
<td>3,434</td>
<td>853,666</td>
<td>73</td>
<td>5,473</td>
</tr>
<tr>
<td>2010</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2011</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2012</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The figures in the table are based on available Annual Church Profile data. The financial data includes African, African American and Haitian churches combined. There is a clear pattern of continued increases in Great commission giving by SBC churches of the African Diaspora. This research does not consider Associational giving by churches of the African Diaspora. There is a very clear lack of giving to the long existing SBC national financial streams. Observations include:

1) A lack of consistent orientation of affiliating churches about the SBC, the cooperative program and national offerings. Many present day challenges about participation and inclusion have developed as a result of not having an ongoing denominational affiliation process.

2) A continuing elimination of Blacks within the infrastructure of SBC entities, especially NAMB, IMB, and state convention staffs. The lack of visible ministry and kingdom extension resources within the mission field areas where many of the African Diaspora live.

3) The lack of contextual resources (books, conferences and other gatherings) that were used extensively in the 20th century to educate and equip pastors, leaders and general church bodies regarding roles they should and could play.
4) Many high profile negative written and media positions espoused by SBC leaders, pastors, and educational institutions not based in a biblical worldview but conservative political ideology.

These and other regional and lesser known reasons lead to the churches “voting” with their wallets. This limited participation in SBC financial channels does not mean there is limited missions resources among or participation by churches of the African Diaspora.

**This information was not available in time for this project report.

A Sampling of the Largest Black MegaChurches in America

There are between 150-160 Black megachurches in the United States.

The term megachurch generally refers to any Protestant congregation with a sustained average weekly attendance of 2000 persons or more in its worship
Most discussions of megachurches focus on very large Protestant Christian congregations in the United States - of which there are nearly 1600.\textsuperscript{lx}

The list below includes some of the largest black churches in America by membership totals. They are all multiethnic within the African Diaspora context at minimum, with large numbers of African and Caribbean immigrant members. Many of the churches included in this sampling are multisite. The multisite church is not new to the Black church context in America. Some have locations that span across the nation to multiple cities. The individual church memberships of these mega churches are often under reported by traditional majority research venues.

<table>
<thead>
<tr>
<th>Church</th>
<th>Location</th>
<th>Pastor</th>
<th># Members</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian Cultural C</td>
<td>New York, New York</td>
<td>A.R. Barnard</td>
<td>37,000+</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>\textsuperscript{lx}\textsuperscript{i}</td>
</tr>
<tr>
<td>The Potters House</td>
<td>Dallas, Texas</td>
<td>T. D. Jakes</td>
<td>30,000+ \textsuperscript{lx\textsuperscript{ii}}</td>
</tr>
<tr>
<td>Name</td>
<td>Location</td>
<td>Leader</td>
<td>Membership</td>
</tr>
<tr>
<td>---------------------------------------</td>
<td>-------------------------</td>
<td>-------------------</td>
<td>------------</td>
</tr>
<tr>
<td>New Light Christian Center</td>
<td>Houston, Texas</td>
<td>I.V. Hilliard</td>
<td>28,000+</td>
</tr>
<tr>
<td>New Birth Missionary Baptist</td>
<td>Lithonia, Georgia</td>
<td>Eddie Long</td>
<td>25,000+</td>
</tr>
<tr>
<td>Mt. Zion Baptist Church</td>
<td>Nashville, Tennessee</td>
<td>Joseph Walker</td>
<td>25,000+</td>
</tr>
<tr>
<td>West Angeles COGIC</td>
<td>Los Angeles, California</td>
<td>Charles Blake</td>
<td>22,000+</td>
</tr>
<tr>
<td>The Church Without Walls</td>
<td>Houston, Texas</td>
<td>Ralph West</td>
<td>20,000+</td>
</tr>
<tr>
<td>1st AME Church</td>
<td>Los Angeles, California</td>
<td>J. Edgar Boyd</td>
<td>19,000+</td>
</tr>
<tr>
<td>Apostolic Church of God</td>
<td>Chicago, Illinois</td>
<td>Byron T. Brazier</td>
<td>18,000+</td>
</tr>
<tr>
<td>Greater Allen Temple AME</td>
<td>Jamaica, New York</td>
<td>Floyd Flake</td>
<td>18,000+</td>
</tr>
<tr>
<td>Crenshaw Christian Center</td>
<td>Los Angeles, California</td>
<td>Frederick Price</td>
<td>18,000+</td>
</tr>
<tr>
<td>Windsor Village UMC</td>
<td>Houston, Texas</td>
<td>Kirbyjon Cadwell</td>
<td>17,000+</td>
</tr>
<tr>
<td>Hopewell MB Church</td>
<td>Norcross, Georgia</td>
<td>William Sheals</td>
<td>16,000+</td>
</tr>
<tr>
<td>Elizabeth Baptist Church</td>
<td>Atlanta, Georgia</td>
<td>Craig Oliver</td>
<td>15,000+</td>
</tr>
<tr>
<td>Reid Temple AME</td>
<td>Glen Dale &amp; Silver Spring, Md.</td>
<td>Lee Washington</td>
<td>15,000+</td>
</tr>
<tr>
<td>World Changers International</td>
<td>College Park, Georgia</td>
<td>Creflo Dollar</td>
<td>15,000+</td>
</tr>
<tr>
<td>Enon Tabernacle Baptist Church</td>
<td>Philadelphia, Pa</td>
<td>Alyn Walker</td>
<td>15,000+</td>
</tr>
<tr>
<td>Word of Faith In'l Christian Center</td>
<td>Detroit, MI</td>
<td>Andre Butler</td>
<td>14,000+</td>
</tr>
<tr>
<td>St. Paul Baptist Church</td>
<td>Richmond, Virginia</td>
<td>Lance Watson</td>
<td>12,000+</td>
</tr>
<tr>
<td>Brentwood Baptist Church</td>
<td>Houston, Texas</td>
<td>Joe S. Ratcliff</td>
<td>12,000+</td>
</tr>
<tr>
<td>St. Stephen Church</td>
<td>Louisville, Kentucky</td>
<td>Kevin Cosby</td>
<td>10,000+</td>
</tr>
<tr>
<td>1st Baptist Glenarden</td>
<td>Landover &amp; Upper Marlboro Md</td>
<td>John Jenkins, Sr.</td>
<td>10,000+</td>
</tr>
</tbody>
</table>
Almost all Puerto Ricans have some African lineage. The actual racial statistics of Puerto Rico are not known, but research indicates that over 10% of Puerto Rico’s population are pure blacks, with most of the island’s population being mulatoes or mulato mixed with Native American lineage. Most pure blacks in Puerto Rico are found in the Northern Coastal area (especially in the towns Loiza, Guayama, Ponce, and Carolina). The music (bomba) and (plena) of Puerto Rico are Afro Latin genres danced to during parties and African derived festivals. Most Blacks are descended of African slaves brought from the Yoruba people of Nigeria.
The number of Puerto Ricans identifying themselves solely as black or American Indian jumped about 50 percent in the last decade, according to new census figures that have surprised experts and islanders alike.

The increase suggests a sense of racial identity may be growing among the various ethnic groups that have long been viewed as a blurred racial mosaic on the U.S. territory, although experts say it is too soon to say what caused the shift. “It truly breaks with a historic pattern,” said Jorge Duany, an anthropology professor at the University of Puerto Rico.

The growth in those calling themselves black or American Indian reduced the population share of Puerto Ricans who identify themselves solely as white. That group dropped nearly 8 percentage points to about 76 percent of the island’s 3.7 million people. More than 461,000 islanders identified themselves solely as black, a 52 percent increase, while nearly 20,000 said they were solely American Indian, an almost 49 percent increase. Experts said several factors could have influenced the rise in the number of people who identify themselves as black.

Duany said the election of Barack Obama as U.S. president might have influenced some to call themselves black as the high-profile leader dispelled negative stereotypes about their race.

**Nationality:** noun: Puerto Rican(s) (US citizens)  adjective: Puerto Rican

**Languages:** Spanish, English

**Religions:** Roman Catholic 85%, Protestant and other 15%

**Population:** 3,674,209 (July 2013 est.)

**Age structure:**
- **0-14 years:** 18.4% (male 346,794/female 330,221)
- **15-24 years:** 14.6% (male 272,689/female 264,761)
- **25-54 years:** 38.6% (male 675,854/female 743,449)
- **55-64 years:** 11.9% (male 198,952/female 239,538)
- **65 years and over:** 16.4% (male 261,345/female 340,606) (2013 est.)
- **Median age:** male: 36.4 years  female: 40 years (2013 est.)
- **Birth rate:** 11.28 births/1,000 population (2013 est.)
- **Net migration rate:** -7.73 migrant(s)/1,000 population (2013 est.)

**Urbanization:**
- **Urban population:** 99% of total population (2010)
rate of urbanization: 0.5% annual rate of change (2010-15 est.)

**Major urban areas - population:** SAN JUAN (capital) 2.73 million (2009)

**Famous Black Puerto Ricans**

Dr. Pedro Albizu Campos, the Puerto Rican symbol of Identity and Freedom. Carmelo Anthony, NBA Basketball player.

Wilfred Benitez, three time world boxing champion, youngest world champion in boxing history.

Jose Campeche

Bobby Capo

Roberto Clemente, only Puerto Rican to reach 3,000 hits in MLB baseball history.

Orlando "Peruchin" Cepeda, baseball Hall of Famer

Carlitos Colon, former WWE wrestler

Jesus Colon, writer and politician, "Father of Nuyorican Movement"

Santitos Colon, former mayor of Cabo Rojo, and first Puerto Rican to win an election as an independent candidate.

Rafael Cordero, educator who set up a school for children of all races.

Eva Cruz, volleyball player. Victor Crux, NFL Player

Jose "Cheo" Cruz, Baseball player

Tite Curet Alonso, composer

Rafael Jose Diaz

Maria Falcon, television host.

Ruth Fernandez, international singer.

Pedro Flores, composer

Rafael Hernandez, composer who wrote La Borinqueña.

Jerome Mincy, basketball player.

Juan Morel Campos, composer

Pedro Rosa Nales, television reporter.

Emilio "Millo" Navarro, first Puerto Rican to Play in the Negro Leagues

Victor Pellot, baseball player

Victor Santos, owner of the Miss Piel Canela (Miss Cinnamon skin) beauty contest franchise.

Arturo Alfonso Schomburg, educator and black historian

Pedro Telemaco, first black to star in a Puerto Rican telenovela.

Piri Thomas, writer

Félix Trinidad, world boxing champion.

Otilio Warrington, better known as Bizcocho, popular television comedian.
The U.S. Virgin Islands

There are some 109,750 residents of the US Virgin Islands. The map to the left shows St. Thomas, St. John, and St. Croix.

79.7% (87,471) are of African Descent. 13% are US expats.

US Census Bureau 2010.
Nationality: noun: Virgin Islander(s) (US citizens)    adjective: Virgin Islander

Languages: English 74.7%, Spanish or Spanish Creole 16.8%, French or French Creole 6.6%, other 1.9% (2000 census)

Religion: Protestant 59% (Baptist 42%, Episcopalian 17%), Roman Catholic 34%, other 7%

Age structure:
- 0-14 years: 18.2% (male 9,669/female 9,407)
- 15-24 years: 10.6% (male 5,075/female 6,063)
- 25-54 years: 39.3% (male 18,698/female 22,444)
- 55-64 years: 14.1% (male 7,036/female 7,750)
- 65 years and over: 17.8% (male 8,431/female 10,164) (2013 est.)

Median age: total: 43.5 years  male: 43.7 years  female: 43.3 years (2013 est.)

Birth rate: 10.69 births/1,000 population (2013 est.)

Urbanization:
- urban population: 95% of total population (2010)
- rate of urbanization: -0.1% annual rate of change (2010-15 est.)

Major urban areas - population:

CHARLOTTE AMALIE (capital) 54,000 (2009)

Gender ratio:
- at birth: 1.06 male(s)/female
- 0-14 years: 1.03 male(s)/female
- 15-24 years: 0.83 male(s)/female
- 25-54 years: 0.84 male(s)/female
- 55-64 years: 0.91 male(s)/female
- 65 years and over: 0.83 male(s)/female
- Total population: 0.88 male(s)/female (2013 est.)

Famous Blacks from the U.S. Virgin Islands

- Raja Bell - Professional basketball
- Tim Duncan – Professional basketball
- Lawrence Hilton-Jacobs – Famous Hollywood actor and director
- Calvin Pickering – Professional baseball player
Black Canadians

The first recorded instance of a Black presence in Canada was that of Mathieu Da Costa. Da Costa arrived in Nova Scotia sometime between 1604 and 1608 as a translator for the French explorer Sieur De Monts. The first known Black person to live in Canada is a slave from Madagascar named Olivier Le Jeune.

Black Canadians are an ethnic group in Canada whose ancestors, usually in predominant part, were indigenous to Africa. Although some direct immigration from Africa to Canada exists, most black Canadians trace their African heritage through the history of slavery in the United States or the Caribbean. Although Canada is an independent country, many still even make the mistake of calling “Black Canadians” “African Americans.” This insults the people and the country.

Presently, there are four growing streams of Blacks in Canada: those who are native born to Canada or having lived here for several generations; those who have migrated from the Caribbean; those who have immigrated from central and south America and Cuba as well as those who have immigrated from Africa.

In Canada, why is term Black Canadian preferred?

In the U.S. most Blacks call themselves African Americans, but in Canada Blacks refer to themselves as Black Canadians. Why is there this subtle difference? The difference in naming has everything to do with the history of immigration in each country. In the U.S. most Blacks were brought directly as slaves from Africa and so prefer to be called African
Americans to keep their link to their homeland and heritage alive. Blacks in Canada have a much more diverse history — very few Black Canadians were brought directly from Africa. Most early slaves, refugees, and immigrants were from the U.S. while the majority of recent immigrants are from the Caribbean. Because Blacks have come to Canada from several different countries, Black Canadian is the more inclusive and popular name.

Some people may also refer to black Canadians as Afro-Canadian or African-Canadian, although this term is not as prevalent as African-American in the United States. Caribbean-Canadian may also be used to refer to black Canadians of Caribbean birth or heritage, who form a much larger proportion of the black population in Canada than in the United States — in fact, almost half of Canada's black population is of Jamaican origin. Many Caribbean-Canadians strongly object to "African-Canadian" as obscuring their own culture and history, which partially accounts for the term's less prevalent use in Canada. More specific national terms such as Jamaican-Canadian, Haitian-Canadian or Nigerian-Canadian may also be used.

To date, however, there is no widely-used alternative to "black Canadian" which is accepted by both the African-Canadian and Caribbean-Canadian communities as an umbrella term for the group as a whole. A black Canadian, however, should never be referred to as "African-American".

As of 2011, Among the Black population, 42.0% lived in Toronto, and 22.9% in Montréal. A significant number of black Canadians live in Ottawa, Vancouver and Halifax.

At times, it has been substantiated that Black Canadians have been significantly undercounted in census data. A McGill University study which found that fully 43 per cent of all Black Canadians were not counted as black in the 1991 Canadian census, because they had identified themselves on census forms as British, French or other cultural identities which were not included in the census group of Black cultures.

Although subsequent censuses have reported the population of Black Canadians to be much more consistent with the McGill study’s revised 1991 estimate than with the official 1991 census data, no recent study has been conducted to determine whether some Black Canadians are still substantially undercounted.

According to the 2011 Canadian Household Survey the official Black Canadian Population in 2011 was 945,665. As of April, 2013 Statistics Canada places the national Canadian population at 35,141,542. While Canadian officials don’t estimate groups within the general population my estimate of the current Black Canadian population is well over 1.3 Million. This estimate is based on calculations of Statistics Canada’s visible minority counts.
## Black Canadian Historical population compared to total population

<table>
<thead>
<tr>
<th>Year</th>
<th>Black Population</th>
<th>±%</th>
<th>Total Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>1871</td>
<td>21,500</td>
<td>—</td>
<td>3,689,000</td>
</tr>
<tr>
<td>1881</td>
<td>21,400</td>
<td>−0.5%</td>
<td>4,325,000</td>
</tr>
<tr>
<td>1901</td>
<td>17,500</td>
<td>−18.2%</td>
<td>5,371,000</td>
</tr>
<tr>
<td>1911</td>
<td>16,900</td>
<td>−3.4%</td>
<td>7,207,000</td>
</tr>
<tr>
<td>1921</td>
<td>18,300</td>
<td>+8.3%</td>
<td>8,788,000</td>
</tr>
<tr>
<td>1931</td>
<td>19,500</td>
<td>+6.6%</td>
<td>10,377,000</td>
</tr>
<tr>
<td>1941</td>
<td>22,200</td>
<td>+13.8%</td>
<td>11,507,000</td>
</tr>
<tr>
<td>1951</td>
<td>18,000</td>
<td>−18.9%</td>
<td>14,009,000</td>
</tr>
<tr>
<td>1961</td>
<td>32,100</td>
<td>+78.3%</td>
<td>18,238,000</td>
</tr>
<tr>
<td>1971</td>
<td>34,400</td>
<td>+7.2%</td>
<td>21,962,000</td>
</tr>
<tr>
<td>1981</td>
<td>239,500</td>
<td>+596.2%</td>
<td>24,820,000</td>
</tr>
<tr>
<td>1991</td>
<td>504,300</td>
<td>+110.6%</td>
<td>28,031,000</td>
</tr>
<tr>
<td>2001</td>
<td>662,200</td>
<td>+31.3%</td>
<td>31,021,000</td>
</tr>
<tr>
<td>2011</td>
<td>945,665</td>
<td>+42.8%</td>
<td>33,476,688</td>
</tr>
<tr>
<td>2013 April Estimate</td>
<td>35,141,542</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Statistics Canada

### 2011 Black Canadian Population by Province

[xcii]
Famous Black Canadians

Actors and directors

- **Gloria Reuben**, actress (*ER*)
- **Alison Sealy-Smith**, actress (*This is Wonderland*)
- **Stephen Williams**, director
- **Tonya Lee Williams**, longtime actress on *The Young and the Restless*
- **Maurice Dean Wint**, actor

Athletes

- **Donovan Bailey**, first Canadian to win an *Olympic* gold medal in the 100m sprint (1996 Atlanta)
- **Herb Carnegie** star of Quebec professional hockey league
- **Anson Carter**, NHL star
- **Michael "Pinball" Clemons**, Toronto Argonauts head coach, former star player and former president
- **George Dixon**, first black world boxing champion in any weight class
- **Robert Esmie**, Olympic gold medalist 4x100 relay (Atlanta 1996)
- **Rick Fox**, NBA player
- **Glenroy Gilbert**, Olympic gold medalist 4x100 relay (Atlanta 1996)
- **Daniel Igali**, Olympic gold medalist in wrestling (Sydney, 2000)

<table>
<thead>
<tr>
<th>Province</th>
<th>Black Population</th>
<th>Total Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yukon</td>
<td>100</td>
<td>33,320</td>
</tr>
<tr>
<td>Nunavut</td>
<td>120</td>
<td>31,700</td>
</tr>
<tr>
<td>Prince Edward Island</td>
<td>390</td>
<td>137,380</td>
</tr>
<tr>
<td>Northwest Territories</td>
<td>555</td>
<td>40,800</td>
</tr>
<tr>
<td>Newfoundland and Labrador</td>
<td>1,455</td>
<td>507,270</td>
</tr>
<tr>
<td>New Brunswick</td>
<td>4,870</td>
<td>735,835</td>
</tr>
<tr>
<td>Saskatchewan</td>
<td>7,255</td>
<td>1,008,760</td>
</tr>
<tr>
<td>Manitoba</td>
<td>19,610</td>
<td>1,174,350</td>
</tr>
<tr>
<td>Nova Scotia</td>
<td>20,790</td>
<td>906,175</td>
</tr>
<tr>
<td>British Columbia</td>
<td>33,260</td>
<td>4,324,455</td>
</tr>
<tr>
<td>Alberta</td>
<td>74,435</td>
<td>3,567,980</td>
</tr>
<tr>
<td>Quebec</td>
<td>243,625</td>
<td>7,732,525</td>
</tr>
<tr>
<td>Ontario</td>
<td>539,205</td>
<td>12,651,795</td>
</tr>
<tr>
<td><strong>Canada Totals</strong></td>
<td><strong>945,665</strong></td>
<td><strong>33,476,688</strong></td>
</tr>
</tbody>
</table>
• Jarome Iginla, National Hockey League All-Star and Olympic Gold Medalist (Salt Lake, 2002)
• Harry Jerome, runner and first Canadian to hold an official world track and field record
• Ferguson Jenkins, Major League Baseball star and first Canadian elected to the Baseball Hall of Fame
• Ben Johnson, Olympic sprinter disqualified in 1988 drug scandal
• Kirk Johnson, boxer
• Rocky Johnson, professional wrestler (also father of actor/wrestler The Rock)
• Jamaal Magloire, NBA player
• Willie O'Ree, first black hockey player in the National Hockey League
• Bruny Surin, Olympic gold medalist 4x100 relay (1996 Atlanta)
• Kevin Weekes, NHL goalie

Musicians

• Jully Black, R&B/pop singer
• Kheaven Brereton, known professionally as k-os, hip-hop musician
• Divine Brown, R&B/soul singer and musical theatre performer
• Deborah Cox, pop/R&B singer, holds the record for the longest-running #1 single ("Nobody's Supposed to be Here") in the history of Billboard magazine's R&B charts
• Robert Nathaniel Dett, composer
• Molly Johnson, rock and jazz vocalist
• Danko Jones, rock singer and guitarist
• Oscar Peterson, jazz pianist
• Jackie Washington, blues musician
• Portia White, singer

Politicians, public servants and soldiers

• Wayne Adams, Nova Scotia’s first black MLA, Liberal
• Yvonne Atwell, Nova Scotia’s first black woman MLA, NDP
• Jean Augustine, Member of Parliament and former cabinet minister
• Zanana Akande, former Ontario Member of Provincial Parliament and cabinet minister
• Lincoln Alexander, first black Member of Parliament in Canada and former Lieutenant Governor of Ontario
• Emery Barnes, first black Speaker of the British Columbia Legislative Assembly and CFL defensive end
• Rosemary Brown, British Columbia legislator, and the first black woman to run for the leadership of a political party in Canada (the federal New Democratic Party)
• Mary Anne Chambers, Ontario Member of Provincial Parliament and cabinet minister
• Anne Cools, Canada’s first black senator
• Alvin Curling, Ontario Member of Provincial Parliament and Speaker of the Legislature of Ontario, amassed the highest-ever vote total in a Canadian election
• Marlene Jennings, first black woman from Quebec to be elected to Parliament
• Maka Kotto, black author and actor from Quebec elected to Canadian Parliament in 2004 (Bloc Quebecois, independentist party)
• Daurene Lewis, first black woman mayor in North America
• Howard McCurdy, Member of Parliament and the first black male to run for the leadership of a political party (the federal New Democratic Party)
• Juanita Westmoreland-Traoré, first appointed black judge in the history of Quebec

Writers and journalists

• Trey Anthony, playwright (Da Kink in my Hair)
• Arnold Auguste, Share newspaper publisher
• Austin Clarke, novelist (The Polished Hoe, Growing Up Stupid Under the Union Jack)
• George Elliott Clarke, poet and playwright (Whylah Falls, George and Rue)
• Rita Deverell, broadcaster and journalist, founder of Vision TV
• Cecil Foster, novelist and academic
• Hamlin Grange, newspaper editor (Contrast), television reporter and news anchor and consultant
• Nalo Hopkinson, science fiction author
• Marci Ien, Canada AM and CTV Newsnet anchor
• Royson James, Toronto Star columnist
• Namugenyi Kiwanuka, Rogers Sportsnet basketball commentator and former MuchMusic VJ
• Mairuth Sarsfield, novelist (No Crystal Stair)
• Djanet Sears, playwright (Adventures of a Black Girl in Search of God)
• Mary Ann Shadd, first female newspaper publisher
• Sylvia Sweeney, television broadcaster (W5)
• Ken Wiwa, journalist and author, and son of executed Nigerian political prisoner Ken Saro-Wiwa

Other historical figures

• Anderson Ruffin Abbott, became, in 1861, the first Black Canadian physician.
• Marie-Joseph Angélique, executed for setting fire to Montreal
• Rubin "Hurricane" Carter, African-American boxer controversially convicted of murder, now a Canadian activist and speaker
• William Hall, first Canadian and first black person to be awarded the Victoria Cross
• Josiah Henson, former slave, believed to be the inspiration for the novel *Uncle Tom's Cabin*.
• Denham Jolly, entrepreneur and founder of Milestone Radio and Flow 93.5 Toronto
• Olivier Le Jeune, believed to have been the first slave purchased in what later became Quebec
• Lesra Martin, crown attorney and speaker, involved in his youth in freeing Rubin Carter
• Elijah McCoy, origin of "the real McCoy", invento

**Religion among Black Canadians**

Canada has just under 25,000 recognized religious organizations (entities, churches, synagogues). Some of these are connected with mainline denominations in the United States, but most are non denominational or independent.

 Several American mega churches have media outreach ministries in the Canadian census metropolitan markets. The most success is enjoyed by Pentecostals.

**Religion among all Canadians 2011**

The NHS of Statistics Canada collected information on religious affiliation, regardless of whether respondents practiced their religion. The largest faith in Canada was Christianity. About 22,102,700, or two-thirds of Canada's population (67.3%), reported that they were affiliated with a Christian religion.

Roman Catholics were the largest religious group in 2011. About 12,728,900 people identified themselves as Roman Catholic, representing 38.7% of Canada's population as a whole.

Consistent with changing immigration patterns, there were growing proportions of the population who reported religious affiliations other than Christian. These religions included Muslim, Hindu, Sikh and Buddhist. In 2011 about 2,373,700 people, or 7.2% of Canada's population, reported affiliation with one of these religions. This was up from 4.9% a decade earlier, as recorded in the 2001 Census. In 2011, people who identified themselves as Muslim made up 3.2% of the population, Hindu 1.5%, Sikh 1.4%, Buddhist 1.1% and Jewish 1.0%.
African-Canadians came to Canada to experience freedom, yet they discovered that they were not really welcomed at traditional churches across Canada. They also had their own religious traditions and musical styles that were frowned upon by white Canadian society. Black communities would erect churches among the first public buildings in their settlements, which doubled as the schools. Additionally, Black Canadians, being denied entry to other social outlets by discrimination, used their church buildings as lecture halls, libraries, gymnasiums, day care centers, and banquet facilities. The church allowed them to find strength in their religious beliefs, joy in the gospel or religious music, support in each other, and offered the guidance of their minister, often the best educated in the community.

The oldest continuously Black-controlled and operated church connection in Canada is the British Methodist Episcopal Church of Canada, founded in 1856, which at its height in the early 1900s had churches stretching from Windsor to Halifax and Bermuda.xcv

Various Baptists, Muslims, Nation of Islam, and other growing denominations that have taken up store-front worship sites have been added to the stream of Methodists, Baptists (eg. African United Baptist Association of Nova Scotia), and Anglicans established in Canada.

The large majority of Canadians of Caribbean origin report they belong to a Christian religious group. In 2001, 41% said they belonged to a mainline Protestant denomination, while 29% said they were Catholic and a further 9% belonged to another Christian group. In contrast, relatively few Canadians of Caribbean origin indicate they have no religious affiliation. That year, 12% of people of Caribbean descent said they had no religious affiliation, compared with 17% of the overall population.xcvi

... a quick overview of the current growth of all-Black churches in Canada (as well as those of many other ethnic groups), should force us to ask some difficult questions. Are people of color once again experiencing the exclusionary attitudes and practices encountered when Blacks first attempted to join mainstream Churches in the early days of our common history? Or are other factors at work? Do people of color truly feel welcomed and embraced, or are they simply passing time in our Churches, waiting for a real home? As we seek to live out God's will in this nation, the Black Church historian must point out the signpost from the past along the way. Ultimately, since the history of the Black Church shows that it had to separate from the mainstream in order to afford its members the full participation, lay empowerment, leadership development and spiritual dignity essential to those who unite together as the body of Christ, it should lead the way from within itself, first battling its own "isms", so it can help lead all churches to the true "Promised Land" which is found only in union with Christ. xcvii
## Canadian National Baptist Convention (SBC) Overview

### Total Number of Churches (Plants & Congregations) by Province in 2010-2012

<table>
<thead>
<tr>
<th>Province</th>
<th># Churches 2012</th>
<th># Churches 2011</th>
<th># Churches 2010</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alberta</td>
<td>51</td>
<td>53</td>
<td>48</td>
</tr>
<tr>
<td>British Columbia</td>
<td>94</td>
<td>89</td>
<td>83</td>
</tr>
<tr>
<td>Manitoba</td>
<td>12</td>
<td>12</td>
<td>7</td>
</tr>
<tr>
<td>New Brunswick</td>
<td>12</td>
<td>10</td>
<td>8</td>
</tr>
<tr>
<td>Newfoundland and Labrador</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Northwest Territories</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Nova Scotia</td>
<td>8</td>
<td>7</td>
<td>6</td>
</tr>
<tr>
<td>Nunavut</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Ontario</td>
<td>58</td>
<td>56</td>
<td>45</td>
</tr>
<tr>
<td>Prince Edward Island</td>
<td>4</td>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td>Québec</td>
<td>41</td>
<td>43</td>
<td>36</td>
</tr>
<tr>
<td>Saskatchewan</td>
<td>23</td>
<td>20</td>
<td>18</td>
</tr>
<tr>
<td>Yukon Territory</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td><strong>Total CNBC (SBC) Churches</strong></td>
<td><strong>304</strong></td>
<td><strong>296</strong></td>
<td><strong>257</strong></td>
</tr>
</tbody>
</table>

The Annual CNBC Convention is held in July of each year where reporting is done. The 2012 numbers are from the 2013 convention report, etc. The CNBC has some presence among Haitians primarily in Montreal, Quebec. They number some 20+ churches. It has very little overall presence among Black Canadians. There is a resistance to quantifying the absence/intentionality of reaching Black Canadians.
Demographic Insights

- African American population will continue to grow faster than the general United States Population. This is in spite of major undercounting of the people group.

- The southern United States will continue to be the region of choice for African Americans.

- Non traditional families and singles are well over 50% of the African American population.

- While great gains are being made in higher education for African Americans there are still many glass ceilings in American society based on race.

- African Americans value large religious gatherings (revivals, crusades, conferences, etc).

- African Americans are 44% of the total prison/jail population while the African American population is 13% of the total population.

General SBC Considerations:

1. Affiliation of African American churches will continue to increase.

2. SBC Orientation of African American churches that affiliate will be important.

3. What is the future for the Southern Baptist Convention’s relationships with predominantly Black Evangelical Christian denominations? There are approximately 65,000 Evangelical African American Churches.

4. There is great potential for substantially increasing Cooperative Program missions support from African American churches.

5. There is a need for greater strategic African American SBC, NAMB, IMB, LifeWay, Guidstone and Seminary staff as wells as elected participation among the Trustees.

6. To assist the State Conventions in developing and implementing strategies that focus on impacting lostness among African Americans.

7. Highlight the best Evangelism, Church Planting and Mission practices from SBC African American churches to celebrate and learn.
Goals & Recommendations
SHARING CHRIST AMONG AFRICAN AMERICANS

**Goal:** Establish a national goal of baptizing 300,000+ African-Americans by 2020. Annually baptizing 50,000+ African Americans. This represents more than a 50% increase in annual reported baptisms.

**Recommendation 1**

Develop and implement effective Urban Evangelism strategies. There are large concentrations of African Americans in the major metropolitan areas.

**Action Plans**

1. Identify effective African American evangelism strategies among churches.
2. Convene leaders from the effective churches to inform and index learnings.
3. Clearly identify SBC staff with responsibility for urban evangelism strategy and implementation among African Americans.
4. Each Send City should have a major evangelism strategy to reach African-Americans.
5. Assist state conventions to develop and implement evangelism strategies that impact lostness in metropolitan cities that have significant African American populations.
6. Deploy sufficient missionary personnel and SBC staff to implement strategies that are developed.

**Recommendation 2**

Continue National Evangelism conferences which focus on reaching African-Americans.

**Action Plans**

1. Continue to carry out an annual African-American Men’s Conference (Be The Man).
2. National African-American Male Youth Evangelism Conference – focus on *Saving the Seed* (*African American males are being lost at an alarming rate to death, prison, and general dysfunction*).

3. National Youth Evangelism Trainings - focus is to enlist, equip and engage 500 youth during various venues such as Black Church Leadership Week, Collegiate week, etc.

**Recommendation 3**

**Develop major communications plans for reaching African Americans.**

**Action Plans**

1. Create communication piece (marketing) on evangelism specifically focus on African-Americans.
2. Develop culturally relevant evangelism resources. African-American churches are highly relational and the typical contact or promotional tools are largely ineffective.
3. To educate and equip African American leaders in the purpose and use of the Evangelism Response Center.
4. To assist churches in airing radio, television and internet marketing campaigns in urban areas based on markets where 100,000+ African Americans reside.

**Recommendation 4**

**To assist African American churches in becoming aware of SBC evangelism resources that can help them impact lostness.**

**Action Plans**

1. To assist state conventions and associations in hosting orientations for African American Pastors.
2. Non-African SBC staff should be more engaged in resourcing the African American community.
3. Identify strategic churches and church leaders who could/should be aware of SBC evangelism resources.
4. Establish a national evangelism awareness training process.
5. Establish internal SBC personnel and process that will provide oversight and implementation of African American focused evangelistic initiatives.

**Recommendation 5**

**Develop strategies to equip and enable African American churches to present the Gospel to unreached African American sub-cultures such as prisoners and their families.**

**Action Plans:**

1. Do a study of best practices amongst African American churches addressing fatherlessness and develop and effective training module.
2. Do a study of how African American churches are ministering to current and former prisoners and their families and provide effective training process for churches.
3. Develop relevant ministry models to assist the African American church to minister to pressing needs of African Americans (i.e. parenting, prisons, finances, abstinence, etc)
4. Focus on Prison Ministry –to eliminate high concentration of African-American males and now high number of females.
5. Adopt-a-Prison –each church reach one –national goal is to adopt 50 prisons by 2020.
6. Hire a national strategist at the key leadership position to equip and enable African American churches to do a better job of connecting local and national. Must be a national leader to accomplish this strategy.
STARTING CHURCHES AMONG AFRICAN AMERICANS

Goal: We desire to establish New Testament congregations to fulfill the biblical mandate to make disciples. In 2011 there were 3,484 African-American SBC congregations; our vision is to have a total of 6000 African-American SBC churches by 2020.

Plant 400 African-American churches a year which will result in over 6000 African-American SBC churches by the year 2020.

Enlist, equip and engage 1000 African-American churches sponsoring healthy church plants within 5 years.

Recommendation 1

Increase the overall church plants and sponsoring churches while impacting lostness in the African-American community.

Action Plans:

1. Assist church planters in securing church sponsors and finding creative methods for funding the church plant.
2. Provide contextual training and resources for planters and sponsoring churches in urban areas.
3. Enlist, engage and equip strong urban churches in the African-American community to be urban church planting training centers. Identify one church in every urban center to become a Urban Church Planting center.
4. Develop a reservoir of qualified coaches /mentors for church planters
5. Identify cooperatively committed churches that have never sponsored a church and provide training, support and coaching for the both planter and sponsoring church.
6. Develop transitional church planting strategies, teams and networks which focus on churches in transition (or decline) relating to plant African-American churches in transitional communities- to keep continual SBC presence and provide a jump start for new church plants.
7. In every Send City there be at least one African-American church planting centers.

**Recommendation 2**

**Develop leaders in the local African-American churches to plant new churches.**

**Action Plans:**

1. Develop a church planting school for Black Church Leadership Week that provides a course of studies for equipping and training for both sponsor church leaders and potential church planters. These courses will lead to certification in church.
2. Develop and implement a strategy to utilize Associate Ministers of African American churches in church planting.
3. Permit the African American Fellowship, SBC to help by giving input in planting additional African-American works in strategic cities.
4. To assist and encourage state partners in hiring African-American Church Planting leadership at the state convention level where the African-American population exceeds 500,000+ and part time African American Consultants at the state level for populations at 100,000 - 500,000.
5. Create a national African American church planting office with sufficient staff to impact lostness among African Americans through church planting.
STRENGTHENING AFRICAN AMERICAN LEADERS

Goal: Lostness among black peoples in America is rising faster than lostness is being addressed. The African American Council believes new strategies should be implemented in order to win more souls for the Kingdom of God. Some of these new strategies should be focused on equipping African American leaders, enlisting African American churches of the Southern Baptist Convention, and engaging the African American culture through the power of the Holy Spirit.

Recommendation 1:

- Implement a strategy to equip African American leaders in the SBC.

Action Plans:

1. Train more African American pastors to be facilitators at training conferences.
2. Train more African American pastors and church leaders to be conversant in all SBC ministries.
3. Equip more African American pastors to become more fluently involved in denominational work.
4. Create a data base of persons and skills available to fill denominational and church positions as they become available.
5. Engage younger leaders in African American churches by identifying internships and mentorship for young African American leaders.
6. Increase gifts to Cooperative Program, Annie Armstrong, and Lottie Moon through promotional CD’s and DVD’s highlighting direct African American involvement with African Americans telling mission stories.
7. Encourage alignment with the Biblical requirements for leadership in 1 Timothy 3.
Recommendation 2:

- The African American Council believes the connection between the people and leaders of the convention can be better served if a mechanism including African American people is appointed to oversee the implementation of the African American Council strategies. The culture can be impacted with the power of Christ. Churches will be reenergized to become more actively involved with people and resources if they see persons that they are able to identify with in leadership.

Action Plans:

1. Appoint Personnel to Oversee the implementation of the Council’s strategies.
Goal: If change and the winning of lost souls are the key outcomes, impacting African American culture is most effectively done by African Americans. There are over 46 million African Americans accounted for in the United States. The greatest majority dwell in the large urban centers as already recognized by the SBC. Research and reality must make a connection somewhere.

Recommendation 1:

- Implement a strategy to Impact the African American culture.

Action Plans:

1. Start high impact churches in strategic urban centers.
2. Study the methods and philosophies of successful African American churches in urban cities and develop an equipping module.
3. Assist churches in developing and identifying ministries to impact a growing youth culture in the following areas: music, abortions, abstinence, gangs, and lifestyle witnessing.
4. African Americans are the largest audiences in the major cities of the south; therefore African Americans should be used in direct advertisement when developing marketing strategies for evangelism and appeals to churches.
5. Develop a discipleship process that impacts the church and culture.
Recommendation 2:

- Implement a strategy toImpact the Southern Baptist Convention
culture.

Action Plans:

1. Continue ongoing dialogue to help sensitize SBC constituents and entities.
2. Encourage SBC Executive Committee and SBC entities to seek continuing input from the NAAF
3. Develop a Data Base of African Americans for recommendation to strategic SBC entity positions.
AFRICAN AMERICANS
SENDING VOLUNTEER MISSION TEAMS

Goal:
Increase annual Mission Project involvement among African Americans by 100% to over 50,000 by the year 2020. SBC to have lead in communicating North American and International Mission opportunities to African-American churches.

Recommendation 1

Assist state convention, associations and African American churches in identifying, tracking and reporting mission activity.

Action Plans:
1. To assist local churches in tracking and reporting volunteer mission activities already being done such as summer camps, food pantries, clothing closets, hot meals for homeless, etc.
2. To make ACP Completion a Convention wide promotion during the month of September each year.
3. To assist in development of an ACP Short Form highlighting the most crucial data for churches, including African-American churches, that have not returned the ACP form in prior years. The purpose being to capture critical data.

Recommendation 2

Increase African American awareness of opportunities for missions.

Action Plans:
1. Enlist key leaders in local African-American Churches to participate on short term mission trips with existing mission minded churches and/or other SBC personnel.
   a. Focus on high density African-American population areas
   b. Share past experiences of successful National African American Fellowship /NAMB/IMB projects, such as Paint the town project.
   c. NAMB and IMB can help create opportunities (awareness of need)
2. Create more projects that are easy to buy into in strategic urban areas and around the world. Example: Bronx Middle School Paint Projects.

3. NAMB and IMB to provide undated African-American sensitive mission promotions media to promote Annie Armstrong and Lottie Moon missions giving within the African-American Church. (Provides a more relevant delivery system to African-American church).
   - d. DVD medium
   - e. Print medium
   - f. Web casting, etc.


Recommendation 3

Highlight models within the African-American church community who are volunteering in missions.

Action Plans:
1. Identify local churches that exemplify the use of volunteers in missions.
2. Team African Americans churches that are not volunteering in missions with others who are for exposure.
3. Tell the stories of missions from the African American experience.
4. Teach mission action from an African American perspective.
5. Include African American testimony of life changes that have taken place as the result of mission involvement.
6. Assist African American churches in clearly defining objectives and mission purpose.
7. Document and share feedback from mission projects.
Recommendation 4

Engage African-American churches in understanding and participating in the Annie Armstrong and Lottie Moon missions offerings

Action Plans:
1. Engage African-American churches to invest in the church in Baltimore from which Annie Armstrong was baptized and a member. The church building is in dire need of refurbishing the physical plant located in Baltimore, Maryland. It is a critical church in an urban setting and is currently pastored by an African-American.
2. Make Annie Armstrong’s former church a Mission Laboratory to help tell the story of missions to increase African-American giving and volunteer missions project involvement.
3. Plan mission trips to China to explore the path blazed be Lottie Moon.
4. Enlist and engage African-American pastors to pray for volunteers in missions in key population areas.
5. NAMB and IMB to assist African-American churches in missions promotion & prayer
   i. Tell our story in print media
   ii. Tell our story in audio (CD’s, DVD’s, web casting, etc.)
AFRICAN AMERICAN SURRENDERING AS VOCATIONAL MISSIONARIES

Goal: To Enlist, Equip, Engage and Challenge African Americans to fill at least 10% of the North American Mission Board’s and International Mission Board’s goals for sending missionaries. This will result in over 1500 African American missionaries and chaplains and over 200 student missionaries.

Recommendation

North American Mission Board and International Mission Board should lead in assisting African American churches in calling out the called through specific enlistment efforts focused on African Americans.

Action Plans:

1. Provide regional and national conferences informing Pastors and Key Leaders about funded and jointly funded mission service opportunities.

2. Over the next six years, focus on key Pastors in twelve regions with high African American populations, to host strategic mission conferences to raise mission awareness, spiritual growth and mission participation.

3. To provide culturally sensitive DVD's, and other electronic media, that will challenge young African American believers about God’s purpose and the mission challenge; the careers available; and the process to become an appointed missionary.

4. Develop culturally sensitive Week of Prayer materials including Prayer for current missionaries, Prayer for those God is calling to missions and greater missions giving through the Christmas and Easter Offerings.

5. Find more ways to encourage African Americans to participate in the Mission Pathways options.
Information Sources

US Census Bureau - http://www.census.gov/

Statistics Canada - http://www.statcan.ca/start.html

The Migration Policy Institute - http://www.migrationpolicy.org/

NAMB, SBC Research Department

The Brookings Institution, Center on Urban and Metropolitan Policy, http://www.brookings.edu/metro/publications

Lewis Mumford Center for Comparative Urban and Regional Research, University Albany, State University of New York, http://www.albany.edu/mumford/


http://www.nationmaster.com/region/CAC - NationMaster.com is a massive central data source and a handy way to graphically compare nations. Nation Master is a vast compilation of data from such sources as the CIA World Fact book, United Nations, World Health Organization, World Bank, World Resources Institute, UNESCO, UNICEF and OECD.

http://www.questia.com/Index.jsp - Questia is the world’s largest online library of over 56,000 books and 1,000,000 journal, magazine, and newspaper articles.


http://www.peoplegroups.org/ - data gathering database for people group information by International Mission Board of Southern Baptist Convention.


Research done by the Catholic African World Network. The principal resources used were: The World Christian Encyclopedia edited by D. Barrett; The 2004 Catholic Almanac edited by Matthew Brunson, D.Min.; The African American Secretariat of the U.S. Catholic Bishops’ Conference; the Internet and global in the field research. Contact: CatholicAWN@aol.com

Used by permission. COPYRIGHT 2004 National Catholic Reporter
http://www.findarticles.com/p/articles/mi_m1141/is_18_40/ai_114368564

Presbyterian Church USA - http://www.pcusa.org/blackcongregations/aapc.htm

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American Baptist Churches USA - http://www.abc-usa.org

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Demographic Study of the North American African Diaspora, compiled by Rev. Chris McNairy 2005. All copyright laws apply. @ cmc production.


Suggested Reading

• Church Planting In the African American Context, Hozell Francis, Zondervan Publishing House, 1999.

Answers 1-a, 2-c, 3-b, 4-b, 5-c, 6-c, 7-c, 8-b, 9-b, 10-c


Nearly 4 in 10 white Americans have zero non-white friends, http://news.yahoo.com/nearly-4-10-white-americans-zero-non-white-180000273.html

http://quickfacts.census.gov/qfd/meta/long_68176.htm

There is no universally recognized definition of the term "diaspora". Most often, the term includes individuals who self-identify as having ancestral ties to a specific continent or region of origin.


All of these groups have some level of participation from across the African Diaspora within local churches. For instance the Progressive National Baptist Convention reports (membership) of: 1,000,000 outside the USA (in the UK, Ghana, Kenya, South Africa, Bahamas, Cuba, Haiti, Jamaica, Ecuador, and Nicaragua).

Computations by Chris McNairy based on research as disclosed within this paper.
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US Census Bureau www.census.gov

From man on the street conversations 2010-2011 with Blacks in Canada by Chris McNairy.


Statistics Canada http://www.statcan.gc.ca/start-debut-eng.html

Based on reading, research, and study including materials from the Community Foundation of Canada by Chris McNairy.

From the Canada 2011 Census by province. http://www.statcan.ca/start.html

Black Canadians: Heritage, Culture, Contributions http://resources.curriculum.org/blackcanadians/people.shtml

2011 National Household Survey: Immigration, place of birth, citizenship, ethnic origin, visible minorities, language and religion Released at 8:30 a.m. Eastern time in The Daily, Wednesday, May 8, 2013


http://www.statcan.gc.ca/pub/89-621-x/89-621-x2007007-eng.htm#7

Denise Gillard, Canadian Historian http://www.mcmaster.ca/mjtm/1-5.htm

CNBC Website Annual Convention Reports http://www.cnbc.ca/national/annual


Additional References and Information Sources

US Census Bureau - http://www.census.gov/

Statistics Canada - http://www.statcan.ca/start.html

The Migration Policy Institute - http://www.migrationpolicy.org/


Lewis Mumford Center for Comparative Urban and Regional Research, University Albany, State University of New York, http://www.albany.edu/mumford/


NationMaster.com is a massive central data source and a handy way to graphically compare nations. NationMaster is a vast compilation of data from such sources as the CIA World Factbook, United Nations, World Health Organization, World Bank, World Resources Institute, UNESCO, UNICEF and OECD. http://www.nationmaster.com/region/CAC
The Urban Fusion Network (UFN) is a national network of like minded Great Commission Christian peoples, churches, fellowships, associations, other networks, and entities who synergistically focus on planting the Gospel, seek to enhance Christian disciple making, and practice intentional urban missions collaboration.

As a missional network, the urban fusion network is not in competition with existing Christian organizations seeking to plant the Gospel. We are an ever expanding network, across the spectrum of those who love God and seek to maximize our collective learning about urban transformation, leveraging ministry resources, and experiencing the synergy of being obedient to Christ.

The Urban Fusion Network’s symbol is the continental USA grafted in the center of an atom symbolizing America’s mission field demographic fusion from without and within. The wording – “Planting the Gospel... Together” is what we do. In the graphic, the colors (black-African, red-Native American, brown-Caribbean, beige-Latino, yellow-Asian, and white-European) are used to represent the larger Diasporas of America’s peoples. There is a pronounced Star of David and a less obvious Saint Andrew’s cross within the graphic. Other embedded multiplication signs symbolize kingdom growth. Peoples who are urban fused are here to be Americans with speaking English a major marker. In the 21st century,
the time from arriving to assimilation and even acculturation is much shorter and going forward there is no returning to the rural America of yesterday.
Rev. Chris McNairy, Founder/Director
urbanfusionnetwork@gmail.com or urbanchurchplanting@gmail.com
Twitter: @urbanfusionnet On the web @ www.urbanfusionnetwork.com