

CCA – Recreation, Religion, and Culture

Sectoral coverage

The Recreation, Religion, and Culture (RRC) sector covers: *Recreational and sporting activities*; *Religious and other community services*; and *Cultural services, including broadcasting and publishing services*. Each subsector is broad in scope and could, theoretically, serve as a stand-alone sector. Given this realization, the nature of the Common Country Analyses (CCA) presented in this Long-Term Strategic Plan (LTSP) document, and space considerations, the subsectors are addressed concisely, at a thirty-thousand-foot level, and only sufficiently to lay a foundation for the various strategies that are designed to enable Black Americans to achieve the overarching LTSP goal.

Consistent with, but subordinate to, the LTSP overarching goal, the 100-year overarching goal for the RRC sector is:

Black Americans residing in distributed and self-determined areas of influence across the US indicate through quality of life (well-being) assessments that they enjoy and benefit from the best possible RRC due, in part, to their contributions to Black America’s achievement of self-determination. In addition, expectations about the future provision of RRC are consistent with enjoying a superb quality of life.

Before presenting the status and needs of Black America’s RRC, it is important to elaborate briefly on these three fulcrum elements of life in our areas of influence.

- **Recreation.**—It spans all activities and events in which Black Americans participate that are intended to recreate and refresh our and others’ bodies, minds, and spirits (from gardening, to participating in a Pop Warner football league, to making a submission on social media platforms). Due to the number of top Black “stars” recognized in various recreational sports, it is transparent that Black Americans have come to dominate wherever we show interest.
- **Religion.**—It remains one of the most segregated aspects of American life today and it continues a precipitous decline in participation by Black Americans in certain portions of the country.¹ Importantly, Black America continues to fail to fully exploit the institutional frameworks and organizational structures of our religious organizations/institutions to advance our pursuit of independence, self-sufficiency, and self-determination, and liberty.
- **Culture.**—In a phrase, Black American Culture is American Culture. Black Americans have gained great recognition and have excelled in most aspects of American Culture: Music, the visual arts, theater, dance, literature, cinema, broadcasting, and so on.

It is safe to say that if halls of fame were restricted to presenting inductees from the past 30 years or so, and if they were the only places visited by aliens, then those aliens would leave Earth with the impression that Black Americans were the greatest, most creative, and most prolific people living in America. Unfortunately, Black America tends to forget this fact and, of course, White America has no interest in reminding us of our greatness.

Status of the Black America’s RRC

The following section features statistics on, and analyses of, Black America’s RRC. The statistics and analyses are for a small subset of the RRC spectrum and characterize only partially the state of Black America’s RRC. The section emphasizes income and wealth producing aspects of RRC and highlights our positions mainly as laborers. It is common knowledge that White owners glean the largest benefits from related Black American RRC production. Of course, the racially segregated nature of religion is somewhat of an exception. We take each subsector in turn.

Recreation

The following statistics reflect the role of Black Americans in the most popular professional, college, and high school sports. Also, there is information about pre-high school athletic recreation.

Table 11 provides 2022 statistics on the Black American share of players in the most popular professional sports and the number and shares of Black head coaches/managers and majority owners. While Black Americans dominate play in football and basketball (men and women), only basketball reflects a close to representative share of roles at the head coaching level. Black ownership in these sports is nearly nonexistent.

Table 11. Selected Black Demographics for the Most Popular Professional Sports

Line No.	Professional Sports Leagues	Black Players as a Share of the Total ²	Black Head Coaches/Managers as a Share of the Total ³	Black Majority Owners as a Share of the Total ⁴
1	National Football League	58%	3 (9.3%)	0 (0.0%)
2	National Basketball League	73.2%	15 (50%)	1 (3.3%)
3	Women’s National Basketball League	74.5%	6 (50%)	0 (0.0%)
4	Major League Baseball	7.2%	2 (6.6%)	0 (0.0%)

Sources: NFL, NBA, WNBA, and MLB and LTSP Panel analytics.

The National Collegiate Athletic Association (NCAA) maintains high-quality statistics on Black American participation in the most popular collegiate sports: Football and basketball. Table 12 shows 2022 statistics on the number and share of Black participation in these two sports for student athletes and coaches for all NCAA divisions. The data show that, given the Black American population, we are overrepresented as student athletes and as coaches in all three sports.

Table 12. Selected Black Demographics for the Most Popular Collegiate Sports⁵

Line No.	Collegiate Sports	Black Student Athletes Number and Share of the Total	Black Coaches Number and Share of the Total
1	Men’s Football	30,555 (39.7%)	97 (14.4%)
2	Men’s Basketball	8,428 (44.1%)	205 (19.0%)
3	Women’s Basketball	5,083 (30.1%)	218 (19.9%)

Source: NCAA and LTSP Panel analytics.

At the high school level and considering the most popular sport in detail, according to *The New York Times* Black Americans accounted for about 25% of all football players in 2019.⁶ This represents a significant overrepresentation of Black youth in this sports activity because Black Americans only comprised 14.7 percent of the high school population in 2019.⁷ Although comprehensive statistics on Black Americans participation in high school basketball (male or female) are not readily available, an important Aspen Institute parents' survey estimated that Black families spend least among key ethnic groups (Asian, Black, Hispanic, and White) per child involved in athletic activities (\$536.92) annually.⁸ This reinforces the fact that, as noted in the Economic Affairs CCA, Black American households have less to spend overall, yet Black American youth often outperform—this despite the lower level of financial investment. Nevertheless, the just-mentioned Aspen Institute survey reveals that Black American youth may be over investing their time, energy, and efforts in athletic pursuits.

For 5-to-16-year-olds there is the Pop Warner program and for a wider range of ages there is the Amateur Athletic Union (AAU). Pop Warner features participation by over 400,000 boys and girls in football and cheerleading competition.⁹ The AAU has numerous athletic programs for its over 700,000 participants.¹⁰ Although statistics on Black participation in these programs are not available, there is a high probability that Black Americans are overrepresented when compared to our representation in the population.

It is important to remember that the foregoing has mainly highlighted popular Recreational activities. As another measure of Black America's general engagement in recreation and entertainment, the US Department of Labor, Bureau of Labor Statistics' (BLS') *American Time Use Survey (ATUS)* provides useful insights on the extent to which we recreate. The *ATUS* estimates for 2021 rank Black Americans as spending more time daily on leisure and sports activities (5.58 hours) than any of the four major racial/ethnic groups (White, Black, Asian, and Hispanic/Latino).¹¹ While Black America spent less than one hour on all other categories of leisure and sports activities (participating in sports, socializing and communicating, reading, relaxing/thinking, playing games and computer use for leisure, and other leisure and sports activities, including travel), we spent a whopping 3.50 hours per day watching television. What we know is that, given limited Black American ownership of the television airwaves and the limited amount of content that is designed to motivate action to achieve self-reliance, and self-determination, our television viewing habits may be hampering our pursuit of liberty.

Whether the reference is to the most popular professional, college, or high school sports, to athletic activities for our youth, or to how Black America consumes its time, there are shortcomings with respect to generating the best well-being for us. Admittedly, these statistics reveal just the tip of the iceberg, but they portray a consistent story: We can do better for ourselves. This CCA discusses how we can do better in the pages ahead. Now, we turn our attention to the Religion component of RRC.

Religion

It is common knowledge that most Black Americans are tightly linked to the Christian Religion and its many denominations: About 66 percent of Black Americans are of the Protestant Faith, six

percent claim Catholicism; three percent are associated with other Christian religions; three percent adhere to non-Christian faiths, and 21 percent are Unaffiliated.¹² As noted in the General Public Service (GPS) CCA, there are at least 40,000 Black congregations.¹³ The Black Church as an institution is well-known for its role in binding Black areas of influence together when its Afrikan chief-like leaders/pastors are dynamic; it has played significant roles in helping stimulate Black economic activity; and it provides educational opportunities—especially through Historically Black Colleges and Universities (HBCUs). However, there are Black Church informational gaps. These information gaps also exist for other Black religious organizations.

For example, there is little information available concerning: (1) The current number of Black churches; (2) total revenues raised by Black churches; (3) how much of that revenue is deposited in Black banks; and (4) how much in capital expenditures (building churches not factories) are made by Black churches? This important, but generally unavailable, information is integral to comprehending the economic capacity of Black areas of influence, which can then inform plans for the rate at which Black areas of influence can or should attempt or expect to grow, incorporate improvements, and provide services.

One piece to this information puzzle is filled, at least in part, by the US Department of Commerce's Census Bureau, which reports for 2018 that there were about 28.3 thousand full-time, year-round Black clergy and their median (the middle observation in a bottom to top sequence) was \$49,342 per year.¹⁴ Unfortunately, unlike a mean (average) statistic, the median value cited does not enable an estimate of the total compensation for all full-time Black clergy.¹⁵ Also, when evaluating the median earning statistic, it is important to keep in mind the increasing trend of treating the Black Church as a business (particularly among those who subscribe to "Prosperity Gospel") and the impact of "Mega Churches" in driving up compensation for Black clergy to the right of the median. This higher compensation sustains the historical role of the Black clergy in contributing to income inequality among Black Americans. Specifically, the median annual clergy compensation cited is nearly twice the annual income of a household of four existing at the poverty line (\$25,100).¹⁶

While not strictly religious, important Black fraternal organizations (Prince Hall Masons, Eastern Star, Divine Nine Organizations, Jack & Jill) and non-governmental organizations (NGOs), such as the National Association for the Advancement of Colored People, the National Urban League, the National Action Network, Black Lives Matter, Rainbow Push Coalition, etc., represent essential threads in the fabric of our political and socioeconomic system in that they often engage in our struggle for justice in America (overtly and covertly). Those that are nonprofit (Internal Revenue Service Code 501(c)(.)) organizations/institutions continue to remain somewhat nontransparent in divulging full summary financial details of their total operations by devolving certain accounting requirements to their affiliates and making collection and aggregation of the information a very tedious process. Consequently, information about the magnitudes of their revenues, especially that portion contributed by Black Americans, is not readily available. Admittedly, there are certain exceptions.

A primary concern about all these organizations/institutions is that outsiders looking in observe a type of cliquishness that appears to result in "elite capture."¹⁷ That is, because these organizations/institutions are well organized, they can apply pressure to certain parties and obtain

benefits, which are typically reserved for members. It is hoped that Black America's efforts to achieve self-determination in our areas of influence through a resegregation process will engender within members of these organizations/institutions stronger Afrikan communal sentiments, which will help halt elite capture and ensure that all deserving Black Americans obtain access to the benefits that accrue to these organizations/institutions.

No doubt the Black Church and Black fraternal and NGO (non-profit) organizations/institutions present challenges. The good news is that these entities are well established and continue to do good work in Black areas of influence. However, it is imperative that implementers of this LTSP galvanize these organizations/institutions and motivate them to resurrect the spirit of their founders. Once these organizations/institutions value the life and well-being of Black America's "least of these" as much as that of those with money, power, and influence, then great progress will be made in achieving the long-term goal of this CCA and that of this LTSP.

Culture

To open this section on "culture," it is appropriate to define this very complex term/concept.¹⁸ Culture is multifaceted and spans all aspects of a people's life including, but not limited to: Food, dress/attire, architecture, languages, religions, literatures, art, music, sports, socio-political-economy, etc. Importantly, it is inappropriate to talk about a people's culture in the singular because culture may evolve over time and necessitate use of the plural ("cultures") to capture the scope of a people's extant culture. For example, to take one aspect of Black American culture, say music, it is necessary to delineate the many forms of music created and popularized by Black Americans: e.g., Field Hollers and Shouts, Spirituals, Rag Time, Blues, Jazz, Boogie Woogie, Gospel, Rock & Roll, R&B, Folk Songs, Pop, Soul, Disco, Funk, Rap, and Hip Hop. It is possible to drill down further and identify various genres within each of these classifications. This layering of Black American culture across its many aspects is emblematic of the complexity of culture. Consistent with coverage of recreation and religion sections of the RRC CCA, this Culture subsection features statistics mainly on the status of Black America's key artistic/entertainment culture classifications that produce economic returns. We begin by highlighting three classifications of artistic expression that are integral to Black American culture.

Dance and Choreography.—Analyzing or discussing Afrikan/Afrikan American/Black culture without considering dance is unconscionable. Our dance (formal/classical/traditional or informal/contemporary) conveys stories, messages, and emotions. While Black Americans have exhibited the range of dance expressions at and in venues in and around our areas of influence from the beginning of our sojourn in America, classical dancing with a European flavor (Ballet) was popularized by Alvin Ailey Dance Company beginning in the late 1950s. Today, the BLS reports that the total number of employed *Dancers and choreographers* (of all races and ethnicities) in 2022 was just 22 thousand.¹⁹ Casual or intentional observation of dance in contemporary movies, videos, and musical productions, however, reveals that Black Americans continue to influence this bedrock artistic expression in significant ways. Therefore, Black Americans should not fail to recapture the significance of dance in all its many forms so that we can gain the associated rich benefits of dancing in the future.

Music.—If dance is synonymous with Black Culture, then so is music. Black music, too, conveys stories, messages, and emotions. Without intending to be comprehensive, Black music genres span at least those delineated in the introductory paragraph of this Culture subsection. In fact, we may be on the verge of a new genre as we speak in 2023. There should be no expectation that this CCA would highlight even a few great music artists who have contributed uniquely to Black music culture; there are just too many to mention. However, what can be said is that Black Americans participated representatively as US musicians and singers during 2022, constituting 13.6 percent (about the same as our percentage in the population, or about 22,400) of the 165,000 persons working as music makers.²⁰ To be sure, there are many, many more Black American music makers, who enjoy music making in ways too informal to be captured by BLS data. But they, too, help Black music culture flourish.

As will be discussed further in the next section of this CCA, the history of Black American participation in the production of music is rife with examples of fraud and abuse by artists' managers and firms that have contracted to publish Black Americans' music. Untold and enormous wealth has slipped through Black Americans' fingers over the last century through the music industry; representing resources that could have advanced our areas of influence tremendously. Although word of such scenarios is less frequent today, we still hear from time-to-time of supposedly wealthy Black music artists filing for bankruptcy. Certainly, a strategy should be devised to halt this madness.

Another concern, which will be discussed in the subsection immediately below, is Black music content. Given greed of controllers of the music industry, an extended period has elapsed since Black Americans have used music overtly, forcefully, and prolifically to advance our cause—no extant genre is excluded from this assertion.²¹ Conversely, some of the Rap/Hip-Hop music of recent decades has been identified as directly and definitely detrimental to the Black cause.

Consequently, Black Americans have work to do to ensure that we benefit fully from our music labor financially, and that we leverage Black music to motivate and stimulate a mentality and energy to act to capture our liberty, which we can then enjoy in our self-sufficient, self-reliant, and self-determined areas of influence.

Movies, Television, Actors, Directors, Producers, and Studios.—Black actors have turned the table many times since first appearing in a “starring role” in the early 20th century silent movie version of *Uncle Tom's Cabin*. By the 1960's, important Black actors were emerging systematically in movies and television programs. The “Blackploitation Films” of the 1970s popped the industry wide open and laid the groundwork for the emergence of Black writers, directors, and producers. Today, while still very much minority players in the movie and television industries, it is nearly impossible to produce a “hit” domestically or internationally without relying on Black creative genius in all aspects of projects. Based on BLS statistics, there were about 13,600 Black actors (24.3 percent of the 56,000 total) in 2022, and Black Americans comprised 11.6 percent (about 21,500) of the nation's 185,000 media producers and directors.²² It is common knowledge that Oprah Winfrey and Tyler Perry own movie and television studio production facilities; that Byron Allen is a rising “media mogul,” who owns and operates an important cable

television network; and that Urban One, under the leadership of Kathy Hughes, provides extensive content aimed at Black Americans through its television, radio, and social media networks.

Despite this growth in contributions to, and ownership of, media in the country, a backward historical glance will show the BET cable network slipping from our ownership grasp, and the total demise of The Family Channel Cable network.

The segmentation/fragmentation of Black American media audience (consumption), plus the lack of enough robust Black businesses that can pour sufficient advertising dollars into Black-owned media operations, means that Black-owned media companies and Black media consumers are perpetually trapped in a cycle of production, broadcast, and consumption of a significant amount of content that hurts us more than helps us. Black media expert Donald Bogle and Camille Cosby recognized this trap, and describe the harm that it creates in 1973 and 1994 books, respectively.²³ Although Black participation in all facets of media content production has increased dramatically over the past 50 years, we continue to confront too many negative stereotypical images of ourselves in the media, which can be internalized by us and others and, in turn, precipitates severe adverse outcomes for us.

Writing and Broadcasting.—Beyond the three key avenues of artistic cultural expression highlighted above, newspapers (many mainly Internet based) and other periodicals, literary works (novels, novelettes, and short stories), and the production of broadcasts (radio and television) all offer opportunities for creative expressions that often illuminate the Black American way of life. From the 1827 founding of the first Black newspaper in the US, *Freedom's Journal*, Black newspapers have filled information gaps for Black Americans and aided our cause. In 2019, there were well over 100 Black newspapers in the US.²⁴ There are a few significant Black book publishing companies in the US that push forward the work of some of the nation's over 18,500 Black writers.²⁵ Black Americans owned (held a greater than 50 percent interest) and operated 138 AM and 111 FM commercial radio and 39 television stations in the US during 2021, reflecting a gross underrepresentation of Black Americans in the broadcast industry.²⁶ Black writers and the approximately 11,500 Black broadcasters working in the US during 2022 face challenges similar to those being endured by the visual media industry, which were described above.²⁷ Specifically, Black writers and broadcasters are held hostage to White dollars because Black consumers and businesses do not supply the audience and revenue, respectively, to make these culture workers independent. Therefore, Black writers and broadcasters, too, cannot produce an optimal level of output to bolster effectively our thrusts for self-determination and liberty.

Museums.—Black museums have a rich history as our *griots*, who preserve our history and culture and educate Black and non-Blacks generations. The opening of the National Museum of African American History and Culture in Washington, DC in 2016 was a major landmark in the evolution of our museums. According to the Association of African American Museums, Black museums and/or cultural centers were operational in at least 41 states in 2022.²⁸ Unfortunately, the US generally, and Black Americans in particular, place too little emphasis on museums. There were only about 4,400 Black archivists, curators, and museum technical workers in the US during 2022—some of whom were not employed in Black museums.²⁹ Accordingly, it is somewhat surprising that there are so many well-known and highly popular Black American museums in

selected cities scattered across the US. They provide an invaluable service by keeping before the public our historical contributions to America's development. At the same time, it is well-known that these museums are typically underfunded. In our fight for justice, rights, recognition, and liberty, we can least afford to experience a diminution in the number and quality of our museums. Therefore, Black America should find ways to not only support our existing museums, but to identify strategies for producing more and higher quality museum, museum directors, and curators who can continue to ensure that the evolving story of Blacks in America is told accurately and properly well into the future.

Food.—This subsection on Black American culture concludes with a consideration of our food. It goes without saying that Black American cuisine is unique. It fills our homes with joy and creates significant business opportunities for those who work to share this delicious slice of Black culture inside and outside of Black areas of influence. However, if “we are what we eat,” and given Black America's health statistics, it is important for us to rethink this essential aspect of our culture. We should determine whether it is the cuisine itself, or just how we consume it, that contributes to the poor health conditions experienced by so many Black Americans. This topic has already been discussed in the Health and Wellness CCA. Nevertheless, there is certainly room in this CCA to propose a careful review of Black American food culture and how it can be improved to contribute to the production of better health outcomes and greater well-being for all of us.

Sectoral needs and rationale

Having elaborated Black America's RRC status, which is rich in our contributions to what it means to be American, we find that status problematic because it reveals that our RRC contributions have not resulted in reasonable economic returns. Therefore, this section presents strategic actions that can turn the boat upright and set it on course for not only generating greater and more authentic expressions of our RRC, but also for realizing improved economic returns and increased independence, self-reliance, self-determination, and well-being.

Black American culture is “Creole.”³⁰ While it reflects a considerable measure of our Afrikaness, it also has embodied much of what is European. In certain cases, we have taken what is essentially White and placed a Black spin on it. In other cases, we have taken what is essentially Afrikan and permitted some measure of Whiteness to enter in.

As we move toward developing more independent areas of influence, we can be more conscious about assessing our RRC and determining whether it is in our best interest (for our good today and tomorrow) to revert more to our Afrikan expressions. Logically, this should be our **first** strategy. Therefore, Black RRC leaders and scholars should continue to perform this assessment, which will enable us to renew our minds.

The end of 2022 featured a public fight between Ye (aka Kanye West) and certain Jewish entities because of his contention that contracts between Black American sports, music, movie entertainers be examined to identify the insidious and debilitating clauses that trap Black artists into working arrangements that often benefit the contractor and/or the contracting agent egregiously relative to

the Black contractee. Correcting this inequity should be Black Americans' **second** strategy with respect to RRC.

The **third** strategy is for Black Americans, especially Religion and Culture workers, to restore the true nature of Afrikan Culture as embodied and intended in the Nguzo Saba. As highlighted in the Social Protection CCA, Black America must draw from our old ways and practices if we are to provide for not only our Social Protection requirements, but to ensure our survival as a people congregated in our areas of influence. Consequently, RRC sector Responsible Parties should not only collaborate with the Social Protection sector, but also with the Education sector to ensure that the seven basic principles of our "Culture" (Umoja (unity), Kujichagulia (self-determination), Ujima (collective work and responsibility), Ujamaa (cooperative economics), Nia (purpose), Kuumba (creativity), and Imani (faith)) are properly taught, comprehended, and indelibly imprinted in the hearts and minds of all members of our areas of influence.

The **fourth** strategy is for Black Americans involved in Recreation and Culture production to not only secure a high economic return for their exceptional performance, but to increase the economic productivity of their services by pressing to initiate our own business operations domestically and abroad. This effort should be accelerated to the extent that White owners of professional sports and culture operations fail or refuse to compensate Black Americans appropriately, and to the extent that Black American Recreation and Culture producers can innovate and create new recreational and cultural expressions. This strategy also encompasses pressing all existing and new Recreation- and Culture-based Black businesses to ensure that the products produced will enable, not disable (mentally, physically, or spiritually), our thrusts toward liberty.

The **fifth** strategy for Black Americans in Recreation and Culture fields is to realize the benefits of unity and collective work and responsibility and begin to invest directly in Black American areas of influence. These investments should be organized mainly through the Economic Affairs and Housing and Community Amenities (HCA) sectors. However, other sectors may also benefit from the collaboration. Here, the objective is to ensure that Black sports and cultural entertainment artists do not pour their income and wealth out to others, but come to own and control their investments and receive the warm and related benefit from their own (our) people—who will truly value them and their contributions to developing our areas of influence.

A **sixth** strategy is to make every effort to consolidate Black American owned and operated media concerns, in principle, if not in practice. These entities should increase and intensify their collaboration to ensure that they "educate" Black America persistently on topics that are germane to our drive for liberty and improved well-being. Understandably, these firms' profitability is contingent upon advertising. Therefore, all of Black America must work to assist these firms in a weening process: Away from White advertisement dollars and toward Black advertisement dollars. This will assist Black-owned media concerns in not poisoning our areas of influence with content designed to lock us in a state of slumber and ignorantly exuberant consumerism.

The **seventh** strategy is for Black Americans to become more cognizant of the value of our museums. We should begin to support our museums more robustly, and to create more museums that catalogue all of our expressions (science, business/economic, culture, etc.). That is, museums

should not be viewed as a frivolous undertaking, but as an integral and very important part of preserving our achievements for future generations.

As an **eighth** strategy, which is directed at Black American youth, parents, coaches, educators, and businesspersons, we must begin to assist our youth in making early and the most favorable decisions concerning their investment in sports recreation. It is true that most Black youth today know directly a professional athlete or an athlete who obtained a college/university scholarship; both outcomes can be profitable in financial and/or educational terms. However, there is a wasteland of Black youth, especially males, who do not realize either outcome. Therefore, the aforementioned list of elders should be keen to recognize those youth who “have a chance to make it,” and to steer those who do not have such a chance to make early and alternative life plans, which do not involve sports recreation. In addition, the elders must also advise Black youth concerning the constrained duration of participation in sports recreation. That is, the elders should cause our youth to recognize that their involvement in sports recreation is likely to be relatively short-lived, and that they must prepare intentionally for life after sports. In this way, we will find that our youth will devote more of their youthful years to knowledge acquisition, which will position them well to take on the unlimited range of careers that are available in our self-reliant, self-sufficient, and self-determined areas of influence.

When Black America addresses all eight of these strategies effectively, then there is no doubt that we can build wholesome, vibrant, and joyous areas of influence that engage in a virtuous cross-fertilization circle where Recreation, Religion, and Culture reinforce each other, strengthen us as a people, produce a high level of well-being, and ensure a joyous life for each of us.

Suggested Responsible Parties

The following is a list of categorical Responsible Parties; i.e., each entry may encompass numerous entities that can assist in effectively implementing broad strategies outlined in this CCA.

Black Professional Sports Organizations
Conference of National Black Churches
Black Religious Denominations/Organizations
Interdenominational Theological Center
Lost Found Nation of Islam
Nation of Islam
Black Coaches Association
National Education Association
National Association of Black Journalists
Association of African American Museums
Association of Black Cultural Centers

RRC overarching goal and objectives

Following the overarching goal and selected supporting goals of the coordinated and integrated eight-phase 100-year LTSP, Table 13 presents the phased 100-year overarching goal and selected objectives for the RRC sector.

Table 13. RRC Phased 100-Year Overarching Goal and Selected Objectives

No.	Phases	Goals and Subgoals
1	Years 1-5 objectives	Identify all relevant Recreation, Religion, and Culture (RRC) Responsible Parties; ensure that RRC Responsible Parties are represented appropriately in the General Public Service (GPS) sector and its related National Black Planning Council (NBPC); form strong collaborative relationships with the GPS, Economic Affairs, Housing and Community Amenities (HCA), Education, and Social Protection sectors' Responsible Parties; in conjunction with the just mentioned sectors' Responsible Parties, formulate and begin to execute detailed strategies for addressing the eight strategies highlighted in the "Sectoral needs and rationale" section of this CCA; ensure that RRC Responsible Parties collaborate with Education sector Responsible Parties to guarantee that the latter builds into new curriculums appropriate elements that enable all Black Americans to internalize correct RRC perspectives; in conjunction with other sectors, RRC sector develop and execute a strategy for reducing Black American consumption of adverse stereotypical media images; and at the end of this phase, collaborate with the GPS and other sectors to assess the state of Black America's RRC, and to track the creation of new RRC expressions.
2	Year 6-10 objectives	Continue incomplete work from the previous phase; ensure that the eight strategies are being addressed; ensure that media-related Responsible Parties collaborate with the GPS sector and its NBPC to develop a communications network that reaches all Black American households and provides information that helps address the eight strategies; work to reduce Black American consumption of adverse stereotypical media images; in conjunction with the Defense, Public Order, and Safety (DPOS) sector, ensure that professional Recreation and Culture producers that travel abroad convey to global citizens the Black American reality as part of our nonviolent defense strategy; ensure that all professionals who operate in Recreation and Culture fields are receiving what we deem is fair compensation for their production; and Religion Responsible Parties should motivate an assessment of the Black Church and other religious and fraternal organizations concerning the beneficial nature of consolidation and to reorient Black religious and fraternal institutions broadly toward supplying more Social Protections for Black Americans.
3	Year 11-15 objectives	Continue incomplete work from previous phases; ensure that the eight strategies are being addressed; work to reduce Black American consumption of adverse stereotypical media images; ensure that professional Sports and Culture Responsible Parties collaborate with the GPS (and its NBPC), Economic Affairs, HCA, and Social Protection sectors to initiate financial flows (charitable and investment) into Black areas of influence to support HCA development, adequate provision of Social Protection, and to reduce Black media's dependence on White advertisement dollars; and Museum Responsible Parties should act to ensure that our museums receive financial and other required support and motivate the growth of more Black museums.

No.	Phases	Goals and Subgoals
4	Year 16-20 objectives	Continue incomplete work from previous phases; ensure that the eight strategies are being addressed; work to reduce Black American consumption of adverse stereotypical media images; ensure that Black American youth are making better informed decisions about pursuing professional Recreation and Culture production opportunities; ensure that Black American professional Recreation and Culture producers expand their ownership of professional Recreation and Culture firms; at the end of this phase, collaborate with the GPS sector in assessing Black American well-being vis-à-vis RRC and to collect data on newly created RRC expressions.
5	Year 21-40 objectives	Continue incomplete work from previous phases; at the beginning of the phase, review, revise, and expand/shrink as required the eight strategies outlined in this CCA; begin implementing new strategies developed as part of the just-mentioned review process; review and improve RRC Responsible Parties' relationships with other sectors' Responsible Parties; at the end of the phase, collaborate with the GPS sector to assess Black America's well-being vis-à-vis RRC and to collect data on the creation of new RRC expressions.
6	Year 41-60 objectives	Continue incomplete work from previous phases; all Responsible Parties act jointly to share and consult with other Black people of the world the successful strategies used in the US to strengthen/reinforce/elevate RRC in Black areas of influence; at the end of the phase, collaborate with the GPS sector to assess Black America's well-being vis-à-vis RRC, including a ranking of RRC in our areas of influence versus in other (global) locales; collect data on the creation of new RRC expressions; and in conjunction with the GPS sector, assess the reach and impact of Black American RRC internationally.
7	Year 61-80 objectives	Continue incomplete work from previous phases; ensure that ongoing work in the sector is appropriate; all Responsible Parties redouble efforts to ensure that the needs of other sectors are being met, as required, through the appropriate production of RRC; at the end of the phase, collaborate with the GPS sector to assess Black America's well-being vis-à-vis RRC, including a ranking of RRC in our areas of influence versus in other (global) locales; collect data on the creation of new RRC expressions; and in conjunction with the GPS sector, assess the reach and impact of Black American RRC internationally.
8	Year 81-100 objectives OVER ARCHING GOAL	Update as required and continue relevant operations and activities outlined in previous phases; and formulate a new 100-year LTSP for the RRC sector. Black Americans residing in distributed and self-determined areas of influence across the US indicate through quality of life (well-being) assessments that they enjoy and benefit from the best possible RRC due, in part, to their contributions to Black America's achievement of self-determination. In addition, expectations about the future provision of RRC are consistent with enjoying a superb quality of life.

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- ¹ Besheer Mohammed, Kiana Cox, Jeff Diamant, and Clair Gecewicz (2021). *Faith Among Black Americans*. Pew Research Center, p. 8. <https://www.pewresearch.org/religion/2021/02/16/faith-among-black-americans/> (Ret. 012923).
- ² Christian Gough (2022). “Share of African Americans in Pro Sports in North America in 2022, by Sport.” <https://www.statista.com/statistics/1168461/African-american-sport-leagues/> (Ret. 012923).
- ³ Information on Black head coaches and managers in the most popular professional sports can be obtained through the following websites: www.nfl.com; www.nba.com; www.wnba.com; and www.mlb.com (Ret. 012923).
- ⁴ It is common knowledge that former NBA star Michael Jordan owns the NBA’s Charlotte Hornets.
- ⁵ These demographic statistics are from the NCAA. <https://www.ncaa.org/sports/2018/12/13/ncaa-demographics-database.aspx?id=1729> (Ret. 012923).
- ⁶ Ken Belson *et al.*, (2019). “Inside Football’s Campaign to Save the Game” *The New York Times*, November 7. <https://www.nytimes.com/interactive/2019/11/08/sports/falling-football-participation-in-america.html> (Ret. 012923).
- ⁷ US Department of Education, National Center of Education Statistics (2021). “Table 203.60. Enrollment and percentage distribution of enrollment in public elementary and secondary schools, by race/ethnicity and level of education: Fall 1999 through fall 2030.” *2020 Digest of Education Statistics*. https://nces.ed.gov/programs/digest/d22/tables/dt22_203.60.asp?current=yes (Ret. 012923).
- ⁸ Jon Solomon (2020). “Survey: African-American Youth More Often Play Sports to Chase College, Pro Dreams,” Aspen Institute. <https://www.aspenprojectplay.org/news/African-american-youth-more-often-play-sports-to-chase-college-pro-dreams> (012923).
- ⁹ Pop Warner.com (2023). “History of Pop Warner Little Scholars, Inc.” <https://www.popwarner.com/> (Ret. 012923).
- ¹⁰ Amateur Athletic Union (2023). “About the Amateur Athletic Union.” <https://aausports.org/> (020123).
- ¹¹ US Department of Labor, Bureau of Labor Statistics (2020). “Table 11A. Time Spent in Leisure and Sports Activities for the Civilian Population by Selected Characteristics, Average Per Day, 2021 Annual Averages. *American Time Use Survey – 2021 Results*. <https://www.bls.gov/news.release/pdf/atus.pdf> (013023).
- ¹² *Op. cit.* (Besheer Mohammed, Kiana Cox, Jeff Diamant, and Clair Gecewicz.)
- ¹³ See endnote 3 in the General Public Service CCA. This statistic reflects considerable uncertainty.
- ¹⁴ US Department of Commerce, Bureau of the Census (2019). “Table 2. Full-Time, Year-Round Workers and Median Earnings in Past 12 Months by Race and Hispanic Origin and Detailed Occupation.” *American Community Survey 2018*. <https://www.census.gov/data/tables/2018/demo/industry-occupation/acs-2018.html> (Ret. 012923).
- ¹⁵ It is also worth mentioning that median values are not influenced by low and high extreme values in the sequence. Mean values are influenced by such extremes.
- ¹⁶ Department of Health and Human Services, Office of the Assistant Secretary for Planning and Evaluation (2018). “Annual Update of the HHS Poverty Guideline.” *Federal Register*. <https://www.federalregister.gov/documents/2018/01/18/2018-00814/annual-update-of-the-hhs-poverty-guidelines> (Ret. 012923).
- ¹⁷ See an important source on “elite capture” in endnote 17 in the General Public Service CCA.
- ¹⁸ Our research yielded two scholars who cite Raymond Williams’ (1983, *Keywords: A Vocabulary of Culture and Society*, revised edition, Fontana: London) claim that “culture” is one of the most complex words in the English language: Terry Eagleton (2016), *Culture*, Yale University Press: New Haven; and Chris Jenks (2005), *Culture*, second edition, Routledge: New York.
- ¹⁹ US Department of Labor, Bureau of Labor Statistics (2023). “Table 11. Employed Persons by Detailed Occupation, Sex, Race, and Hispanic or Latino Ethnicity.” *Current Population Survey*. <https://www.bls.gov/cps/cpsaat11.htm> (Ret. 013023).
- ²⁰ *Ibid.*
- ²¹ As an example, see Brooks B. Robinson (2014). *The Tragedy of Contemporary Gospel Music*. BlackEconomics.org. Honolulu. <https://blackeconomics.org/index.php/publications/> (Ret. 070223).
- ²² *Ibid.* (Note: Movie and television producers and directors would be a subset of this total.)
- ²³ Donald Bogle (1973). *Toms, Coons, Mulattoes, Mammies, and Bucks: An Interpretive History of Blacks in American Films*. New York, Viking Press. Camille Cosby (1994). *Television’s Imageable Influences: The Self-Perception of Young African-Americans*. Lanham, University Press of America.
- ²⁴ Sara Atske, Michael Barthel, Galen Stocking, and Christine Tamir (2019). “7 Facts About Black Americans and the News Media.” Pew Research Center. <https://www.pewresearch.org/fact-tank/2019/08/07/facts-about-black->
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[americans-and-the-news-media/#:~:text=There%20are%20over%20100%20black,circulation%20decline%20in%20recent%20years](#) (Ret. 013123).

²⁵ *Op. cit.* (US Department of Labor, Bureau of Labor Statistics (2023). “Table 11. Employed Persons by Detailed Occupation, Sex, Race, and Hispanic or Latino Ethnicity.”) The number of Black writers cited are engaged in more than just the book publishing industry.

²⁶ Federal Communications Commission, Media Bureau and Office of Economics and Analytics (2023), *Sixth Report on Ownership of Broadcast Stations*. <https://www.fcc.gov/document/sixth-report-ownership-broadcast-stations> (Ret. 020123). Note that there are 4,147 commercial AM Radio Stations, 6,536 FM Radio Stations, and 1,365 full powered and commercial Television Stations.

²⁷ *Op. cit.* (US Department of Labor, Bureau of Labor Statistics (2023). “Table 11. Employed Persons by Detailed Occupation, Sex, Race, and Hispanic or Latino Ethnicity.”) The estimate cited is for news analysis, reporters, and journalists.

²⁸ This estimate of states with Black museums and/or cultural centers is available from the Association of African American Museums (AAAM). Unfortunately, the AAAM has no estimate of the total number of Black (Afrikan American) museums, cultural centers, or historic sites in the US. <https://blackmuseums.org/> (021523).

²⁹ *Op. cit.* (US Department of Labor, Bureau of Labor Statistics. “Table 11. Employed Persons by Detailed Occupation, Sex, Race, and Hispanic or Latino Ethnicity.”)

³⁰ “Creole” is often interpreted to mean a mixing of two or more cultures. This definition is implied here.