

MISSIONARY ATLAS PROJECT
MIDDLE AMERICA & CARRIBEAN

Haiti

Snapshot Section

Country Name: Republic of Haiti

Country Founded in: Gained independence from France on January 1, 1804

Population: 8,706,497 (July 2007 est.)

Government Type: Republic

Geography/location in the world: Caribbean, western on-third of the island of Hispaniola, between the Caribbean Sea and the North Atlantic Ocean, west of the Dominican Republic

Number of people groups: 5 (peoplegroups.org), 9 (joshuaproject.net)

Picture of flag:



Religion Snapshot

Major Religion and % of population: Roman Catholic- 80%

All religions and % for each: Protestant 14% (Baptist 10%, Pentecostal 4%), none 1%, other 5%

Government interaction with religion: There is currently freedom of religion among the people of Haiti.

Country Profile

Basic Facts

Country Name: Republic of Haiti

Demographics:

Population- 8,706,497

Age Structure-

0-14 years: 42.1% (male 1,846,175/female 1,817,082)

15-64 years: 54.4% (male 2,313,542/female 2,426,326)

65 years and over: 3.5% (male 134,580/female 168,792)

Median Age-

Total: 18.4 years

Male: 17.9 years

Female: 18.8 years

Population growth rate: 2.453%

Birth rate: 35.87 births/1,000 population

Death rate: 10.4 death/1,000 population

Life expectancy at birth-

Total population: 57.03 years

Male: 55.35 years

Female: 58.75 years

HIV/AIDS- people living with HIV/AIDS: 280,000 (2003 estimate)

HIV/AIDS- deaths: 24,000 (2003 est.)

Source: <https://www.cia.gov/library/publications/the-world-factbook/geos/ha.html>

Language

In Haiti, the official language of the country is French, but only about 20% of the people actually speak it. Almost all of the Haitian people speak Creole that is a combination of 17th-century French and African languages, with touches of English, Spanish, and Amerindian words. English is spoken in the capital and to a lesser extent in the smaller cities and along the Dominican border a Spanish Creole is spoken.

Source: WORLDMARK: Encyclopedia of the Nations, Americas, Tenth Edition

Society/Culture

Haiti's culture is very unique from the rest of the Spanish Caribbean cultures and is dualistic in nature: European vs. African, French vs. Creole, mulatto elites vs. the black masses, urban vs. rural, Christianity vs. Voodoo, etc. Their culture reflects a deep respect for their ancestors and can be seen within the nuclear family and extends to the larger family or race. Their respect for ancestors (*zansef yo*) is reflected in the official observance of January 2nd as Heroes or Ancestors' Day, a national holiday that comes the day after their national independence day.

Many Haitian values are considered to be traditional and conservative. Haitians value community cooperation and most often have close ties with their extended families.

Government

Haiti achieved notoriety during the brutal dictatorships of the voodoo physician, Francois "Papa Doc" Duvalier, and his son, Jean-Claude, or "Baby Doc". Tens of thousands of people were killed under their 29-year rule. Under Article 197 of the 1964 constitution, Francois Duvalier was appointed president for life, with the stipulation that this article be approved in a nationwide election. On June 14th, the voters were declared to have almost unanimously given their consent. He was granted power to dissolve the Legislative Assembly and the cabinet, and to govern by decree in case of grave conflict. A constitutional amendment in January 1971 allowed the president to choose his successor. Jean-Claude Duvalier became president for life in April 1971 and was chief of state and head of government until early 1986.

The constitution adopted in March 1987 established a president elected to a five-year term as head of state and restricted to no more than two nonconsecutive terms in office. The head of government was to be the prime minister, appointed by the president from the party holding the majority in both houses of the legislature, made up of a 27-member Senate and a Chamber of Deputies with 83 members. Supporters of the Duvaliers were barred from holding political office for ten years. Senators are elected for six years and deputies for four.

Since its passage, the constitution was suspended in June 1988, and reinstated in March 1989. Hopes that the election in 1990 of Jean-Bertrand Aristide, a former priest, would herald a brighter future were dashed when he was overthrown by the military a short time later. The leaders of the coup of October 1991 claimed to be observing the constitution, and Marc Bazin was named head of a caretaker government. Although economic sanctions and US-led military intervention forced a return to constitutional government in 1994, Haiti's fortunes did not pick up, with allegations of electoral irregularities, ongoing extra-judicial killings, torture and brutality. Because of an agreement with the US, Aristide was unable to seek a second term and endorsed Rene Preval to succeed him in office. He was elected on December 17th 1995 as the country's second democratically elected president, after Mr. Aristide. A bloody rebellion and pressure from the US and France forced Mr. Aristide out of the country in 2004.

Rene Preval, often described as a champion of the poor, won presidential elections in February 2006 with 51% of the vote. He was declared the victor after officials agreed to discount thousands of blank ballot papers. His supporters had taken to the streets, rejecting initial results

which would have led to a second round. Mr. Preval, the front-runner, said massive fraud was being used to deny him a first-round victory. He says he wants to tackle social inequalities and to create jobs. In the run-up to his inauguration he visited potential donor countries in pursuit of aid.

Mr. Preval named Jacques-Edouard Alexis as prime minister in May 2006. He heads a six-party coalition. No single party holds a majority in Haiti's parliament. Mr. Alexis says his government will restore security and increase the availability of basic services. He says a 25-year development plan is needed to fight Haiti's social problems. He served as prime minister from 1999-2000, during Rene Preval's first term as president. He replaced the interim prime minister, Gerard Latortue.

Source: http://news.bbc.co.uk/2/hi/americas/country_profiles/1202772.stm;
WORLDMARK: Encyclopedia of the Nations, Americas, Tenth Edition.

Economy

Haiti is considered to be one of the poorest countries in the world, but is the poorest country in the western hemisphere. Approximately 80% of the population lives under the poverty line and 54% in abject poverty. The basic economy of Haiti is agricultural: coffee, mangoes, sugar, rice, corn, sorghum, and wood are some of the main products. Haiti suffers from higher inflation than similar low-income countries, a lack of investment, and a severe trade deficit. According to the CIA World factbook, Haiti's GDP was at \$14.76 billion in 2006 and the GDP real growth rate was at 2.3% in 2006. The unemployment rate is very high and more than two-thirds of the labor force do not have formal jobs. Haiti's economic stagnation is the result of earlier inappropriate economic policies, political instability, a shortage of good arable land, environmental deterioration, continued reliance on traditional technologies, under-capitalization and lack of public investment in human resources, migration of large portions of the skilled population, a weak national savings rate, and the lack of a functional judicial system.

Source: <https://www.cia.gov/library/publications/the-world-factbook/geos/ha.html>;
<http://www.infoplease.com/country/profiles/haiti.html>

Literacy

Schools are mostly conducted in the French language, even though about 80% of the students speak Creole and have very small knowledge of the French language. The literacy rate in the country is about 52.9% (males, 54.8%; females, 51.2%). Education is compulsory for children between the ages of six and twelve. However, many children do not attend school for various reasons such as location of schools, the cost of school clothes and supplies, and the availability of teachers. There are several universities, trade schools, and vocational schools found in the country. The State University of Haiti found in Port-au-Prince dates back to the year 1920. It offers the following schools: administration and management, agronomy, economics, ethnology, law, medicine and pharmacy, science, and surveying.

Source: WORLDMARK: Encyclopedia of the Nations, Americas, Tenth Edition;

<https://www.cia.gov/library/publications/the-world-factbook/geos/ha.html>;
http://encarta.msn.com/encyclopedia_761576153_3_38/Haiti.html#s38

Land/Geography

It lies on the western third of the island of Hispaniola and has an area of 27,750 sq. km. including the islands of Tortuga (La Tortue), Gonave, Les Cayemites, and Vache. Haiti is about the size of the state of Maryland. Haiti is bounded on the north by the Atlantic Ocean, on the south by the Caribbean Sea, and on the east by the Dominican Republic. Jamaica lies to the west and Cuba to the northwest. The capital and largest city is Port-au-Prince.

The climate is very tropical, with some variation depending on altitude. Port-au-Prince ranges in January from an average minimum of 73F to an average of 88F; the range in July is 77-95F. Hurricanes are considered to be a problem for Haiti, thus causing some damaging floods. The rainfall pattern is varied, with rain heavier in some of the lowlands and on the northern and eastern slopes of the mountains. Port-au-Prince receives an average rainfall of 54 in. There are two rainy seasons, April-June and October-November. The country is mostly mountainous, but about one third of the land is arable. Haiti is also suffering from a heavy problem of deforestation. The forests that once covered the entire country have now been reduced to 4% of the total land area. According to United Nations sources, Haiti loses 3% of its forests every year. The nation loses 1.35 tons of soil per square kilometer yearly. Agricultural chemicals, such as DDT, are widely used in Haiti and the use of oil with high lead content have led to a major pollution problem.

Source: <http://www.infoplease.com/ce6/world/A0822378.html>; WORLDMARK: Encyclopedia of the Nations, Americas, Tenth Edition.

History

In 1492, Christopher Columbus made the discovery of the island of Hispaniola and established a settlement near the present city of Cap-Haitien. After being under Spanish control for 25 years, the native Arawak Amerindians were virtually wiped out by the Spanish settlers. Bishop Bartolome de las Casa, a missionary to the Amerindians, who had originally come to Hispaniola as a planter in 1502, proposed that African slaves be imported for plantation labor. After 1517, Haiti gained its black population from the African slaves that were brought in by the Spaniards. In 1625, French and English privateers and buccaneers made the small island of Tortuga their base. The French soon also established a colonial presence and under the Treaty of Ryswick (1697), Spain gave up the western third of the island (Haiti) to the French. Haiti became one of the wealthiest of the Caribbean islands because of French rule, but came at a heavy cost in human misery and environmental degradation.

Slavery was outlawed in 1789 as a cause of the French Revolution, which inspired Haiti's large slave population to act in a series revolt under the direction of Toussaint L'Ouverture, an ex-slave who had risen to the rank of general in the French army. By 1801 Toussaint took possession of the island, put together a constitution, and ended slavery. The emperor Napoleon reacted to the situation in Haiti by sending 70 warships and 25,000 men to end the movement.

Toussaint was captured, and died in a French prison. At the May 1803 Congress of Arcahaie, rebel leader Jean-Jaques Dessalines grabbed the French tricolor flag of blue, white, and red and tore the white out of it, declaring that he would rip the white man out of the country. On January 1st 1804, Dessalines declared Haiti's independence and Haiti became the first black-led republic. Dessalines, after assuming the title of emperor in 1804, was assassinated in 1806, and Haiti was divided into a northern monarchy and a southern republic. Under both regimes, the plantations were divided up among the former slaves, and Haiti became a nation of small farmers. Haiti was reunited by Jean Pierre Boyer in 1820, and in 1822 the Haitian army conquered Santo Domingo (now the Dominican Republic). For 22 years there was one republic for the entire island. In 1844, however, one year after Boyer was overthrown, the Dominican Republic established its independence from Haiti and became their own country. In 1849, the president of Haiti, Faustin Elie Soulouque, proclaimed himself Emperor Faustin I. He was dethroned by a revolution headed by Nicholas Fabre Geffrard, who reestablished the republic and became president. In 1860, Geffrard negotiated an agreement with the Roman Catholic Church that established Roman Catholicism as the national religion, although one could still freely worship as they wanted to.

Between the years of 1843 and 1915, Haiti experienced a long stretch of political instability. During that time, Haiti had 22 dictators which ended with the assassination of President Vilburn Guillaume Sam and was followed by US military occupation. The occupation, which lasted 19 years, terminated in 1934 during the administration of President Stenio Vincent (1930-41), who in 1935 issued a new constitution. After World War II, another period of political instability culminated in 1950 in a coup d'etat that brought Gen. Paul Magloire to power. Gen. Magloire's economic policies led to a serious depression. In December 1956 a national sit-down strike, organized jointly by business, labor, and professional leaders, forced Magloire into exile. A period of disarray and turmoil resulted, with seven governments trying to establish control.

In a September 1957 election Francois Duvalier, a middle-class black physician known to his followers as Papa Doc, became president. He began to rule by decree in 1958, and in May 1961, he had himself elected for another six years. On 22 June 1964, Duvalier was formally elected president for life. Despite several attempted revolts, he consolidated his position, ruling largely through his security force, the Tontons Macoutes ("bogeymen"). Political opposition was ruthlessly suppressed, and thousands of suspected dissidents "disappeared." Also murdered were some 3,000 supporters of Daniel Fignole, leader of the Peasant Workers Movement (Mouvement Ouvrir Paysan) and Duvalier's most effective opponent.

During the 1960s he intensified the repression, leading the United States in 1963 to cut off all US aid to Haiti. Meanwhile, the economy stagnated, and thousands of Haitians emigrated. Duvalier portrayed the situation as one of a beleaguered black Haiti facing up courageously to a variety of national and racial opponents. His claims on behalf of national sovereignty, together with his support of Vodun and his part in creating a new black upper class, won him a degree of support from some sectors of the Haitian population.

In 1971 the legislature of Haiti amended the constitution to permit Duvalier to name his successor. As a result, when Duvalier died later that year, his 19 year old son, Jean Claude, was sworn in as president for life. Jean Claude Duvalier, known as Baby Doc, did little to modify the

dictatorship that his father, Papa Doc, had established. He did release some political prisoners to improve Haiti's relations with the United States and other countries, attracting in the process increasing amounts of much needed foreign aid. The money, however, was of no benefit to the mass of Haitians because all available foreign currency went to the ruling elite for deposit in foreign bank accounts and for the purchase of imported luxury goods. As a result of rising opposition, Duvalier fled Haiti in early 1986; a junta succeeded him.

Toward the end of the 1970s political repression in Haiti increased again, with an intensification of the torture of political prisoners. An increasing number of Haitians, as many as 4,000 a month, sought refuge by fleeing by boat to Florida. By 1984 steadily worsening economic conditions in Haiti led to the first anti-Duvalier riots as crowds of hungry people looted food warehouses in many provincial towns. Many Catholic and Protestant clergy adopted a stance of outspoken opposition to Duvalier and used church-controlled radio stations to agitate against the government. By the end of 1985 there were widespread demonstrations against Duvalier. Finally, the US government abandoned its support of Duvalier and moved to force him from power. On February 7, 1986, a US fleet surrounded the harbor of Port-au-Prince and Duvalier was finished. A US Air Force plane flew him and his family into exile in France. On Duvalier's departure the government was taken over by the army and a national governing council. The National Governing Council (Conseil National de Gouvernement-CNG), led by Lt.-Gen. Henri Namphy, seized power.

Hopes for the restoration of democracy soon faded. The presidential election scheduled for November 1987 was postponed as gangs and soldiers killed at least 34 people. The CNG attempted new elections and a new government, but those governments had no legitimacy at home or abroad. In December, 1990 a Roman Catholic priest, Jean-Bertrand Aristide, was elected with 67.5% of the votes cast.

Aristide had an ideology, a sort of egalitarian Catholic doctrine, and a political coalition of 15 parties, the National Front for Change and Democracy (FNCD), but he did not have the confidence of the military. Upset by his popularity and his foreign policy, which favored stronger hemispheric relations at the expense of the US-Haitian relations, the military under General Raoul Cedras ousted him in October 1991. From exile, Aristide did not relent, and appealed to international organizations for help. The UN and OAS forged an agreement between Cedras and Aristide that was to return Aristide to the presidency in October 1993, but the military balked. Aristide promptly appealed to the Clinton administration, even as he criticized US policy, and the Clinton administration responded with sanctions against the Haitian regime in May and June of 1994. However, the impasse persisted.

In September 1994, as a last resort, the Clinton administration secured international support for a military invasion of Haiti to force Cedras from power. A US invasion force was assembled and war seemed imminent. However, at the 11th hour, Clinton sent a special delegation, headed by former US president Jimmy Carter, to negotiate a peaceful solution to the crisis. As US fighter planes were about to take off for Haiti, the Carter team reached an agreement with Cedras and war was diverted. American forces peacefully took control of the country, and in October 1994, restored Aristide to power.

Returning to the country after a three-year absence, Aristide faced two major challenges: rescuing the country's economy, which was in dire straits following the international embargo that had been imposed on it, and curbing the rampant violent street crime, gang activity, and vigilantism that had developed in the absence of an adequate justice system. To cope with the security vacuum created by the departure of the military regime, UN peacekeeping forces arrived in March of 1995. In June, elections for local and legislative office, although marred by mismanagement and requiring additional rounds of voting, remained free of state-sponsored violence and were generally regarded as a sign of success for the nation's fledgling democracy. Although there was strong sentiment among many Haitians in favor of having Aristide remain in office beyond the end of his designated single term as president (most of which had been usurped by military rule), US support remained contingent on adhering to the terms of the 1987 constitution, which barred the president from seeking a second consecutive term. Aristide himself wavered about honoring this provision but ultimately stepped down, endorsing a close associate, Rene Preval, to succeed him in office. Preval was elected on 17 December 1995, with 88% of the vote. In February 1996 he took office, becoming Haiti's second democratically elected president in the country's 191-year history as an independent nation. The presence of both a UN peacekeeping force of over 1,000 and several hundred US troops was extended through November 1997. In July 1997 Haiti became a member of the Caribbean Community (CARICOM).

Preval selected Rosny Smarth, an agricultural economist, as prime minister. Smarth tried to reduce government spending and privatize state-owned industries, as required by international lending agencies. Teachers, some of whom had not been paid in two years, went on strike to demand their wages, as did hospital interns and other government workers. After several months of violent strikes and protests, Smarth resigned in 1997. Following Smarth's resignation, Haiti's government reached a standstill that lasted into 1999. The legislature refused to approve any candidates Preval nominated for prime minister. In 1999 Preval appointed a new government by decree.

In 2000 Aristide was once again elected president of Haiti. The opposition boycotted the election, however, which caused the international community to question the election's legitimacy. Charges of widespread fraud plagued the results of the parliamentary elections held at the same time, and Aristide's second term began on shaky ground.

The United States and other foreign governments, aid agencies, and multilateral banks expressed skepticism over the legitimacy of the new Haitian government by suspending millions of dollars of foreign aid. As a result Haiti slipped ever deeper into poverty. Aristide's political support also began to erode. Even former backers accused him of becoming increasingly autocratic. Human rights groups charged Aristide supporters were guilty of violent reprisals against opposition groups, charges that Aristide denied.

The political opposition refused to recognize the legitimacy of Aristide's presidency. It boycotted legislative elections scheduled for late 2003, and as a consequence the elections failed. In January 2004 the previous legislature's term expired, and the legislature was dissolved. Following that, Aristide ruled a severely divided nation by executive decree.

In February 2004 an uprising against Aristide gathered pace. Rebel groups took control of several Haitian cities before moving on to Port-au-Prince. As the situation rapidly deteriorated, Aristide stepped down. On February 29, he was flown to the Central African Republic under U.S. military escort. Aristide charged that he had been forced out of office in a coup initiated by the United States. U.S. government officials denied that account and said Aristide had resigned. Aristide later took asylum in Jamaica and then South Africa, calling for “peaceful resistance” to what he termed a “U.S. occupation.”

Under the constitution, Haiti’s chief justice of the Supreme Court, Boniface Alexandre, was sworn in as interim president after Aristide’s departure. The UN Security Council also voted to establish a peacekeeping force in Haiti. Under an international transition plan, a seven-member Council of Sages was set up to advise the president and form a transitional government. In March 2004 the council appointed Gerald Latortue, a former UN official and business consultant, as interim prime minister. Latortue had spent years in exile in Florida during the Duvalier dictatorship.

Meanwhile, the leaders of the Caribbean Community and Common Market (CARICOM) called for an investigation of Aristide’s ouster and refused to allow Haiti to participate in CARICOM’s councils. Under the organization’s rules, only democratically elected governments are allowed to participate. The government of Jamaica also rejected a U.S. demand to expel Aristide.

In February 2006 Haiti held presidential elections. The two leading candidates were former Haitian presidents Leslie Manigat, who held office for four months in 1988, and Rene Preval, who was president from 1996 to 2001, in between Aristide’s two terms. As in the previous presidential election, the voting was marred by allegations of fraud and misconduct. Preval eventually emerged as the victor, collecting just more than 51 percent of the vote, although not before election officials threw out about 85,000 blank ballots, an action that negated a potential runoff vote. As president, Preval faces the daunting task of repairing the political, economic, and social foundations of the impoverished country.

Source: <http://www.lonelyplanet.com/worldguide/destinations/caribbean/haiti/essential?a=culture>; http://encarta.msn.com/encyclopedia_761576153_10/Haiti.html; WORLDMARK: Encyclopedia of the Nations, Americas, Tenth Edition.

Christian History

The first Catholic missionaries arrived in 1493 after the Spanish colonized Haiti. The first Franciscan college was established in 1503 and the Dominicans came to Haiti in 1511, including the renowned Bartolomeu de las Casa, and St. Thomas University was opened in 1538. Jesuits arrived in 1704, and in 1777 the island was divided between Spain and France, and France received Haiti. Plantations were established at the expense of the slaves who finally revolted in 1791 and seized their own independence in 1804. Three years later Protestant missionaries started to arrive. The first 2 Protestant missionaries, sent by British Methodists in 1807, went to serve the large number of English speaking Africans who had emigrated there to seek their freedom. They were expelled 11 years later when their preaching and teaching attracted crowds and they were considered a threat to the shifting all-black governments in control. The

Methodist church continued to grow and one of its missionaries later devised a system for writing Creole which helped thousands to learn how to read and write. Baptist churches started to spread under the US occupation of Haiti around 1923. By 1990, the Baptist were the second largest Protestant tradition and are active in all parts of the country.

Source: World Christian Encyclopedia: A Comparative survey of churches and religions in the modern world, Volume 1: The World by Countries, 2nd Edition.

Religions

Non Christian

Voodoo

Voodoo (Vudun) first appeared in the 17th century, a syncretism of African rites mainly from Benin with Catholic practices, resulting in a form of spiritism often termed christo-paganism in other countries. Voodoo priests and priestesses have great prestige and power among their followers, their word being taken as law in many regions. Under their leadership Voodoo worship revolves around offerings, bloody and bloodless, to the spirits (*loa*) who control nature and daily human life. It includes ritual dances accompanied by a heady rhythm and heavy drinking and often involves spirit-possession. Black and white magic and divining the future are also important features. While ancient African spirits have often been identified with Christian saints, Voodoo has been subject to attack by the Catholic Church, such as the anti-superstition campaign of 1941-42. It was placed under the penal code, but this was revoked in 1946 by president Estime.

Voodoo is widely practiced by the peasantry and urban proletariat and by a majority of Catholics. The government has officially recognized Voodoo and registered the National Association of Voodoo Practitioners. The religion has been accepted as a significant and distinctive element of national life and culture. There are about 207,084 spiritists in the country, but most likely the number is much larger because Voodoo is very much intertwined within the Catholic Church. There is a saying that states that Haitians are 70 percent Catholic, 30 percent Protestant, and 100 percent voodoo.

In April 2003 an executive decree by then president Jean-Bertrand Aristide sanctioned voodoo as an officially recognized religion. During a voodoo ceremony, the priest or priestess sacrifices a sanctified chicken or another animal to the Loa (spirit). Participants then ask the spirits for advice or help with problems. More than half the requests are for health.

The voodoo priests and priestesses believe that these disembodied spirits become tired and worn down, relying on humans to feed them during rituals, including sacrifices. They believe that these spirits have distinct identities. Some are loving and good, while others are unpredictable or demanding. Haitians believe that the Loa most often express their displeasure by making people sick.

Source: http://news.nationalgeographic.com/news/2004/07/0707_040707_tvtaboovoodoo_2.html

Baha'i

The Baha'i faith was founded by Bahauallah in 19th century Persia emphasizing the spiritual unity of all humankind. Bahauallah is regarded as the most recent, but not final, in a line of messengers that includes Abraham, Buddha, Jesus, Muhammad and others. They have recently experienced rapid growth, from 12 local spiritual assemblies in 1964 to 65 by 1973, and have sent missionaries to West and Central Africa. By 1995 Baha'I had nearly 15,000 followers.

Catholic Church

The Catholic Church arrived in Haiti after they signed a compact with the Holy See in 1860. The following year 5 Episcopal see were built, including the archdiocese of Port-au-Prince. As a result of the compact, the Catholic Church was organized on a parochial basis instead of a missionary basis. For many years most of its missionaries were French, although this began to change in 1942 with the arrival of Canadian missionaries from Quebec. Jesuits have also put an important effort into the creation of an indigenous clergy by the opening of the Seminary of Haiti in 1872 and the St. James Seminary in 1894, and later through the creation of a major seminary in 1948. The continued control of the church by the political regime remains one of the major problems of Catholicism in the country and has greatly hampered its pastoral work. There are currently 240 Catholic congregations and have 3,604,651 members.

Jehovah's Witnesses

There are approximately 250 congregations and 14,817 members.

Christian or Evangelical

Baptist Convention- There are approximately 453 congregations, 84,600 members, and 300,000 affiliates.

Church of the Nazarene- There are approximately 480 congregations, 78,000 members, and 260,000 affiliates.

New Testament Church of God- There are approximately 307 congregations, 61,236 members, and 140,000 affiliates.

Episcopal- There are approximately 367 congregations, 31,532 members, and 105,000 affiliates.

Evangelical Baptist Church of S. Haiti- There are approximately 407 congregations, 39,862 members, and 100,577 affiliates.

Conservative Baptist Mission- There are approximately 325 congregations, 17,646 members, and 70,000 affiliates.

Faith Holiness Mission- There are approximately 280 congregations, 15,000 members, and 55,000 affiliates.

Church of God of Prophecy- There are approximately 310 congregations, 22,000 members, and 45,000 affiliates.

Assemblies of God- There are approximately 220 congregations, 30,000 members, and 42,000 affiliates.

United Pentecostal- There are approximately 429 congregations, 30,000 members, and 40,000 affiliates.

Evangelical Baptist Mission- There are approximately 420 congregations, 19,000 members, and 38,000 affiliates.

Church Methodist Episcopalian- There are approximately 169 congregations, 22,000 members, and 36,740 affiliates.

Free Methodist- There are approximately 58 congregations, 15,000 congregations, and 32,000 affiliates.

Church of God- There are approximately 160 congregations, 10,329 members, and 22,000 affiliates.

Evangelical Church of Haiti- There are approximately 20 congregations, 3,000 members, and 12,000 affiliates.

Evangelical Lutheran- There are approximately 120 congregations, 3,500 members, and 12,000 affiliates.

Source: Operation World, 21st Century Edition.

World Christian Encyclopedia: A Comparative survey of churches and religions in the modern world, Volume 1: The World by Countries, 2nd Edition.

People Groups

16382

American (804)

The American population that is in Haiti are there representing various businesses to try to boost the Haitian economy. The American population is considered to be highly evangelized.

00000

British (50)

They are in Haiti for various business opportunities to help with the Haitian economy. Although they have a large population that are Christian adherents, they have a very small number that are actually evangelical. They do the Bible and Jesus Film in their language.

00000

Deaf (Unknown)

There is not much known about this people group in Haiti.

16374

Dominican (33311)

This group speaks Spanish and are majority Roman Catholic. A very small number are actually evangelical. They do have Christian resources available in their language such as the Jesus Film and the Bible. They do also have Protestant missionaries working among this people.

00000

French (600)

As former colonizers of Haiti, there are not many French left on the island of Haiti. However, the ones that are left are there for reasons of commerce and business opportunities. They are majority Roman Catholic and have a very small Christian evangelical population among them. They do have Protestant missionaries that are trying to reach out to the French population and they do have Christian resources available in the French language such as the Bible and the Jesus Film.

16376

Haitian (8270538)

The Haitian population speaks a mixture of Creole and French. They are predominately Roman Catholic, but they do have a high number of evangelicals among them. They are about 20% evangelical. However, they are known for mixing Christianity with Voodooism. The people struggle for survival in a country that is torn by economic struggles and political strife. They have some missionary work among this people and they do have Christian resources available to them such as the Bible and the Jesus Film.

16380

Han Chinese, Cantonese (344)

This group of Chinese adhere to the Buddhist faith. They are in Haiti seeking employment opportunities. They are less than 2% evangelical. They do have Christian resources available to them their language such as the Bible and the Jesus Film.

00000

Jew, French (200)

This group of Jews came from the country of France. Although they are Jews, not many are religious and really do not practice their Jewish faith. They are less than 1% evangelical, but do have Christian resources available to them such as the Bible and the Jesus Film.

16381

Levantine Arab (3906)

This group of Arabs have come from the Middle East and are in Haiti for various business and employment reasons. The majority of them adhere to Islam, but one can find small pockets of evangelical Christians among them. They do have Christian missionaries that are trying to reach out to them and there are Christian resources available to them in the Arabic language such as the Bible and the Jesus Film

Missiological Implications

1. Evangelical Christians and churches should pray earnestly that a greater degree of stability will be attained in Haiti in order to help the people gain a better life in the economic realm
2. Evangelical Christians and churches should develop programs that will teach the people of Haiti biblical truth so that they will overcome the errors of Voodoo. The people greatly need to be free from the fear and terror incited by the teachings and leaders of Voodoo. Persons in Haiti who are entrapped by Voodoo and other cultic groups should be evangelized. This evangelism should include gospel presentation to leaders in the other religions.
3. Evangelical Christians and churches should help disciple the believers in the churches in Haiti to overcome the temptation to mix Christianity with the superstitions stemming from Voodoo and other African cults.
4. Evangelical Christians and churches should aid the believers and congregations in Haiti to develop stronger local leadership for the congregations and the missionary work on Haiti.
5. Evangelical Christians and churches should undertake a vast church starting effort to evangelize the people in the country.

Pictures- See attached folder.

Links

<http://www.haiti.org/>
<http://www.infoplease.com/ipa/A0107612.html>
<http://www.infoplease.com/country/profiles/haiti.html>
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