



STATE OF THE
**AFRICAN
DIASPORA**

SOAD STATE NEWS

A GLOBAL STATE WITHOUT BORDERS NEWSLETTER

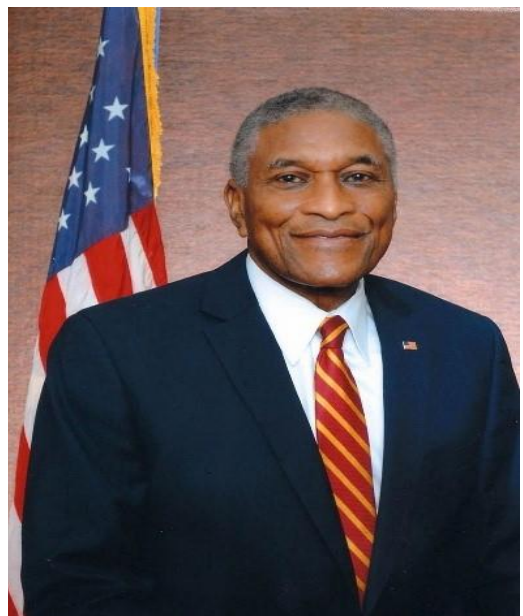
A SPECIAL ISSUE : OUR 4 CAUCUSES !

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President of the Panafrikan Caucus of Spiritual Leaders



Johnny Ford

President of the Panafrikan Caucus of Political Leaders



Tiphany Magloire Traoré

President of the Panafrikan Caucus of Lawyers



Elisee Heribert-Label Adjovi,

President of the Panafrikan Caucus of Journalists

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EDITORIAL



*Dr Louis-Georges Tin,
Prime Minister of the State of the African Diaspora*

The State of the African Diaspora has a Constitution that was promulgated on July 1st, 2018. To deploy our strategies, we need institutions : we already have the Government, the Parliament, the Ambassadors. But that is not enough : to reinforce our capacity, we are now creating the Caucuses. Four were recently created :

- the Panafrican Caucus of Political Leaders,
- the Panafrican Caucus of Spiritual Leaders,
- the Panafrican Caucus of Lawyers,
- the Panafrican Caucus of Journalists.

They will empower our State in all these areas. So this is the topic we are going to develop in this issue of our newsletter. Enjoy your reading !

Caucuses : from the USA to the State of the African Diaspora



Barack Obama, speaking at a Black Caucus conference (CBC)

Its origin is not very clear, but the word emerged during the 18th century in the United States to designate a group of people working together and sharing common interests in a political context. In a time of segregation where most Black people did not have access to vote, there were few elected black people, obviously. So all of the American Caucuses were de facto white Caucuses.

But as of the 1960s, the battle for civil rights changed the situation. More black people could vote, and then be elected. This was the beginning of the first black Caucuses. One of them is the National Black Caucus of Local Elected Officials (NBC-LEO), established in 1970, and connected to the National League of Cities. NBC-LEO allows its members the possibility to share best practices and policies that can help the African American communities in their day to day lives and projects.

In 1971, the Congressional Black Caucus (CBC) was launched. In fact, it was originally the Democratic Select Committee, created in 1969 ; but two years later, the leaders decided to change the name, and to use the word Caucus. Among the founding members were Charles B. Rangel, who proposed the new name, and John Conyers, who fought endlessly to bring H.R. 40 in the Congress (Commission to study and develop reparation proposals). When President Nixon refused to meet the CBC, the members then decided to boycott the State of the Union address. Since then, they have continued fighting against racism in the country.

Among the most famous members of the CBC are Barack Obama and Kamala Harris.

In 1977, another important organisation was formed, the National Black Caucus of State Legislators (NBCSL). The decision was taken when eighteen African American state legislators found out that they were de facto excluded from the National Conference of State Legislators. They called for a national conference in Nashville, and today, they include more than 700 black state legislators from 47 states. Through their network, they exchange ideas and strategies with their colleagues through their different committees on topics such as agriculture, business, security, education, housing, labour, youth, etc.

When in January 2021 Dr Louis-Georges Tin launched the Panafrican Caucus of Political Leaders (PCPL) with Ambassador Johnny Ford, it was not only a clear reference to this famous history ; it was also a tribute to these heroes.

The Panafrican Caucus of Political Leaders



On January 29th, 2021, during the World Conference of Mayors, the State of the African Diaspora and its partners launched the Panafrican Caucus: the objective is to fight for economic development and social justice for People of African Descent, in Africa and in the Diaspora. The Chair of the Caucus is Dr Louis-Georges Tin, Prime Minister of the State of the African Diaspora, and the Vice Chair is Ambassador Johnny Ford, Founder of the World Conference of Mayors.

Member organisations of the Pan African Diaspora State Caucus include the World Conference of Mayors, Historic Black Towns and Settlements Alliance, Inc, the National Black Caucus of State Legislators (NBCSL), the National Black Caucus of Local Elected Officials (NBC-LEO), Blacks In Government (BIG), and many other organisations and personalities from Central and South America, Africa, Europe and elsewhere. The Caucus is now working on many topics such as :

- Finances : the development of our Panafrican Currency, the Lumi
- Agriculture : the establishment of the Panafrican Agribusiness Commodity Exchange
- Construction : Building of smart cities in Africa and in the Diaspora,
- Justice : Reparation after slavery and colonisation,
- Sports : the Panafrican Games.

Interview with Ambassador Johnny Ford, Vice Chair of the Panafrican Caucus of Political Leaders



-Ambassador Johnny Ford, could you tell us more about your Background

-I grew up in historic Tuskegee, AL where Booker T. Washington led what is now Tuskegee University, as its first President. I began my political career as a staff member of Senator Robert Kennedy's campaign for President. Then I became Mayor of Tuskegee in 1972, being the first African American in the history of the city to achieve this. I served six terms 1972-1996. In 1998, I was elected an Alabama State Representative. I returned to the office of Tuskegee Mayor for 2 terms: 2004 and 2012.



Booker T. Washington



I founded the Alabama Conference of Black Mayors (ACBM), which led to the Founding of the Southern Conference of Black Mayors (SCBM), which led to the National Conference of Black Mayors (NCBM), which is officially now the African American Mayors Association, (AAMA). In 1984, I founded the World Conference of Mayors, (WCM), which consists of Mayors and other elected and appointed officials throughout the United States, as well as Mayors and leaders in Africa, in the Caribbean, China, and the Republic of China on Taiwan.

I also serve as Founding Co-Chair of the National Policy Alliance (NPA), which is composed of the major organizations representing Black policy makers at the local, state, national, and international level. In addition, I currently serve as Founding President of the Historic Black Towns And Settlements Alliance (HBTSA), founded as an alliance of 5 Black towns that all received the benefit of support from Dr. Booker T. Washington.

-What do you all want to achieve with this Panafrican Caucus?

-We want to build a bridge of collaboration between the cities, towns, settlement and universities in Africa and the cities, towns settlements, and Historically Black Universities (HBCUs) of the African diaspora that will allow us to share our assets and our talents, and “in this sharing”, allow us to begin to build a bridge of trust, first between each other in the Panafrican Caucus, then between the members of Panafrican Caucus and others in the diaspora, then between the diaspora as a whole and Africa, and then, last but not least, allow us to build a level of trust and belief, on the part of the international community, in the unity, strength and capacity of a united Africa and African diaspora.

-How will the Caucus change things on the international stage?

- Our unity will give us credibility on the world stage and our numbers will make us competitive in all the areas of human exchange: trade, technology, education, the agriculture market, science etc.

- How can the Caucus reinforce the links between Africa and the Diaspora?

-The Panafrican Caucus can reinforce the links between Africa and the Diaspora by uniting Africa and the Diaspora in the implementation of the goals of the World Conference of Mayors through its 7 “T’s”: Trust, Trade, Tourism, Technology-Transfer, Twin Cities, Training and Treasury, and in the implementation of the Mission of the Historic Black Towns And Settlements Alliance : to Preserve, Protect and Promote our African and African Diaspora history. We will unite our Historically Black Universities (HBCUs) and the African Association of Universities.

-What is the main challenge for the Caucus, and can you overcome it?

-The main challenge is to turn what has been a dream into a reality, and yes, we can overcome that challenge. We will work to turn the dream of a united Diaspora working with Africa into a reality. We will no longer just philosophize about it, but we will establish actual trade mechanisms to sell our valuable assets and ideas in agriculture, technology, culture and the arts, education, etc. to each other and to the world. The organizations of the Panafrican caucus already create and provide programs of substance. We must now work more closely with each other as members of the Diaspora, and as the Panafrican Caucus of the Diaspora, we will work closely with our sister cities and settlements and institutions of higher learning in Africa. In addition the Panafrican Caucus of Political Leaders will be a real advocate for Africa. We will work together as members of the Diaspora, united by a bridge of cooperation and exchange with our mother land to create a universal African voice, sharing our knowledge and products, to create our own wealth for our people in Africa and throughout the Diaspora. **WE SHALL OVERCOME.**

The Panafrican Caucus of Spiritual Leaders



David Macaire, Archbishop of Martinique, member of the Caucus

Spirituality has a great importance in the life of the Panafrican Communities. Even when the people do not belong to any official religion, any denomination or any particular institution, they often have their spirituality, their natural belief and their own connection with their ancestors. That is why we are creating the Panafrican Caucus of Spiritual Leaders.

The State of the African Diaspora is neutral, and welcomes everybody, regardless of his or her religious belief, or absence of belief. However, the State of the African Diaspora believes all the Religious Panafrican Leaders can serve their communities in many ways, and especially, they can help us to reinforce justice and human rights in the world. Hence, the objective of this Caucus is include people from different spiritual backgrounds. They may be christian, muslim, jewish, buddhist ; they may also come from our traditional Panafrican spiritualites such as voodoo, animism, candomblé or rastafarianism, for example. It does not matter : all of them will be invited to work against issues such as genocides, crimes against humanity, violences, discriminations (including of course religious discriminations), that affect our Panafrican communities.



Candomblé ceremony in Brazil

One of the first missions will be to fight against slavery, or consequences of slavery in Africa. in particular. The President of Mauritania is supporting our efforts in that area. A report was written, and now needs to be implemented. We will be more specific about this topic later, but we need our Caucus to tell the people in all the countries where it is happening that slavery is against their own religion. They may have been misguided, but it is an immense sin in the eye of their own God. We do not need Western people to give lessons to Africa, but we need to solve our Panafrican problems with our Panafrican efforts. But this is just an example. Many more missions will come : we just need to work together.

**Interview with Beatrice Daléus,
President of the Panafrican Caucus of Spiritual
Leaders**



-You are the president of the Pan-African Caucus of Spiritual Leaders. Could you introduce yourself to our readers?

-My name is Marie Eleonard Beatrice Daléus, born in Haiti. I am the mother of three boys and one girl, all adults. I am a SOAD Ambassador. I am a Haitian Vodou initiate with the rank of Manbo, a Mami and Dan Priestess in Benin, and I was inducted as a High Royal Dignitary at the Houxwe Palace in Ouidah. I also have a degree in Management and Relationship Marketing.

I offer transformational coaching and entrepreneurial development based on endogenous healing and cults. After having lived a large part of my life in Canada, the question of identity reconnection has pushed me to return to my native land for almost 10 years and is the basis of my actions in the African Diaspora.



-As President of the Pan-African Caucus of Spiritual Leaders, what do you wish to accomplish through this mission?

-In my opinion, it is more than time to include and involve the religious and spiritual diversity of African men and women in our fight for reparations. To pool our leadership while respecting our beliefs and to advocate together to bring important causes to light, causes related to human rights

-You belong to a Pan-African spiritual tradition, voodoo, which has often been stigmatized, discriminated against, even demonized, as have Africans themselves. Can you give some salient examples of this history, and how you and other spiritual leaders in the Caucus can combat this legacy?

-As a Haitian Manbo, I am always alert to the risks of violence due to the demonization of our ancestral practices. The multiple campaigns of 'Rejeté throughout history against the vodouisants in Haiti, which turned into murderous violence, are not over. It is necessary that every religious leader make sure that intolerance and ignorance stop stirring up hatred. And for that, we, the children of deportation, will have to lead a Pan-African campaign of information, popularization and joint empowerment.

-You are a woman, and women are discriminated against everywhere, including in religious institutions. How do you plan to mobilize religious communities in this essential but difficult cause?

-The fight against discrimination against women is a fight that is the responsibility of society in general. The importance of the nurturing role of women through our involvement in politics and community action is no longer to be proven, we must keep the doors open for future generations, and continue to break the glass ceilings wherever they exist. Ancestral religions and endogenous cults are much more open because both women and men can play a leadership role. Yet there is



also work to be done to put the Sacred Feminine back on the agenda and at the heart of Humanity's Betterment.

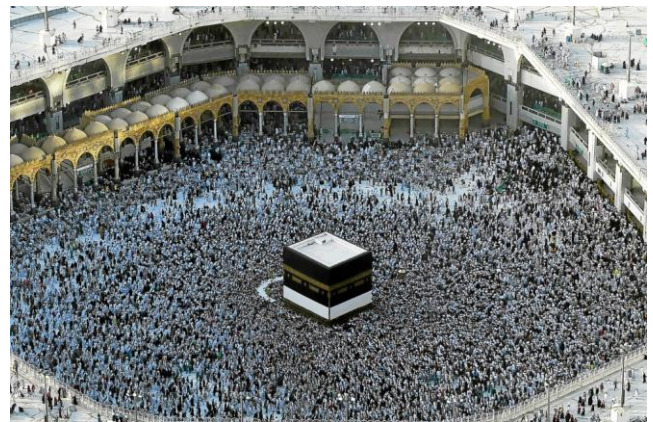
We need to bring together spiritual leaders who are willing to engage in inter-religious dialogue, to sit down together, to exchange and agree on a protocol of actions and interventions in the face of our common problems. This will protect our gains while raising awareness of the need to live together better in these increasingly difficult times. In the long term, we will be able to manage a unifying action plan; all of these, for me, are determining steps to keep our religious communities harmonious and mobilized.

-In a world that seems to be dominated by money and guns, what might be the strength of spiritual leaders in general, and Pan-African spiritual leaders in particular?

-As spiritual leaders, we must constantly fight the fear that is now institutionalized, that fuels violence, that is driven by financial interests that harm our children, that pitches them against each other. Above all, we must not allow this venom to spread in our communities by our silence. We must dispel the veil of ignorance by making our position clear. We must therefore start with ourselves, among Pan-Africans of different faiths and religious practices, recognizing the strength and richness of our diversity.

Building the Panafrican Temple

Catholics can go to the Vatican where they may hear the Pope preaching Urbi et Orbi. Muslims have the Mecca where Mahomet was borne, and if they can, they are supposed to go there at least once in their life. The Jews go to the Wailing Wall according to their ancestral rite. Lassa is the symbol for Tibetan Buddhists, the City of the Dalai-Lamas, while some other Buddhists will go to Lumbini, Nepal, where Gautama Bussha was borne, according to the tradition.



But people who want to pray according to their Panafrican rite do not have anything similar. They do not have a place where they can all join from all over the world. Of course, everyone can have his or her own ceremony at home, or in any local community, but Panafricanism is supposed to include everybody. So, we need to have an international place where people from all over the world who have their Panafrican beliefs can also come together, meditate, commemorate, celebrate.

This place should be in a symbolical place for Panafricanism. One option, for example, could be Edina, Liberia. As a matter of fact, when the freed slaves from the USA and the Caribbean Islands came back to Africa in the 19th century, they did so through Edina, Liberia, where the State of the African Diaspora will create a Lumi city, that is a smart city, financed by our Lumi currency. We could for example create a Temple, where people could pay a tribute to their ancestors, to the Creator, to Mother Earth, to the Universe or to Nature, depending on their Panafrican spirituality.

This place would have to be appropriate to host people. It means it would have to include hotels, restaurants, transport facilities, conference places, museums, shops, banks, etc. That is why we need not only a place for people to preach or to pray, it has to be also a place where People from the continent and from the Diaspora may exchange, build alliances, empower their communities, create jobs, wealth, development and international solidarity.

We probably would need to create another similar place in the Diaspora. It would also have to be in a symbolical place. We could think of Nanny Town, Jamaica, for example, where the Maroons were able to defeat the British Troops and secure their own sovereignty. It could also be near Bois Caïman, where the Haitian Revolution started, which changed the whole world. All these options, in Africa and in the Diaspora, need to be explored and analysed. But we definitely need our own sacred place for pilgrimage, reconnection and restoration. That might also be a mission for the Panafrican Caucus in the future.



Representation of Queen Nanny, for whom Nanny Town is named

The Panafrican Caucus of Lawyers



Maat, Goddess of Peace, Truth and Justice in ancient Egyptian religion

The Pan-African Caucus of Lawyers was launched on March 21st 2021 on the occasion of the International Day for the Elimination of Racial Discrimination. Its purpose is to build legal strategies to support Africans on the continent and Afro-descendants worldwide. The Caucus is organized into five clusters, each representing a fundamental contemporary issue as outlined below.

Reparations is what the first pole is about. Within this framework, we are working in particular on restitution of artefacts stolen during colonization. The objective is to return these artefacts to the countries or Kingdoms where they belong. In the coming months, a big campaign on this topic will be organized. Agnès Carolin, Eva Keïta and Bangaly Doumbouya are among the lawyers who will work on this issue.

The fight against discrimination will be the focus for the second pole. The objective is to go beyond mere moral indignation, the feeling commonly shared when people are confronted to discrimination, and to develop legal and collective solutions. We need to create policies, laws or soft laws in countries, regions and on the international scale. We are working with many lawyers such as Fatima Al-habbo, Rania Mirini, Marie-Pascale Assanvo-Kadjo, Francesca Ngahane and Moumtaëz Ben Mabrouk, spokespersons of this division.

Police racism and police brutality also require legal solutions. Rather than making an umpteenth report on this societal fact that particularly affects members of the

Diaspora, the Pan-Africanist Caucus will focus on the establishment of a framework contributing to the eradication of such practices and a real policy of de-escalation of violence. This work will be done in the interest of both the victims of such practices and the police officers whose working conditions are constantly deteriorating. Eva Keïta, Stéphanie Nzeza Kamisele, Gamèli Nouwade, Margot Battalier Petitguillaume and Lydia Benamara, spokespersons for this pole and are the jurists who will reflect on this deontological framework.

Interview with Tiphonie Magloire Traoré President of the Panafrican Caucus of Lawyers



George Floyd, choked by a police officer on May 25, 2020 in Minneapolis

Access to land is also of great interest to members of the Diaspora and will constitute the main concern of the fourth pole of this Caucus. Many members of the Diaspora do not have access to land or are deprived of it. The mission of this Caucus is to contribute to the elaboration of fair land reforms and to the reorganization of the legal system of land tenure, thus allowing the economic development of local populations. Mirana Ratahiry, Nadiratou Mainassara and Gildelen Aty-Biyo, spokespersons of this Caucus, are the jurists who will contribute to this reform.

The fifth pole of the Caucus is about immigration. When Africans go to Europe or America, for example, they are rejected, or at least, discriminated against as migrants. But when western people come to Africa, they are privileged people ; they are not migrants at all, they are « expats ». Immigration needs to be based on reciprocity. We need to document laws and practices to show this discrepancy and make sure that people are treated in the same way without any discrimination. Didier Constant Kacou, Moumtaez Ben Mabrouk and Gamèli Nouwade, spokespersons of this pole, are the lawyers in charge of this mission.



-Could you introduce yourself for our readers ?

-I am Tiphonie Magloire Traoré, a French citizen of Malian and Guadeloupean origin. I am a 26 year old student lawyer, working in the field of criminal law. I am also the founder and president of the association Génération Ubuntu France whose mission is to promote debates on sensitive social issues. Deeply inspired both politically and spiritually by Pan-Africanism, I had the honour of being named Ambassador of the State of the African Diaspora by Prime Minister Louis-Georges Tin, who gave me the mission to create this Caucus of Pan-African Lawyers.

-What are the objectives of this Caucus?

-The objective of our Caucus is to form a common front in order to provide legal solutions to the injustices suffered by Afro-descendants around the world. For example, while the Black Lives Matter movement is originally American, it has quickly become an international movement because the issue of racialized police violence is unfortunately an experience for the entire Diaspora. In the same way, the entire Diaspora can no longer bear the fact that certain questions such as "Should the sacred objects of Congo be returned to the Congolese?" are still being asked today. They just need to be returned. The need for Pan-African cooperation on these issues is therefore imperative.



-The members of your Caucus come from very different countries: how do you work together?

-Like the African Diaspora itself, this Caucus is indeed composed of members of various nationalities and languages, people from France, Congo, Benin, Brazil, Panama, United States, etc. Far from being an obstacle, on the contrary, this diversity is an asset, as our approach is truly global, even if of course, we have to be able to capture regional differences and nuances.

-How can law be a strategic tool for the Pan-African struggle?

-Law is often perceived as a tool designed by the dominant to ensure their interests. However, we must not forget that we live in a world governed by the rule of law. The very structure of our society is thus based on law. If we want to bring about a profound change, it will have to be through the law system. Precisely, the pan-African goal of transforming societies for more social and racial justice must succeed in transforming the norms. The attitude to adopt therefore cannot be resignation ; the time has come to reappropriate this instrument in the service of the pan-African cause.

-In Africa and in the Diaspora, what are the after-effects of colonial law, and are they an obstacle to the development of our societies?

-The colonial law established by the Europeans profoundly undermined the previous legal and social structures in Africa. For example, the introduction of private ownership of land by the Europeans profoundly altered the legal system of land tenure, which was then perceived by many local populations as a matter of spirituality and the basis of community life through collective management of resources. The Europeans colonisers first decreed these pieces of land as « *terra nullius* » (*land belonging to nobody*), and then said they could « legally » become the owners, ignoring customary law. This historical robbery still benefits today the powerful multinationals that can easily appropriate these lands in order to establish their industry. This is, of course, a serious obstacle to the development of our societies by ourselves.



-The International Criminal Court is often criticized in Africa. What is your opinion about this ?

-It is undeniable that the International Criminal Court raises questions insofar as its record reveals a certain bias against African Leaders. There is a kind of double standard. Indeed, the Court seems to be interested only in Leaders from the former colonies, while the other Leaders seem untouchable, even when they organise criminal wars or mass murders everywhere on the planet. It is therefore imperative that the International Criminal Court work to achieve its universalist vocation or more and more African states will leave, whether they like it or not.

Fighting against Global Discrimination

Moumtaez Ben Mabrouk, Spokesperson of the Discriminations Pole



The Pan-African Caucus of Lawyers of the State of the African Diaspora is now a reality. It is composed of lawyers and jurists who are willing to work on various topics to be able to be heard on the international stage. Discrimination is one of the central issues addressed by the Caucus. It has moral, political, legal, and economic consequences. Some progress has been made in this area, but we are still a long way from real equality.

Racial discrimination is a moral, a legal and a political problem, as everybody knows. But it also produces a colossal economic damage for our societies, because discrimination in the world of work, for example, impoverishes both the discriminated (who do not get the job or the promotion they deserve) and the discriminators (who therefore do not recruit the best candidates). Discrimination is a lose-lose transaction. We now know how to quantify this damage. According to estimates by the bank Citigroup, discrimination against African-Americans in the United States has cost the economy \$16 trillion over 20 years. In France, other studies, such as that of France Stratégie, have also measured the cost of discrimination in general : 150 billion euros in losses on simple discrimination in hiring. Remedying this is therefore a matter of justice, but also of prosperity. The international authorities must take a stand in this fight. Not making it a priority means accepting that men and women are deprived of their destiny from birth. It is also to deprive ourselves of a part of humanity and of the potential that resides in it to meet the challenges of tomorrow.

Some have understood this, as witnessed by the new governance of the United States of America, which has made an unprecedented effort to provide a representative administration in which the American people can recognize themselves. Or the signing of new bilateral trade treaties, such as the one between Canada and Chile, which clearly positions itself on the issue of inclusiveness. Because business as usual no longer works. And in fact, it never did.

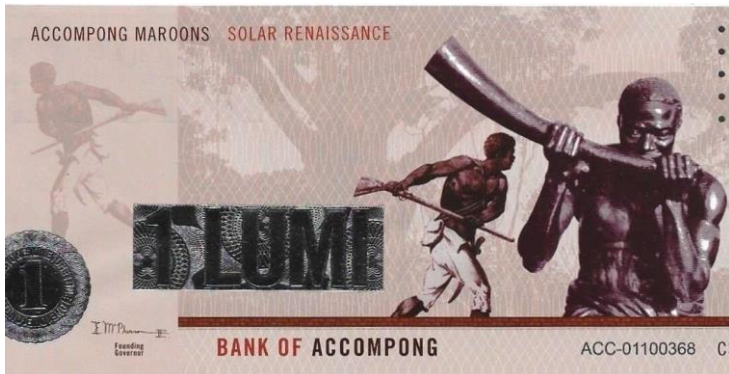
That is why in the coming months, the State of the African Diaspora and the Panafrican Caucus of Lawyers will be organizing a summit to request that international financial bodies include this dimension into their work and their standards.

The Panafrican Caucus of Journalists

The inaugural session of our Panafrican Caucus of Journalists took place on April 6th 2021. The organisation is led by Elisée Héribert-Label Adjovi, a Roving Ambassador of SOAD, and who is also the CEO of a great newspaper, *Le Label Diplomatique*, diffused all over Africa in French and in English.

More than 100 journalists and medias directors have already joined the Caucus. They are coming from more than 20 countries, from Benin to Kenya, from Nigeria to Madagascar, from United States to Brazil, from France to Germany, and they are all united in their diversity, to promote Panafrican values, and to make sure that voices from Africa and the Diaspora can make themselves heard. This was the agenda of the meeting :

-Presentation of the State of the African Diaspora, and its recent achievements, such as the creation of the Diaspora ID, the creation of the Lumi currency, the vote of a resolution in the EU Parliament for restitution and reparation, 13,500 scholarships for Panafrican students, the Panafrican Bicycle Tour, etc.



-Presentation of the Panafrican Caucus of Journalists : there will be different colleges, one for media CEOs, another one for individual journalists. There will be also national coordinators in all the countries involved to reinforce and develop the Caucus.

-Commitments : the Caucus will help Panafrican medias to speak louder with a unified voice. When there are important events like the Africa-France summits, or the China-Africa summits, for example, the members of the medias will be able to publish common materials to give more visibility to their

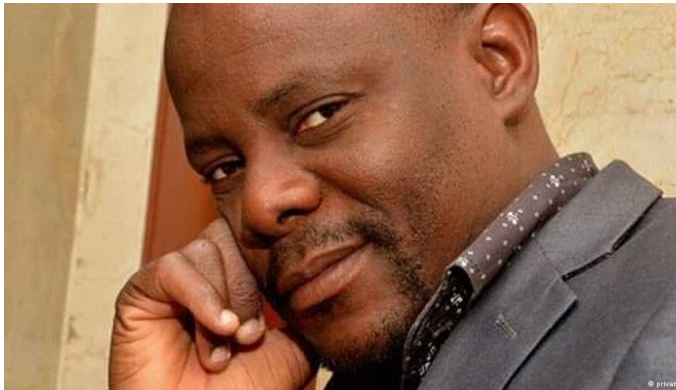
position. The Caucus will be a lobbying force for Africa and Diaspora.

Dr Louis-Georges Tin, Prime Minister of SOAD, made a statement : « I am very glad to launch this initiative today with Elisée Héribert-Label Adjovi, who is a great journalist, and also a great leader. Medias are crucial : so many fake news are diffused, especially when it is about Africa. We cannot allow other people to be the ones telling our story. We need to change the narrative and be the ones telling our own vision. This is what the Panafrican Caucus of Journalists is all about ».

Elisée Héribert-Label Adjovi, President of the Caucus added : « Our mission, as the fourth estate, will be to take initiatives and carry out actions likely to reinforce the State of the African Diaspora in its vision. We want to build an Africa resolutely committed to taking its full place in the Concert of Nations as the Cradle of humanity. »



**Interview with Ambassador Elisée
Héribert-Label Adjovi,
President of the Panafrican Caucus of Journalists**



-HEM Elisée Héribert-Label Adjovi, you are a Roving Ambassador of the State of the African Diaspora, and President of the Pan-African Caucus of Journalists. Can you introduce yourself to our readers?

-I am a Journalist, specialized in International Issues and a Writer. I am the CEO of the quarterly and bilingual Pan-African magazine entirely dedicated to diplomacy and international relations called "Le Label Diplomatique", LLD, published in Benin, the first democratic experience in Africa, destined for the five continents.

-What are the objectives of the mission assigned to you by the Prime Minister of the State of the African Diaspora?

-First of all, allow me to thank H.E. Louis-Georges Tin, Prime Minister of the State of the African Diaspora, for the trust placed in my modest person to lead this Caucus which aims precisely at supporting actions and promoting initiatives likely to support the State of the African Diaspora in its vision. As a matter of fact, with its Diaspora, we want to see Africa take full full place in the Concert of Nations, as the « Cradle of Humanity ».

-How will the Caucus function, given this great diversity of countries?

Our great diversity, in terms of cultures, languages, religions and even customs, is rather an added value for us. Because, as African or Afro-descendant media men and women, by virtue of our profession, we are called upon to let the people

know what the leaders intend to do to meet their aspirations, and to bring back to the leaders the profound aspirations of the people.

In the practical case of the Pan African Journalists Caucus, we are in the process of setting up four structures to achieve our mission. We have the Caucus Forum, which is a melting pot that brings together all members of the Caucus. We have three other structures which are, the College of Country Coordinators, the College of Journalists, and the College of Media Owners.

-What can be the role of the media in the Pan-African struggle?

-All the structures of the Pan-African Caucus of Journalists will work in synergy for one purpose: to make all the actors of the international scene admit that it is necessary to count with the Pan-African Caucus of Journalists of the African Diaspora on all the questions touching the past, the present and especially the future of Africa and its Diasporas. Needless to say, the role of the medias is essential in the Pan-African fight. Modern wars are media-based, so we have a historical duty to seek out and share widely true information on major issues related to Africa and its diasporas, so that the "fake news" tinged with racial hatred and contempt for the black man will cease.



President of France speaking during the Africa- France Summit

-What are the Caucus' next campaigns?

-We need to move quickly and calmly, not to confuse speed with haste. Our first action was to share widely the findings of our inaugural session through a press release. Second, we are planning to launch campaigns on major issues concerning both the State of the African Diaspora agenda and the topics agreed upon by the Caucus. Incidentally, the major summits - France-Africa, China-Africa, Asia-Africa, etc. - will be a major part of our agenda. They will have a prominent place in our fight for Panafriican identity. For we must exorcise the past and build a new foundation for fair relationships with the rest of the world. The decade 2020-2030 is PanAfrican. We will play our part to ensure that we all succeed to make it so.

Situation of Black Journalists in Brazil



Marcelle Chagas, President of Jornalistas Pretos - Rede de Jornalistas pela Diversidade

Brazil has a population of 56.4% black people and despite representing the largest black population outside Africa - the second largest on the planet - the numbers are not translated into journalistic production, much less in the media and companies in the country. The survey by the National Federation of Journalists (the institute responsible for defending the rights of professionals in the country) showed that 72% of journalists in Brazil are white. The survey also points out that only 5% of journalists are black and 18% are brown.

Responsible for fighting for the rights of professionals in the country, the Federation has not presented new data on the profile of the journalist since the last survey, which was carried out in 2012, and makes sporadic notes on the problem. Even so, there is not a black journalist in the country who does not share the experience of being the only black professional in his workplace.



The lack of space in the labor market is not the only problem caused by the lack of diversity in Brazilian communication. Still suffering the impacts of historical inequalities produced during four centuries of slavery in Brazil and without public investment, this population has more precarious housing, low levels of education, the highest number of unemployment and few spaces for decision in society. For this reason, the journalistic narrative in the country reproduces this inequality, neither representing nor dialoguing with the most different social and race layers, also causing political, economic and social effects.

We currently live in a pandemic and the growth of fake news combined with the current government's performance makes it even more difficult for all journalists. Threats, lies, discrediting, curtailing press freedom and even physical attacks are reported by professionals across the country. Today our problems have deepened due to the current situation. Seeking reflection on the silencing of our voices, we created the Jornalistas Pretos-Rede de Jornalistas pela Diversidade, in which we seek to offer mutual support, work on representation and qualification for unemployed professionals, recent graduates and journalism students and obviously, the cooperation between our Brazilian organisation and the Panafriican Caucus of Journalists will prove to be a great journey, and the journey will be as important as the arrival.