

and eleusine.

However, the 1,300-strong Hadza group has lost 90 percent of its land in just 50 years. This is due to land privatization and exploitation from mining and logging. The group lives primarily on the edge of the Serengeti plains. Their increasingly limited diet includes porcupine and berries. Andrew Madsen's book *The Hadzabe of Tanzania* notes problems in supposedly protected villages, including "wood cutting, honey gathering, [and] increased mining activities" by Tanzanian migrants who work for local economies.

In addition, the nomadic Maasai are facing persecution in Tanzania and Botswana. The central government of Botswana's efforts to enclose wildlife have led to the loss of land in a series of government evictions. This reminds the people of recent history, where Maasai "were shot, [and] houses were burned," said Samwel Nangiria, a Maasai representative and coordinator of the Ngonett civil society group.

More recently, the BBC reported that in August, hundreds of Maasai were left homeless when government-linked gangs burned their homes to drive them out of the "reserves," where wealthy Dubai-based businesspeople can buy pricy licenses to murder rare animals for their amusement.

What Can We Do?

As Westerners who support wildlife conservation and who benefit from many of the resources extracted from these countries and regions, we can have a more ethical approach to consumption. We can demand to know that the products -- be they furniture,

jewellery or imported foods -- have come from fair-trade sources. Crucially, we can pressure companies to prove that exploitation is eradicated from their supply chains. We can also form links and networks with Indigenous communities, particularly through unions.

Indigenous people are not passive victims. To give some examples, the Ugandan Ik have elected one of their own, Hillary Lokwang, to parliament. Lokwang has pledged to represent the Ik's needs in government. With regard to conservation, we need to pressure wildlife organizations to guarantee rights for Indigenous peoples, as well as rights for elephants and other endangered non-human species.

In Brazil, over 200 Indigenous organizations work for the survival of their respective peoples, hosting cultural events and clinics. Guarani-Kaiowá leader Ladio Veron says that rich countries "can support us, add pressure, condemn the situation and demand that our rights and land are recognized." Sarah Shenker at Survival International, which works with Indigenous peoples, says, "International pressure can make a difference." She adds that people in wealthier countries must "realize that what is happening to Indigenous people is not just a situation that is far away, and not to do with us."

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Bio: T.J. Coles has written several books, including *Voices for Peace* (with Noam Chomsky and others), *President Trump, Inc.*, and his latest, *Fire and Fury* (all published by Clairview Books).

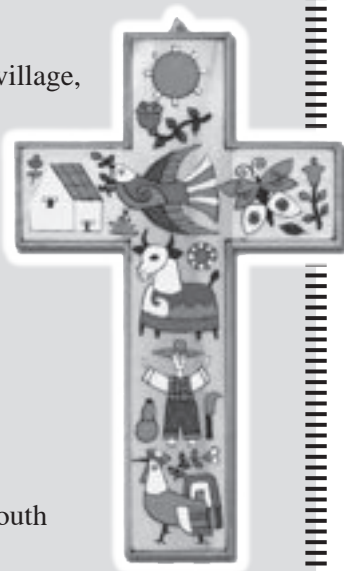
The Cross of El Salvador

Facing the desk, and any who sit there,
the Cross of El Salvador,

its inlaid images enliven the village,
nestled among hills,
under the warm arching sun,
white stuccoed homes,
tiled roofs,
trees draped in their fruit,
a visiting cockatoo,
two hens and their rooster.

In its silence,
the cross asserts a pledge,
that out of war's flesh eating mouth
rebirth will rise.

Tom Keene
May 2, 2017



ON & OFF
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ROAD STUDIO TOUR
San Antonio, Texas

• • •

Saturday
February 17, 2018
11 am — 6 pm

Sunday
February 18, 2018
12 pm — 5 pm

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