

An sclábhaíocht nua-aimseartha agus ansmacht na bpobal treibheacha

Modern day slavery and oppression of tribal peoples



Sciath chaolaigh, Bongandanga, Abhainn Lopori Uachtarach, Poblacht Dhaonlathach an Chongó (© Ard-Mhúsaem na hÉireann)

Wicker shield, Bongandanga, Upper Lopori River, Democratic Republic of Congo (© National Museum of Ireland)

Luaigh Mac Easmainn ina Dhiálann Amasónach, ‘Fanann an cheist níos mó ar fad - todhchaí Indiach Mheirceá Theas agus na bpobal Dúchasach i gcoitinne.’ Baineann na saincheisteanna lenar theagmhaigh Mac Easmainn i 1910 - cearta talún, an sclábhaíocht, dúshaothrú leanaí, an cinédhíothú, déileáil le pobal dhúchais agus tús áite a thabhairt don ghnó seachas do chearta daonna - fós le hábhar inniu.

In his Amazon Diary Casement remarked, ‘The much bigger question remains - the future of the S. American Indians and Native people generally.’ The issues encountered by Casement in 1910 - land rights, slavery, child labour, genocide, treatment of indigenous people and the prioritisation of business over human rights - are still relevant today.

Dhearbhaigh an Eagraíocht Idirnáisiúnta Saothair go bhfuil fiche haon milliún duine ina sclábhaithe de shaghas éigin inniu. Is féidir leis a bheith i bhfoirm sclábhaíochta dintiúir tí agus talmhaíochta, sclábhaíochta gnéis agus dúshaothrú leanaí. Bhí an Cumann Frithsclámhaíochta i mbun feachtais ar son phobal an Chongó agus Putumayo. Glaotar An Fhrithsclábhaíocht Idirnáisiúnta air sa lá atá inniu ann. Tá an eagraíocht fós ag obair chun gach sort sclábhaíochta a dhíothú.

The International Labour Organisation has stated that twenty one million people live in some form of slavery today. It can take the form of indentured domestic and agricultural slavery, sexual slavery and child labour. The Anti-Slavery Society campaigned for the people of Congo and Putumayo. Today it is called Anti-Slavery International. The organisation still works to eradicate all forms of slavery.

“Since we were expelled from our lands, death is following us. We bury people nearly every day. The village is becoming empty. We are heading towards extinction. Now all the old people have died. Our culture is dying too.”

Mutwa Manromkalehe, Democratic Republic of Congo, Survival, 2016

In August 2008 nearly 100 Pygmies [a term reclaimed by indigenous groups] were released from slavery in DRC, of whom almost half came from families who had been enslaved for generations.

Survival, 2016

“Many of the products we buy and use every day were made using forced labour.”

Anti-Slavery International, 2016

“Illegal gold miners operating on Yanomami land [Brazil and Venezuela] are polluting the Indians’ rivers with mercury, used in the gold-extraction process.”

Survival, 2016

De réir Survival (an ghluaiseacht dhomhanda ar son cearta na bpobal treibheacha) tá 150 milliún duine treibheach ina gcónaí i níos mó ná 60 tír. Tá a gcearta ar úinéireacht talún aitheanta faoin dlí idirnáisiúnta ach ní thugtar aird orthu i dtíortha aonair. Goideann rainseoirí, cuideachtaí mianadóireachta, ola agus gáis agus logálaithe mídhleathacha talamh. Tá cuid mhaith pobal dúchais ag fulaingt fós de dheasca a bhfuil á dhéanamh d’éagóir ar a gcuid gceart daonna. Bhí Mac Easmainn mar ghuth dóibh siúd nach raibh guth acu. Níl a chuid oibre críochnaithe fós a fhad is a leanfaidh an sclábhaíocht agus mí-úsáid ceart na bpobail dúchais ar aghaidh.

According to Survival (the global movement for tribal peoples’ rights) 150 million tribal people live in more than 60 countries. Their land ownership rights are recognised in international law but are not respected in individual countries. Land is stolen by ranchers, by mining, oil and gas companies and by illegal loggers. Many indigenous peoples still suffer abuse of their human rights. Casement worked as the voice of the voiceless. His work remains unfinished as long as slavery and abuse of indigenous peoples’ rights continue.