

various stages of contact around the world. We are well placed to provide information about best practice. Unfortunately, we have also witnessed disastrous practices, although often carried out with the best intentions, which have decimated tribes, and created a crippling dependency. I am eager to share our knowledge with you in order to offer the best chance for the Jarawa to survive as an independent and proud people.

I am concerned to hear that a review of the Jarawa policy is underway. Survival believes that the central philosophy in the existing policy, of 'maximum autonomy to the Jarawas with minimum and regulated intervention', is very positive and forward thinking. The policy's stipulation that the Jarawa be 'left at liberty to develop according to their own genius and at their own pace', gives the Jarawa a genuine chance of survival as an independent and self-sufficient people.

We believe that in order to survive with dignity, the Jarawa's fundamental need is for the authorities to properly protect their land and resources from the intrusion of outsiders who steal their game and forest products.

We are concerned that there may be a move towards a more 'welfare' oriented approach to the Jarawa, possibly including sending Jarawa children out of their reserve to go to school, as has been suggested by the Andaman MP Mr. Bishnu Pada Ray, or anganwadis offering rations. Such measures would undoubtedly create a dependency among the Jarawa upon outsiders, which would in turn lead to the breakdown of their community.

Survival strongly believes that the existing Jarawa Policy should be implemented more fully. The authorities on the Andaman Islands have recently cracked down on Burmese poachers operating illegally within the Jarawa reserve (and elsewhere in the islands). If the Jarawa's resources are to be protected, this must continue, and local poachers, who often enter the reserve by land rather than by sea, must also be caught and prosecuted. We also believe that the Andaman Trunk Road, which brings a daily stream of people into the heart of the Jarawa's territory, must be closed in accordance with the Supreme Court order of 2002. In the absence of these measures, we fear for the Jarawa's survival.

We firmly believe the principle of 'minimum intervention' should be strengthened. I understand that the AAJVS staff sometimes give the Jarawa food, clothing, tools and other goods, and we believe this practice risks generating dependency. The Jarawa Policy's stipulation that medical treatment should be provided inside the Jarawa reserve, except in exceptional circumstances, should also be adhered to.

It is said by a number of people on the Andamans that the Jarawa already have lots of interaction with outsiders, due to the Andaman Trunk Road, and that the current policy is therefore no longer relevant to them. We do not believe this to be the case.

It is undoubtedly true that quite a number of Jarawa do interact with outsiders on the road, but this is not a sign that they want to give up their way of life. In most cases the Jarawa use the road as a convenient way to walk through the forest. The food they get from travelers on the road is an additional rather than a primary source of food. In fact, when I met with a Jarawa, whilst accompanying AAJVS staff to Tirur in 2008, the Jarawa man I spoke to told me that he wanted tourist vehicles to be stopped from