

Administration also stated that minimum intervention is a shifting concept. Experts have unequivocally stated that new areas of intervention should not be introduced. Contact is an important dimension of intervention, it inevitably brings changes which influence the lifestyle of the Jarawa. Administration is of the view that in the absence of any legal provision or exception within existing laws, the law of the land is equally applicable to the Jarawa. Maximum autonomy for the Jarawa will therefore remain notional until a legal or legislative provision is made stating that they will only be governed by their traditional laws like the tribes of the North East.

Contact and Jarawa Tourism

The issue of contact extends well beyond Jarawa Tourism. But Tourism has proved to be one of the most persistent and harmful points of contact. Administration, however, is of the view that tourists are not interested in the Jarawa. Small tour operators lure them to the Jarawa Reserve as it is located very close to Port Blair. The administration says that an air route and cruise services from Port Blair to North Andamans will take tourists off the ATR. They averred that the bulk of Jarawa tourism is actually carried out by VIPs and government officials, for whose convenience the Jarawa are herded together and kept near the ATR for 'sightings'.

Enough evidence, however, is available to establish the presence and extent of Jarawa tourism. Websites on the internet (like gonomad.com) continue to advertise a meeting with the Jarawa, "Who in apparent friendliness fawn in the face of the visitors" as the most unusual attraction offered by the isles. Recently, it has been found that a Belgian photojournalist, Thierry Felise, aided by local fishermen, has visited the Reserve many times, lived with the Jarawa and taken voyeuristic photographs of men, women and children which are available for sale over the web. Research is another dimension of contact but there is little policy coherence on the subject. Finally, the police ask what action, if any, needs to be taken when the Jarawa voluntarily seek contact by coming to settler villages. Here it needs to be stated that this sub-group is not against contact per se. It recognizes that contact is natural, perhaps inevitable. The problem arises because this contact is not just imposed but also embedded in a warped and unequal power structure. So it is essential that even a natural and spontaneous contact be sensitively moderated, at