

Epreuve écrite

Examen de fin d'études secondaires 2012

Sections: BCDEFG

Branche: Anglais

Numéro d'ordre du candidat

Human safari: an outrage to tribal feelings

As the world has grown smaller while our passion for novelty has expanded, our curiosity about different cultures, particularly those relatively untouched by what we deem "civilisation", has grown exponentially. We come, we see and then we overrun wherever it is we have alighted.

The latest manifestation of our thirst for novelty as well as authenticity is causing some alarm – the "human safari". These are organised by unethical tour operators who exploit tribes in India, Central and South America and other corners of the globe who have hitherto had little contact with the outside world.

Reports on the Bonda tribe in the hilly regions of the state of Orissa in India and the Jarawa in the Andaman Islands, in the Bay of Bengal, have triggered a huge response from readers of the *Observer*. The degrading manner in which the tribal people are bullied into dancing for the amusement of convoys of visitors, often by members of the police who should protect these people from exploitation, is further illustrated by video evidence on the *Observer's* website.

Stephen Corry of Survival International, which campaigns on behalf of tribal people, rightly says: "Tribes are not cultural relics nor should they be treated like animals in a zoo...promoting tours by using derogatory terms such as 'primitive' and advertising their nakedness shows a clear lack of respect."

The national government of India apparently agrees. Recently, it has acted swiftly. Three tour operators have been charged with selling tribal tours "in an obscene manner". Two men face up to seven years in jail if convicted. Laws already exist to safeguard both tribes.

However, it is the failure in the application of such measures that is at issue. In 2002, the supreme court of India, for example, ordered that the Andaman trunk road that runs through the Jarawa tribal reserve should be closed. The ruling has been ignored.

The closure of the road would give choice back to the Jarawa as to how and when they wish to engage – or not – with the outside world. Stricter regulation of the tour operators working in both regions and the disciplining of rogue police would also set a valuable benchmark. However, this is not solely India's problem.

More than a billion tourists will be on the move across the world this year. International travellers and the tour operators that serve them also have a part to play. Some operators behave highly ethically protecting and strengthening indigenous communities. Others, however, are unrestrained in the ways they choose to satiate the fast-growing appetite for experiential adventures.

So where do we go from here? What is required, perhaps, is stricter regulations that cross national borders; tourists encouraged to become better informed and a much wider debate about what unethical tourism does both to fragile societies and those who pay to become spectators in the humiliation and decline of these tribal people. (479 words)

The Observer, Sunday 5 February 2012



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Comprehension Questions (30) (Use your own words.)

- 1) Explain the expression 'human safari' in the context? (4)
- 2) Why, according to the author, do people take part in such safaris? (6)
- 3) How are these tribes victimized? (8)
- 4) Why are the efforts of the Indian government to reduce this type of tourism so ineffective?
What counter measures should be taken into consideration? (8)
- 5) In how far does the problem also reside with the tour operators? (4)

Development Essay (30)

Write between 250-350 words and indicate the number of words used.

In relation to tourism in general, how can we develop a sustainable policy that benefits both the visitors and the locals?

