

So, I was looking at the qualitative approach in fact, initially I started with questionnaires somehow, it didn't worked out so that is why I strike out from the questionnaires and I see that as I am looking at the underlying dimension of the cultures you know, I have to adopt different methods like field observation which has both direct and indirect participation, a documentation recording and the interview.

So it could be semi-structured interviews with the communities and development agencies and the government authorities. And also the mapping exercises in fact, this to tailor these methods it took me some time and there are many methods which I have used.

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And I have to tailor according to the context for example, when I approached the village directly

in a car and going with, then people were afraid of they thought I was a Government servant and

that only talk to me about problems they never talked to me about solutions or their how the

things were doing I was getting a different data. So, what I did was sometimes they were not they

were hesitant to give me data I went to the church I discussed with the father.

I said can you please allow me so then he introduced me in the mass that is where, then onwards

every community, every household is inviting me and they have started giving the data and so

which means the idea is to approach to not to do a research. You have to approach the local

agency, whether it is a church, whether it is a panchayat or anything so to build a trust between

the people whom you are connecting in the study.

Like I have to visit in the mosques, I have to take the group interviews and especially, with

gender many of the women doesn't open up to me because I am a male person. So, I have to hire

one lady who can speak Tamil and I could able to respond so and then they start speaking about

their issues. So, which means is a communication techniques which I have learnt also, when I

asked interviewers in the land the response is very different.

But when I travelled, I used to live as a fisherman for a few months and I used to travel to them,

their Sea in the morning nine o clock, morning four o clock and then in the sea they used to open

up a lot because they somehow, their belonging goes the essence of belonging is more to the sea

and they used to open up many things you know, how they identified the settlement how they

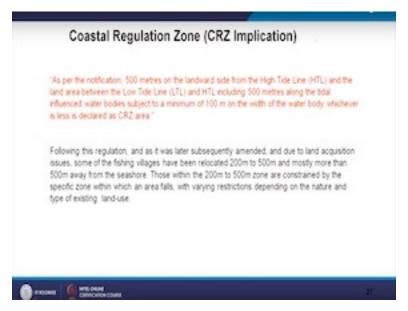
have the indigenous knowledge to understand the risk and all these things.

I have also adopted the mental map exercises. Initially, I have given them techniques of how to

draw the maps. I mean how you can understand the places.

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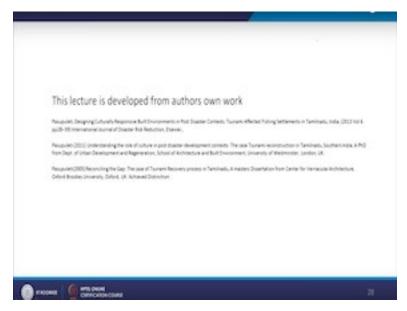


Legible maps but then in some cases they were not even afraid even to draw and then I have adopted a different techniques which I will explain later. In Tamil Nadu what happened was there is a coastal regulation June which has a blip, which has been from 1993. And it has been revised 19 times till then and it was hardly implemented in a practical level. So, but after the Tsunami agencies have thought that we should seriously implement this.

And they have tried to move back all these fishing settlements. Like as per the 500 meters of the landward site they should not construct anything and later also they have actually proposed that you know, you have to they have amended this particular thing later on and then they allowed to some areas 200 to 500 meters you can still permit some constructions.

So it has been amended and this has implication has a serious implication on the land acquisition issues and going back and finding an alternative piece of land and the connectivity aspects. Which I will be discussing in the next lecture in the part 2 lecture and this lecture is developed my own work.

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So, these are some of the references you can refer. Thank you very much.