

Shyness

1. How did Pablo Neruda live first years of his life?
As a deaf-mute.
2. How did Pablo Neruda use to dress when he was a young boy?
He used to dress in ritual black.
3. How did Pablo Neruda look when he dressed in ritual black?
He looked like the true poets of the last century.
4. What is 'kink' in the soul?
Shyness is a kink in the soul.
5. How is Shyness defined by Pablo Neruda?
Shyness is a kink in the soul, a special category, a dimension that opens out into solitude.
6. When did Pablo Neruda look like a scarecrow?
When he wore a long Spanish cap, he looked like a scarecrow.
7. Whom did Pablo Neruda meet in the capital?
Pilo Yanez and his wife, Mina.
8. Who were the perfect embodiments of the beautiful idle life?
Pilo Yanez and his wife, Mina.
9. Why did Yanezes often invite Pablo Neruda to their home?
Yanezes noticed that Neruda used to leave their house in a happy mood. So, they often invited him.
10. Name the cubist painter mentioned in 'shyness'?
Juan Gris.
11. Which is the capital of Chile?
Santiago.
12. Who changed his name as Juan Emar?
Pilo Yanez.
13. Who is Pilo?
Friend of Pablo Neruda.
14. What did Pilo say when he introduced his father to Neruda?
Pilo said that he was sure his father would get him a trip to Europe.
15. What was Pilo's father?
Pilo's father was a senator.
16. What was Pilo's father doing when Neruda entered the room?
He was reading the newspaper.
17. Who is the author of 'Shyness'?
Pablo Neruda.
18. 'Shyness' is an extract from _____
The chapter 'Lost in the City' in 'In Memoirs'.

1. Comment on Pablo Neruda's experiences in capital.

Pablo Neruda is an author of the essay 'Shyness'. In this essay, he explains about his shy character at the beginning and how he changed when he shifted to capital of Chile, Santiago. He told that when he came to capital his rain-haunted backwardness, his long-drawn out retreat into himself have lasted. He acquired new friends of both sexes. It was easier for him to make new friends when less attention people paid attention to him. He understood the fact that he

couldn't get to know all the people in this world which helped him to overcome his shyness. Among the people who sought his company were Pilo Yanez and his wife, Mina, who were the perfect embodiment of the beautiful idle life. The Yanezes often invited him to their home because they noticed; he used to leave their house in a very happy mood. He felt more comfortable in their home and liked all the luxury of that home which was inaccessible to him. He overcome from his shyness and tried to mingle with the people normally in his life during his days in capital.

2. Briefly explain the life of Pilo Yanez and Mina.

Pilo Yanez and Mina are husband and wife. Neruda met them when he came to capital at the age of sixteen. They are the perfect embodiment of the beautiful idle life which Neruda would have loved to live. Their house was luxurious one – with heat, soft lighting, pleasant furniture, walls covered with books whose multicolored spines were like a springtime that was inaccessible to him. Neruda used to leave their house in a happy mood. It was noticed by the Yanezes. So, they often invited to their home. Juan Gris, a Spanish cubist painter's paintings was in their house. Neruda saw first cubist paintings in their home. Neruda intrigued by the pajamas of Pilo Yanez which was made of a heavy material, like the baize on billiard tables, but a deep-sea blue. In fifty years, he had not come across any pajamas quite like those. Neruda was not in touch with them for many years. In the mean while their life has been changed a lot. Mina gave up her husband and she spent her life for an acrobat in a Russian circus and ended up as a Rosicrucian, with a group of mystics in the South of France. Pilo Yanez, changed his name to Juan Emar, in time became a powerful and undiscovered writer.

Veerappan Conducts Jungle Interview

1. From which book is 'Veerappan conducts jungle interview' extracted?
Birds, Beasts and Bandits – 14 days with Veerappan.
 2. Who wrote the essay 'Veerappan Conducts Jungel Interview'?
Krupakar and Senani.
 3. What does the essay discuss with the readers?
It discusses the second day's experience of Krupakar and Senani with Veerappan when he kidnapped them.
 4. Why were Krupakar and Senani kidnapped by Veerappan?
Veerappan thought Krupakar and Senani were government officials and kidnapped them. He needed their assistance to interview the tourists.
 5. Who were Krupakar and Senani?
Krupakar and Senani were wild photographers.
 6. Who was Sethukuli Govindan?
Sethukuli Govindan was one of the gangsters of Veerappan.
 7. Where did Krupakar and Senani live before they came to Bandipur?
Mudumalai in Tamil Nadu.
 8. Who had taught Kannada in Mudumalai?
Krupakar taught Kannada in Mudumalai.
 9. Why did Veerappan speak to Senani most of the time?
Because Senani knew Tamil better than Krupakar.
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10. What is the name of the van driver?
Sebastian.
11. How many tourists were in the van?
Twenty five.
12. Who was Dr. Satyabrata Maithi?
Dr. Satyabrata Maiti was a scientist.
13. Where Satyabrata Maithi was a scientist?
At the Central Agricultural Research Institute in Banglore.
14. Who helped Veerappan to conduct jungle interview?
Senani.
15. Who passed the interview of Veerappan?
Dr. Satyabrata Maithi.
16. Why did Veerappan conduct jungle interview?
To find out the suitable candidate for abduction.
17. Why did Dr. Satyabrata Maithi pass the interview of Veerappan?
He was the only person suitable for abduction in that van.
18. What was the salary of Dr. Satyabrata Maithi?
Eight thousand five hundred.
19. Why did Veerappan curse his fate?
Veerappan cursed his fate for there was none in the van fit for kidnapping.
20. Which is the native of Dr. Maithi?
West Bengal.

1. Sum up the interview between Dr. Satyabrata Maithi and Veerappan.

Dr. Satyabrata Maithi was the first tourist who got down from the van which was attacked by Veerappan and his gangsters. He was a scientist at the Central Agricultural Research Institute in Banglore. First question Veera. ppan asked him where he was from. Maithi replied he was from West Bengal. He didn't ask any other question and told him to sit beside Senani. Veerappan finished his interview of other tourists and came to know none of the tourists in that van was suitable for abduction. Then he started interview of Maithi once again. He asked where he was from and whether his job was government or private. He replied he was from West Bengal but he resided at Banglore. He was not doing government job, it was a kind of private job. Veerappan asked where they got the money from. Maithi replied that they grow paddy and ragi and study the crops. They share the money they got from farmers. Then he asked about the salary of Maithi. He replied that eight thousand five hundred was his salary. Maithi passed the interview of Veerappan. So, he told Maithi to sit there itself along with Senani and Krupakar. The above was the summary of interview between Dr. Satyabrata Maithi and Veerappan.

Outsourcing the storytelling Grandmom

1. How is culture transmitted?
Culture is transmitted through stories and through symbols and rituals.
2. Who has been the onus of transmitting the culture?
The onus of transmitting the culture has been the grandmother.

3. How can the grandmother be outsourced?
The grandmother can be outsourced through books, radio, cinema, television and Internet.
4. What are the 'aesthetics in India' called?
Satyam, Shivam and Sundaram.
5. Why do people often mistake values?
People often mistake values for prescriptions.
6. In which society 20th century grandmom was born?
In post-independent India.
7. How are values defined by Pattanaik?
Values are the set of rule or regulation or codes of conduct exists.
8. Why there is a difference between one culture and another?
Because every culture looks at the world differently and so has different notions of righteousness and propriety and aesthetics.
9. How many types of stories are there according to Pattanaik?
Two types.
10. Which are two types of stories?
One set of stories is limited by geography and history; another set has no such limitations.
11. How did ancient Indian sages call types of stories?
Ancient Indian sages called types of stories as Smriti, born of human memory and Shruti, that were heard.
12. What values does smriti contain?
Smriti contains values that are subject to the events and impressions of that period.
13. What values Shruti contains of?
Shruthi contains of values that believed to have come from a source that is non-human, hence timeless and universal.
14. Which values are timeless and universal?
Values contained in shruti are timeless and universal.
15. Which values tend to be classified as religious?
Values contained in shruti tend to be classified as religious.
16. How do values form?
Values are human constructions.
17. The idea of values is a product of human imagination.
18. What are jatakas?
Jatakas speak of the past life of the Buddha.
19. What is the ugly truth of values?
There are no universal values is the ugly truth of values.

Interval

1. How old was Manjari Sawant?
Twenty years old.
 2. Who are the two lovers?
Manjari Sawant and Nanda Kishore Jagtap.
 3. What was Nanda Kishore doing?
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- He was an attendant in Malhar cinema.
4. What was the plan of the lovers?
They planned to run away.
 5. Where did Nanda Kishore come from?
Vidharba.
 6. How did Nanda Kishore begin his life in Mumbai?
By pasting film posters.
 7. What did Manjari lose in the theater?
Purse.
 8. What did Manjari's purse contain?
It contained a few pieces of paper, four rupees in change, two hair pin, rubber bands, a packet of fennel, a pack of bindis and stubs of some old cinema tickets.
 9. What was kept inside the cupboard?
Steel vessels, two sets of new clothes, mothballs were kept in the cup boards.
 10. Where did Nanda Kishore spend time till afternoon?
At Mahindarkar Chawl.
 11. When did the theatre staff get new clothes?
When a film ran into its Jubilee week.
 12. How much money did Nandu give to the boy?
Ten rupees.
 13. What was Nandu's salary?
Three hundred rupees.
 14. Where did the lovers plan to meet?
At Jambali Naka.
 15. What did manjari want after breakfast?
A flower/ a Rose.
 16. Who sold foreign electronics?
Malayalis.
 17. Which bus did Manjari board?
She got into a bus that was bound for the Industrial estate.


The story presents the conflict between illusion and reality. It is set in a dream like atmosphere Nandu comes to Mumbai from Vidarbha. He starts working as a poster boy. Then he becomes the battery torch boy of Malhar cinema. He hardly watched the movies. One day Manjari loses her purse and Nandu succeeds in finding it. That marked the beginning of their intimacy. Manjari emerges as a typical lower middle class girl who lives in a world of dreams. Her passion for movies and film stars is evident in the story. Nandu and Manjari grow intimate and decide to run away. Nandu wants to start some business on his own. The day arises and the two lovers make preparation to leave. At the station both of them encounter the reality. They part ways. The story ends on an absurd note of uncertainty.

Famous letters of Mahatma Gandhi

1. To whom did Gandhi address this letter?
To every Englishman living in India.
 2. 'You are as much slaves – as we' who are addressed as slaves in this statement?
Englishman living in India.
 3. Who detest non-co-operation movement?
Britishers detest non-co-operation.
 4. Who taught the universal practice?
Jesus taught the universal practice.
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5. When did Indian friends charge Gandhi with camouflage?
When he says we need not hate Englishmen whilst we may hate their system.
6. Why does Gandhi ask the help of Englishman living in India?
To boycott foreign cloth and join anti-drink campaign.
7. What is Swaraj mean?
Swaraj means at least the power to conserve Indian industries that are vital to the economic existence of the nation and to prohibit such imports as may interfere with such existence.
8. Who does Gandhi address in his letter?
Every Englishmen living in India.
9. Did the Englishmen like non-cooperation movement?
No
10. What was the view of Gandhi towards British rule?
Gandhi said that there was no need to hate Englishmen, but the system they had established.
11. What did Jesus denounce?
The wickedness of the scribes and the Pharisees.
12. What did Jesus teach?
He taught the doctrine of love.
13. What did Gandhi discover?
He discovered that man superior to the system he propounds.
14. What according to Gandhi is the basis of corporate life?
Mutual distrust and fear.
15. Why did Gandhi invite the Englishmen?
To destroy the system.
16. What did Gandhi ask Englishmen?
He asked to Englishmen to help Indians in boycotting foreign clothes and alcohol.
17. What ruined the Indian cloth manufacturers?
Foreign clothes.
18. How much money was sent out of India for cloth?
60 crores.
19. How did Indian woman support their husband?
By spinning cloth.
20. What was responsible for idleness among Indians?
Lack of work due to the arrival of foreign cloth.
21. What according to Gandhi are the two lungs of the national body?
Agriculture and hand spinning.
22. What according to Gandhi is the curse on society?
Liquor shops.
23. What did Gandhi insist upon?
Total prohibition on liquor.

5 Marks questions

- 1. Why did Gandhi insist on boycotting foreign cloth?**
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In pre-colonial era India produced its own cloth. Indian woman used to spin in their homes and help their homes with their earnings. Spinning was a part of national economy. It also helped the Indians in utilizing their leisure but the arrival of foreign cloth had enforced idleness. Indian woman had lost their skills. Many weavers had become sweepers and so half the race, of the weavers had perished. Even though Indian grew enough cotton to make sufficient cloth. It was at the mercy of Lancashire, Japan, France and America. Therefore Gandhi gave a call to boycott foreign cloth.

2. Write a note on Gandhi's views on Englishmen, spinning, Swaraj and Liquor.

Gandhi says that he didn't hate the Englishmen but he hated the system they had established. Gandhi was a student of human nature. He believed that man superior the system while addressing the Englishmen living in India. He says that they were also a part of the system. In his letter Gandhi gave a call to boycott foreign cloth and liquor shops. Foreign cloth had ruined the life millions of Indians. India produced enough but it was cotton sent out to foreign countries. Gandhi says that agriculture and spinning are the two lungs of Indian economy due to the arrival of foreign cloth millions of Indians with their livelihood. Spinning was a source of income to millions of Indians. Therefore Gandhi gave call to boycott. He says that nothing can be forced on India. According to him liquor shops are curse on society. He insisted on total prohibition of liquor. He strongly felt that boycott movement was needed to attain swaraj. According to him swaraj meant the power to conserve Indian industries. Prohibition of imports was a step towards strengthening Indian economy.

Girl

By Jamaica Kincaid

Brief Biography of Jamaica Kincaid:

Jamaica Kincaid was born and raised in St. John's, the capital of Antigua and Barbuda. Her family was poor and, by her own admission, her mother did not like her very much. She left Antigua at sixteen to work as a nanny in New York City. She then moved briefly to New Hampshire to accept a photography scholarship, but returned to New York in the early-1970s. She took the pen name "Jamaica Kincaid" for anonymity and began writing for The New Yorker, first in its "Talk of the Town" column, then, as a short-story writer and essayist. She published her first story collection, *At the Bottom of the River*, in 1983. Her best-known work, *Annie John*, is a coming-of-age novel set in Antigua. Kincaid's work is noted for being autobiographical in nature, and for exploring themes related to family and gender. Some of her work deals more directly with the political and personal impacts of colonialism, such as *The Autobiography of My Mother: A Novel* and *A Small Place*. Kincaid is currently a professor of literature and creative writing at Claremont McKenna College.

Summary:

The speaker, a mother, tells a girl, her daughter, how to do the laundry, specifying that whites should be washed on Mondays and put on the stone heap, and that colors should be washed on Tuesdays and hung "on the clothesline to dry." Mother tells the girl not to walk bare-head in the hot sun. Mother gives the girl a list of tips, including how best to fry

pumpkin fritters and soak salt fish, and how to find the best cotton when making a blouse. Mother tells the girl how to behave in Sunday school. Not only should she not sing benna, but she should also be careful to walk like a lady so that people will not think that she is the slut that Mother is certain she will become. Mother tells the girl that she must not speak to wharf-rat boys for any reason at all. The girl interrupts her Mother's instruction not to eat fruit outside to assure her that she does not "sing benna on Sundays at all and never in Sunday school." Mother tells the girl how to maintain clothes by sewing and ironing. Mother also encourages her to pay special attention to her hemlines because, if they come down too far, she will "[look] like the slut" Mother is certain she will become.

Mother tells the girl how to grow traditional crops, such as okra and dasheen, being sure to maintain proper distance between the house and the garden. Mother gives the girl instructions on how to socialize, including how to give a particular smile depending on one's feelings about a person, how to set tables for tea and mealtimes, and how the girl should behave around strange men. Mother tells the girl how to manage her body, including the importance of always looking after her hygiene, even if she has to use spit to clean herself, and she warns the girl never to squat to play marbles.

Mother proceeds with advice, such as "don't throw stones at blackbirds, because it might not be a blackbird at all" and "this is how to spit up in the air if you feel like it." She also gives demonstrations of how to make home remedies for terminating a pregnancy and for getting over a cold. Mother instructs the girl on how to bully a man, then shows her how he will bully her. She then tells the girl that there are a few ways to love a man and assures her that, if those methods do not work, that there are other ways to do it. However, she should give up if those other methods do not work and should not feel like a failure if she does. Mother completes her instruction to the girl by showing her "how to make ends meet," and also by advising her to "always squeeze bread to make sure it's fresh." This latter advice prompts the girl to ask what she should do if the baker "won't let [her] feel the bread." Mother, disappointed, asks if, "after all," the girl will become "the kind of woman who the baker won't let near the bread."

Character Analysis:

Mother:

The girl's mother is the main speaker in the story. Her authoritative voice, which offers the girl a list of guidelines on how to conduct herself, makes up the bulk of the story, with very few interruptions or protests coming from the girl. Mother tells the girl how to perform chores, how to cook and garden, what she ought to cook and garden, how to entertain, how to behave on Sundays, and how to love. Though readers are to understand that she is a Caribbean woman, her voice is not inflected by any particular dialect. Her tone is distant and impersonal, but grows more insistent when advising the girl against behaviors that could lead to her being viewed as a slut.

Girl:

Mother's daughter and the person toward whom Mother directs her advice. The girl is an adolescent, which compels her mother to offer her instructions on how to express her femininity and how to perform chores, alongside advice about how to cope with difficult moments in life. The girl interrupts the monologue only twice to refute the accusation that she sings benna, and to bring up the possibility of not being allowed to feel the bread. Her

voice enters the narrative to refute Mother's untrue accusation about her singing, and to question the assumption that Mother's advice will be applicable in every circumstance.

A Modest Proposal

1. What does 'A Modest Proposal' of Kushanava Choudry propose?
It proposes preventing the children from being a burden on their parents or the economy, and to make them beneficial to the public.
2. Mention any two consequences of higher toxicity level in Delhi.
International flights are being cancelled; visiting cricket teams refuse to play on our fields; schools are often closed.
3. What does breathing in Delhi compared to?
It is equivalent to smoking 40 cigarettes a day.
4. When does toxicity in Delhi dip to permissible levels?
In rainy season, for a short period.
5. What was the writer/ author deeply concerned about?
About the permanent damage being done to his 3 year old daughter's health, also the health of all the city's children.
6. What protection can he afford to provide his child?
Travel in the metro or in air conditioned cars, sleep with an air purifier at night.
7. What makes the author feel depressed?—5 mark
The sight of homeless people and small children begging alms at crowded streets and intersections having exposed to toxic air.
8. What according to KushanavaChoudhary is a great tragedy?
Number of children along with their parents present at intersections in a deplorable state of threat, is a great tragedy.
9. What are referred to as old failed mantras by the author?
Universal education and poverty reduction.
10. What was the estimated population of the capital?
19 million people.
11. How many children were with no future in Delhi according to the writer?
3.5 million children.
12. Who do not have economic value?
Children below the age of ten.
13. What was the proposal?
The capital's 3.5 million otherwise futureless children be trained to be POTAs for our city.
14. Expand POTA.
Purifying Organisms for Toxic Air
15. Name the busy intersections of Delhi.
Ashram, AnadViharISBT, Panjabi Bagh, ITO and AzadpurMandi.
16. Why do they need to hire POTAs at Delhi airport?
To improve visibility.

About the Author:

Kushanava Choudhury grew up in Calcutta and New Jersey. After graduating from Princeton University, he worked as a newspaper reporter at The Statesman in Calcutta. He has received a Mellon Early Career Fellowship, been a Senior Writing Fellow at the University of

Pennsylvania and held visiting faculty positions at universities in New Delhi and Istanbul. He has reported for The New York Times, Business Day, The Caravan and other publications in the U.S., India and South Africa. The Epic City: The World on the Streets of Calcutta is his first book. It is the product of a scholar's mind, a reporter's hustle and a writer's heart.

Summary:

The essay A Modest Proposal discusses grave issues in National Capital Region of India viz. air pollution and enormous population of less-privileged children. He addresses both the problems and suggests a modest proposal for preventing the children of poor people in India from being a burden to their parents or the economy, and for making them beneficial to the public.

Air pollution in Delhi has become a serious issue and causing respiratory problems and diseases in people of Delhi. The toxicity of the air is at many times above the permitted international standards which is breathing pollutants equivalent to smoking 40 cigarettes. This leads to cancellation of flights and closing down of schools.

Then, the author discusses the deplorable state of the national capital wherein he comes across children who are begging for alms. These children are totally exposed to the polluted air in Delhi. Likewise children of the same age are employed as laborers in hotels shops carpet making industries and embroidery workshop workshops and some are forced into working in sugar cane fields like slaves.

The author gives the statistics of 3.5 million children who are who are considered to be futureless. Then he opines that these 3.5 million children engage themselves in evil acts of the society like pick pocketing. Therefore he suggests how to make these kids employable and address air pollution in Delhi. The author proposes of training these futureless children to be purifying organisms for toxic air or POTAs. These kids at the age of two shall be sent to organic farms in the Himalayan foothills where they will receive fresh food clean air and water and a daily regime of eight hours of yoga breathing exercises. By the age of four they shall be fitted with enormous funnels in their esophagus and organized into teams of gaspers to be posted in those regions of national Capital Region where there is severe air pollution.

Accordingly these POTAs will be employed in various places like Indira Gandhi International Airport to improve visibility. Also they will be employed by Delhi Cricket Association for its international cricket teams during the matches based on the country they belong to. Some exceptional and talented POTAs will be employed during Republic Day parade, opening of the flower gardens at Rashtrapati Bhavan, and during the visit of foreign delegates. These children who are trained into gaspers will also be employed in expensive events and wedding processions to purify air. The author also suggests to employing these gaspers in the farm houses around Delhi in order to entertain the owners by reciting poems and other entertaining programs.

The life expectancy of these children who act as gaspers is less than the employer in Ghazipur landfill in Delhi that is 39 years. If reality be considered the actual life expectancy of these kids is less than ten years after serving as gaspers for six years.

The author also suggests one more solution to address air pollution in Delhi is to build iron dome over the city to protect it from any missile attack from foreign enemies. Construction of iron dome will also help in mitigating the problem of air pollution by sucking the polluted air and directing it towards our enemy nation through a pipeline. He recommends to considering the suggestion by saying that he is ready to offer his daughter for the service of gasper but she will soon be 4 years old and past the training age for gasping.



Untold stories of Change, Loss and Hope along the margins of Bengaluru's Lakes.

--MartheDerkzen, Arnhem / Nijmegen

1. Which is India's information technology hub?
Bengaluru
2. What was Bengaluru known for?
For its numerous lakes and green spaces.
3. What led to the disappearance of many ecosystems?
Rapid urbanisation.
4. Mention any two challenges faced by the bangaloreans?
Residential and commercial construction, pollution and waste dumping, privatisation.
5. How are Bengaluru's lakes seen as today?
Garbage dumps, sewage ponds
6. What are Bengaluru's lakes going to be transformed into?
 - i.Recreational oases to suit the needs of wealthy residential neighbourhood.
 - ii.Encroached upon until none of the original shapes and functions can be traced.
8. What is the reason for a substantial decrease in people's reliance on local natural resources?
Contamination of the surroundings and restrictions to access.
9. Why has it become harder to gain access to ecosystems in Bengaluru?
Because of regulations, physical barriers or distance to adequate natural resources.
10. Name some of the lakes that are on the verge of extinction.
Madivala lake, Bhattarahallilake, Vibhutipura lake, Puttenahalli lake.
11. Mention the title of the photo exhibition organised in 2015.
"Living at the margins of Bengaluru's lakes: Untold stories of change, loss and hope"
12. When was the photo exhibition organised?
On October 31 to November 1, 2015.
13. Where was the photo exhibition organised?
At Rangoli Metro Art Center in Bengaluru.
14. What was the significant feature of this photo exhibition?
The presence of residents from the lakes.
15. what was the reaction of the residents from the lakes at the exhibition?
They were astonished to see their portrait on the gallery wall and felt proud.
16. Name the photographers who worked on the project?
AnoopBhaskar and Arati Kumar –Rao.
17. where did Auoop work earlier?
In a corporate environment.
18. What was the duration of field work of the project?
Four months.
19. What is Arati Kumar –Rao?
Arati Kumar –Rao is an independent environmental photographer and journalist.

Summary:

Bengaluru was known for its numerous lakes and green spaces. But now because of Rapid urbanization and information technology hub, it led to the disappearance of many of these ecosystems. Those that remain face a range of challenges: residential and commercial construction, pollution and waste dumping, privatization, and so on. Today, Bengaluru's lakes are principally seen as garbage dumps and sewage ponds.

Because of rapid urbanization and environmental change, people's reliance on local natural resources has substantially decreased in Bengaluru. This decrease is due to contamination of the

surroundings, and restrictions. Bengaluru is witnessing a transition from livelihoods dependent on use of these open spaces for activities such as fishing, cattle grazing and domestic purposes, to a cultural use of recreation and visual beauty. People are tending to move away from communal organization—such as taking turns to work on each other’s rice fields, maintaining the village grove, or sharing irrigation and lake management duties—and to move towards private organization when tending to one’s home garden or carrying out religious rituals. While people at the margins of lakes are often blamed for the degradation of lake ecosystems, they are actually preserving and often increasing native biodiversity and open space.

These trends are taking shape in line with a shift in lake accessibility. It is becoming harder to gain access to these ecosystems, either because of regulations (only government tendered fishing is allowed), physical barriers (lake fencing), or distance to adequate natural resources. Societal pressures also influence trends (cooking with firewood is old-fashioned). This means that livelihoods have become less location-bound for the ones that can afford it. The stories of Bengaluru’s residents suffered from rapid urban growth, but their voices often remain unheard. To bring back these voices into the debate, a photo exhibition was organized.

The photographers who worked on the project are Anoop Bhaskar and Arati Kumar-Rao. They visited all the case study lakes and assisted with the household interviews that were held in Kannada, Tamil or Hindi with duration of four months.

Livelihoods of some people who are living around the margins of lakes are mentioned here.

Saraswathamma was born at Bhattarahalli Lake. Back in the day, she and her neighbors enjoyed eating fish from the lake, but today the lake is so polluted she does not dare to touch its fish. She receives Rs.24 for each liter of milk her three cows produce. Her cooking takes place on a kerosene stove, until she runs out of fuel that she receives in her supply of monthly ration, which usually happens after 15 days. She copes by collecting firewood from cut road side trees, or by foraging from her surroundings. Soon she will need to rethink her livelihood strategies, as a demolition order demands her to leave her home ground for rehabilitation elsewhere.

Rajamma has been living at Madivala Lake. Cows, which provide them with an income from the sale of milk and curd. Today, Rajamma crosses the drain via a makeshift bamboo bridge to take her cattle out for grazing. Restricted access to the lake also complicates the collection of wild soppu (leafy greens) to cook green curry.

Dhobis (launderers) washed their loads in a canal next to the lake until about 20 years ago, when the water became too polluted and they resorted to bore well water. Currently, the disappearance of open lands and grazing fields has led their donkeys to the garbage dump in search of food. After so many years, their deteriorating environment has made the dhobis lose sight of a bright future.

The watchman of the fishermen’s hut at Madivala Lake makes broomsticks from the veins of coconut leaves he collects nearby. He lost his leg after a bus accident. When Narayanswamy was younger, he and his father would fish in Madivala Lake. Now that all fishing has become contracted.

The only remaining non-contracted fishing at Madivala Lake is a collaborative effort by a group of men who build a structure of nets, mud and dams made of coconut trunks to create ponds that ensure that the fish cannot escape and grow big. After some weeks or months, men organize themselves and start emptying the ponds with buckets, removing weeds, locating the fish hiding in the mud and catching them by hand. The catch is divided among them.

The children live in a settlement of blue tarpaulin shacks northeast of Vibhutipura Lake. Together with their families, they migrated from rural Karnataka to Bengaluru city, fleeing the drought. Here, their fathers work as construction laborers in apartments, while their mothers work as domestic help. Their houses do not have electricity or toilets. they wash their clothes and vessels in the lake outflow, which is not fenced off like the rest of the lake. They cook on

firewood but cannot grow their own vegetables because the land they live on is not their land. And they do not know where they will be living at the start of next school year.

Jalalbe, age 14, was born near Puttenahalli Lake after her parents moved from Gulbarga to Bengaluru. The family of six lives in a single room that lacks basic amenities; she lights a lamp every evening and cooks rice on a wood fueled stove in front of the house. Water is fetched from construction sites. Twice a year, they replace the coconut leaves on their roof to prevent it from leaking. On the way back from school, she walks along the lake and enjoys the view, birds and fish. In her ideal world, there would be more nature to compensate for the noise, buildings and roads that surround her at present.

Vibhutipura Lake used to be larger, and would flood after heavy rains. Long-time residents remember how brick factory laborers would drink lake water during their lunch breaks. After the lake was fenced and cleaned up, it has also seen a new set of visitors: joggers and walkers from surrounding apartments and offices.

Margaret Mary, age 59, was born near Vibhutipura Lake and still sells spices in the neighborhood. In her memory, the area was like a village, where nobody would be out on the streets after 6 p.m. Long gone are the times that she used the lake for domestic purposes. Nowadays, the aesthetic and recreational benefits are the most important features of the lake for her. Nevertheless, she feels spiritually connected to the lake, and relates the lake to her everyday happiness.

Pushamma lives with her children at Puttenahalli Lake. she worked as a street sweeper, she collects long grass and reeds to make broomsticks. She did not collect the huge pile of firewood next to her house: she says it is hard to find firewood now that the groves around the lake have disappeared, and she has aged.

Bengaluru's lakes are small-scale representations of the city and its main challenges: a mix of the urban poor, middle-class, and elite, of urban expansion, encroachment, privatization, pollution, ecological degradation, traditional and modern uses, land disputes, and so on. This reflection on Bhattarahalli Lake's surface shows the rise of a 38-storey lake view apartment next to a soon-todisappear slum settlement with its coconut, fruit and drumstick trees. In the foreground are the remainders of an immersed Ganesha idol amidst the nutrient-hungry water weeds that are choking so many of this city's lakes.

Ashwathamma lived adjacent to Puttenahalli Lake. Her knowledge of ecological and geographical changes in the landscape around the lake is formidable. She has been a key member in organizing the community to fight for stay orders against eviction. She poses the question: why are there different laws for the ministers living in wealthy neighborhoods than for us?

Three girls spend evenings playing with their friends in the lanes of Bhattarahalli Lake's settlement. They grow up living at its waterfront. What are the chances that they will continue to see their lake once it is cleaned up and turned into a neat looking park?

