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CHAPTER-2

LOST SPRING

- ANEES JUNG

★ ABOUT THE POET

Anees Jung (1964) was born in Rourkela and spent her childhood and adolescence in Hyderabad. She received her education in Hyderabad and in the United States of America. Her parents were both writers. Anees Jung began her career as a writer in India. She has been an editor and columnist for major newspapers in India and abroad, and has authored several books.

→ PART-1

'Sometimes I Find a Rupee in the Garbage'

★ QUESTION-ANSWERS

Q1.) What is Saheb looking for in the garbage dumps? Where is he and where has he come from?

Ans. Saheb is looking for gold in the garbage dumps. Saheb has come from Bangladesh. He came with his mother in 1971. His house was set in the green fields of Dhaka. Storms swept away their fields and homes.

Q2.) What explanations does the author offer for the children not wearing footwear?

Ans. One explanation offered by the author is that it is in tradition to stay bare foot. It is not lack of money. He also remembers the story of a poor boy who prayed to the Goddess for a pair of shoes.

Q3.) Is Saheb happy working at the tea-stall? Explain.

Ans. No, Saheb is not happy working at the tea-stall. He is no longer his own master. His face has lost the carefree look. The steel canister seems heavier than the plastic bag. The bag was his, the canister belongs to the man who owns the tea shop.

Q4.) Would you agree that promises made to poor children are rarely kept? Why do you think this happens in the incidents narrated in the text?

Ans. The promises made to the poor are rarely kept. The author asked Saheb half-joking whether he will come to her school, if she starts one. A few days later, he asked if the school is ready. The writer feels embarrassed at having made a promise that was not meant.

Q5.) 'For the children, it is wrapped in wonder, for the elders, it is means of survival.' What kind of life do the ragpickers of Seemapuri live?

Ans. Ragpickers, mostly immigrants from Bangladesh, lead a life devoid of basic facilities like sewage, running water, or proper identity. They settle wherever they can find food, struggling with scarcity, hunger, and poverty. Their huts ~~are~~ are made of mud, tins and tarpaulins, and children often go barefoot. Education and basic rights are unavailable to them, leaving survival as their main focus. They turn to ragpicking in search of a livelihood, considering garbage as gold, as it helps them earn a meager income. Amidst their harsh reality, even owning rugged and discarded shoes becomes a dream come true, symbolizing hope in their difficult lives.

Q6.) What could be some of the reasons for the migration of people from

villages to cities?

Ans. People migrate from villages to cities in search of better livelihood opportunities, access to essential services like education and healthcare, and the allure of a more vibrant and diverse urban lifestyle. Rural areas may not offer sufficient means of survival, and cities provide employment and job opportunities to address this concern.

NOTES

★ THEME

Never-ending poverty of certain groups of people and tradition which makes people poor and children live a life of exploitation.

• STOLEN CHILDHOOD MEANS

1. Loss of freedom to enjoy
2. Physical and mental suffering
3. No education
4. Involvement in industrial jobs
5. Resistance to change

• RESISTANCE TO CHANGE

1. Poverty, tradition
2. Social forces
 - a) Political leaders
 - b) Middlemen
 - c) Sawkars
3. No leaders

• LOCATIONS

1. Seemapuri
Outskirts of ~~Delhi~~ Delhi, far from Delhi, no water, no sewage, no

drainage, no identity but have ration card, name of voter's list

2. Firozabad

• SAHEB

1. Saheb represents thousands of rag pickers

- bare foot
- rummage through garbage

2. Sometimes, find a ten rupee note or even a silver coin

3. Love element of surprise and suspense

4. Care free life yet burdened

5. Stolen childhood

• MUKESH

1. Desire to become a motor mechanic

2. Family in Firozabad glass-growing industry

• WORKERS IN INDUSTRIES

1. Twenty-thousand children work near hot furnaces

2. Barely enough food for survival

3. Lost help and eyesight

4. No joy - tradition of same work

5. No change possible

→ PART-2

"I want to drive a car"

★ QUESTION - ANSWERS

Q1) Mention the hazards of working in the glass bangles industry.

Ans. Boys and girls with their fathers and mothers sit in dark hutments, next to lines of flame of flickering oil lamps. Their eyes are more adjusted to the dark and fear of losing eyesight before they become adults. Even the dust from polishing the glass of bangles is injurious to eyes. The furnaces have very high temperature and therefore very dangerous.

different

Q2) How is Mukesh's attitude to his situation, from that of his family?

Ans. Mukesh's grandmother thinks that the God given lineage can never be broken. They have seen nothing but bangles. Mukesh's father has taught them what he knows - the art of making bangles but Mukesh wants to be a motor mechanic, he will go to a garage and learn, though the garage is far away from his home.

Q3) What forces conspire to keep the workers in the bangle industry of Firozabad in poverty?

Ans. Certain forces conspire to keep the workers in the bangle industry of Firozabad in poverty. These include the moneylenders, the middlemen, the policemen, the keepers of law, the bureaucrats and the politicians. Together, they impose a heavy burden on the child.

Q4) Now, in your opinion, can Mukesh realise his dream?

Ans. Mukesh is a son of a poor bangle-maker of Firozabad. Most of the young man of Firozabad have no ~~ability~~ initiative and ability to dream. He has the capacity and strong will to take courage to ~~break~~ break from the traditional family occupation. He can realise his dream by joining garage and learn

the job of repairing cars and driving them. The garage is a long way from his home. He'll have to cover it twice everyday. Patience, hard work, firm will and the determination to learn his dream.

Q 5.) What makes the city of Firozabad famous?

Ans. The city of Firozabad is famous for its bangles. Every other family in Firozabad is engaged in making bangles. It is the centre of India's glass-blowing industry. Families have spent generations working around furnaces, welding glass, making bangles for the women in the land.

Q 6.) Why should child labour be eliminated and how?

Ans. Child labour must be eliminated as it robs children of their precious early years, forcing them into hazardous work and denying them proper education, nutrition and growth. Eradication requires joint efforts from government agencies, NGOs, co-operative societies, and political leaders. Enacting and faithfully implementing laws alone won't suffice. Effective rehabilitation with education, nourishment and respect for their emotions is essential, allowing these children to experience the joys of childhood. Let them bask in the warmth of sunshine and fresh air.