

Chapter Analysis

Question Type & Marks	Year					
	2016		2017		2018	
	D	OD	D	OD	D	OD
SA	1	1	-	-	1	1
LA	-	-	1	1	-	-

Introduction :

This story is written by a famous short-story writer Anees Jung. She 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. She 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 many books. The following is an excerpt from her book titled 'Lost Spring, Stories of Stolen Childhood'. Here, she writes about the utter poverty and traditions which force these children to a life of exploitation. Anees Jung highlights the utter destitution of ragpickers of Seemapuri, and the bangle makers of Firozabad. They can be seen loitering around near the heaps of garbage to find a rupee note or a coin or something that they can sell. They have no school to go to, no work to do. They are neglected by society as well as by their parents. For most of us, they do not seem to exist.

The ragpickers' families in Seemapuri came from Bangladesh because their fields were washed away and they were forced to starve. The other part of the story deals with the unenviable lot of the poor bangle makers of Firozabad. They have been traditional bangle makers. They are poor, illiterate and fatalists. They cannot alter their lot. They find themselves caught in the web of middlemen and moneylenders who are supported by law enforcing authorities and they live in filth and squalor. About 2000 children help their parents in bangle making. Though this type of child labour is illegal, yet it goes on unabated.

One of the children, Mukesh wants to give up his work. He dreams to be a motor mechanic. But he will have to cross a few hurdles before he can realise his dream.

Summary :

'Sometimes I find a Rupee in the garbage'

The author comes across a boy, Saheb every morning. She always found him searching for something in a heap of garbage. When he was asked why he did it, he replied, "I have nothing else to do." She told him to go to the school but there was no school in his neighbourhood. She told him that she was going to start a school. Saheb was happy. He would go to her school. But she did not intend to start a school.

Saheb's full name was Saheb-e-Alam. It means the 'Lord of the Universe'. But the poor boy wandered on roads along with other barefooted poor boys like him. The author talked to the other companions of Saheb. One of the barefooted boys said his mother would not bring his chappals down from the shelf. One of them was wearing shoes though they did not match. Another boy who never had footwear, wished he had a pair of shoes.

Many children walk barefoot. Some people argue that lack of money is not the reason. It is a tradition to walk barefoot, but the author does not agree with them. She asserts that perpetual state of poverty is the real cause. Some children are lucky. Their prayers to get shoes have been granted. But the rag-pickers remain barefoot.

The ragpickers live in Seemapuri. So the author went there. Seemapuri is very close to Delhi but there is a world of difference between the two.

Like all other families of rag-pickers, Saheb's family came from Bangladesh in 1971. They came there because their homes and fields were destroyed by Hoods. They had nothing to live on.

About 10,000 rag-pickers live in Seemapuri. They live in mud structures with roofs of tin and tarpaulin. They lack all civic amenities like sewage and running water. Living in Seemapuri enables them to cast their votes. They move about and pitch their tents wherever they can find food. Rag-picking is their sole means of earning a livelihood.

Saheb used to stand outside a club. He watched two young men playing tennis. Tennis fascinated him. He wished to play tennis. Someone gave him a pair of discarded tennis shoes. Half of his dream came true. Of course, playing tennis was out of his reach.

Saheb got a job at a tea stall. He was paid 800 rupees a month and all meals. Still he was not happy. He lost his carefree look and his freedom. He was no longer his own master.

"I want to drive a car"

The author visited Firozabad. Firozabad is famous for its bangle making industry. Almost every other family in Firozabad is engaged in making of glass bangles for women all over India. Glass bangles are a symbol of bliss for a married woman's life.

She came across a boy named Mukesh. His family too was engaged in manufacturing bangles. Mukesh took her to his house. They went through stinking lanes choked with garbage. Families of bangle makers lived there. Their houses had crumbling walls and wobbly doors.

They entered Mukesh's house which was like any other house in the lane. A frail young woman was cooking meals on a firewood stove. Her eyes were filled with smoke. She greeted the author with a smile. She was the wife of Mukesh's elder brother. She was respected as the daughter-in-law of the family. Mukesh's father also came in. The daughter-in-law covered her face with her veil as the custom demanded.

Mukesh's father was old and weak. He had lost his eyes working on furnaces at polishing bangles. He had worked hard all his life. But he could not afford to send his two sons to school. He could only teach them the art of making bangles. He had built the house but could not repair it. Mukesh's grandmother expressed her belief in destiny. She said that on account of their *karam* (deeds) they were born in the bangle-makers' caste. It was their destiny to suffer and no man could change what was ordained by fate. In fact, her belief was shared by all.

Another woman told the author that despite hard work, they had never had a full meal in their whole life.

The author could see bangles everywhere. She saw boys and girls sitting with parents before flickering oil lamps. They welded pieces of coloured glass that she had learnt. Their eyes got used to dark and they lost their eyesight before they were adults. At home, families worked hard all day before furnaces with high temperatures. All the operations of bangle making cause blindness.

Generation after generation, families of bangle makers have been engaged in making bangles. They live in poverty, they work hard, and die in poverty. Nothing has changed with the passage of time. They find themselves in the clutches of middlemen and moneylenders. The police and the administration do not help them. If they try to pull out of the vicious circle, they are in trouble. The police beats them up and puts them in jail.

Extracts for Comprehension

[4 marks each]

Q. 1. Read the given passage and answer the questions that follow:

"Why do you do this?" I ask Saheb whom I encounter every morning scrounging for gold in the garbage dumps of my neighbourhood. Saheb left his home long ago. Set amidst the green fields of Dhaka, his home is not even a distant memory. There were many storms that swept away their fields and homes, his mother tells him. That's why they left, looking for gold in the big city where he now lives.

- a. Saheb's profession was that of a
 - (a) cook
 - (b) rag-picker
 - (c) bangle seller
 - (d) driver
- b. Saheb's home, before Delhi, was in
 - (a) Bengal
 - (b) Orissa
 - (c) Dhaka
 - (d) Bihar
- c. Why did Saheb and his family move to Delhi?
- d. What were Saheb and his family looking for in Delhi?

- Ans. a. (b) rag-picker
 b. (c) Dhaka
 c. Saheb and his family moved over to Delhi because storms had swept away their fields and homes.
 d. Saheb and his family were looking for gold in Delhi.

Q. 2. Read the given passage and answer the questions that follow:

My acquaintance with the barefoot ragpickers leads me to Seemapuri, a place on the periphery

of Delhi yet miles away from it, metaphorically. Those who live here are squatters who came from Bangladesh back in 1971. Saheb's family is among them. Seemapuri was then a wilderness. It still is, but it is no longer empty. In structures of mud, with roofs of tin and tarpaulin, devoid of sewage, drainage or running water, live 10,000 ragpickers. They have lived here for more than thirty years without an identity, without permits but with ration cards that get their names on voters' lists and enable them to buy grain. Food is more important for survival than an identity. "If at the end of the day we can feed our families and go to bed without an aching stomach, we would rather live here than in the fields that gave us no grain," say a group of women in tattered saris when I ask them why they left their beautiful land of green fields and rivers. Wherever they find food, they pitch their tents that become transit homes. Children grow up in them, becoming partners in survival. And survival in Seemapuri means rag-picking. Through the years, it has acquired the proportions of a fine art. Garbage to them is gold. It is their daily bread, a roof over their heads, even if it is a leaking roof. But for a child it is even more.

- a. The colony of ragpickers is situated in
 - (a) the south of Delhi
 - (b) Mongolpuri
 - (c) Jehangirpuri
 - (d) Seemapuri

- b. The rag pickers have no identity, but they have
 (a) permits (b) passports
 (c) ration cards (d) licenses 1
- c. What is the most important thing for the rag pickers? 1
- d. According to the author, what has become of the rag picking? 1

Ans. a. (d) Seemapuri

- b. (c) ration cards
 c. Food is the most important thing for the rag pickers.
 d. According to the author, over the years, rag picking has become a fine art.

Q. 3. Read the given passage and answer the questions that follow:

Mukesh's family is among them. None of them know that it is illegal for children like him to work in the glass furnaces with high temperatures, in dingy cells without air and light; that the law, if enforced, could get him and all those 20,000 children out of the hot furnaces where they slog their daylight hours, often losing the brightness of their eyes. Mukesh's eyes beam as he volunteers to take me home, which he proudly says is being rebuilt. We walk down stinking lanes choked with garbage, past homes that remain hovels with crumbling walls, wobbly doors, no windows, crowded with families of humans and animals coexisting in a primeval state. He stops at the door of one such house, bangs a wobbly iron door with his foot, and pushes it open. We enter a half-built shack. In one part of it, thatched with dead grass, is a firewood stove over which sits a large vessel of sizzling spinach leaves. On the ground, in large aluminium platters, are more chopped vegetables. A frail young woman is cooking the evening meal for the whole family. Through eyes filled with smoke she smiles. She is the wife of Mukesh's elder brother. Not much older in years, she has begun to command respect as the bahu, the daughter-in-law of the house, already in charge of three men — her husband, Mukesh and their father. When the older man enters, she gently withdraws behind the broken wall and brings her veil closer to her face. As custom demands, daughters-in-law must veil their faces before male elders. In this case the elder is an impoverished bangle maker. Despite long years of hard labour, first as a tailor, then a bangle maker, he has failed to renovate a house, send his two sons to school. All he has managed to do is teach them what he knows — the art of making bangles.

- a. Mukesh belonged to a family of
 (a) farmers (b) rag-pickers
 (c) bangle makers (d) motor mechanics 1
- b. Who is the frail woman in Mukesh's house? 1
- c. What is the present profession of Mukesh's father? 1
- d. What was the profession of Mukesh's father earlier? 1

Ans. a. (c) bangle makers

- b. The frail woman in Mukesh's house is his elder brother's wife.
 c. Mukesh's father is a bangle maker.
 d. Earlier, Mukesh's father was a tailor.

Q. 4. Read the given passage and answer the questions that follow:

Savita, a young girl in a drab pink dress, sits alongside an elderly woman, soldering pieces of glass. As her hands move mechanically like the tongs of a machine, I wonder if she knows the sanctity of the bangles she helps make. It symbolises an Indian woman's suhaag, auspiciousness in marriage. It will dawn on her suddenly one day when her head is draped with a red veil, her hands dyed red with henna, and red bangles rolled onto her wrists. She will then become a bride. Like the old woman beside her who became one many years ago. She still has bangles on her wrist, but no light in her eyes. "Ek waqt ser bhar khana bhi nahin khaya," she says, in a voice drained of joy. She has not enjoyed even one full meal in her entire lifetime — that's what she has reaped! Her husband, an old man with a flowing beard, says, "I know nothing except bangles. All I have done is make a house for the family to live in."

Hearing him, one wonders if he has achieved what many have failed in their lifetime. He has a roof over his head!

- a. What was Savita doing when seen by the author? 1
- b. Which of the objects below best serves as a symbol of an Indian woman's 'suhag'?
 (a) bindi (b) sindoor
 (c) bangles (d) henna-dyed hands 1
- c. 'She has not enjoyed a full meal in her entire lifetime'. Who is 'she' in the given sentence? 1
- d. "One wonders if he has achieved what many have failed to achieve in their lifetime. He has a roof over his head!". In whose reference have these lines been said?
 (a) the elderly woman's old husband
 (b) Mukesh's father
 (c) the bangle factory owner
 (d) Mukesh's elder brother 1

Ans. a. When the author saw Savita, she was soldering pieces of glass.

- b. (c) bangles
 c. 'She' refers to the old woman sitting near Savita.
 d. These lines have been said in reference to the condition of the elderly woman's old husband.

Q. 5. Read the given passage and answer the questions that follow:

Listening to them, I see two distinct worlds — one of the family, caught in a web of poverty, burdened by the stigma of caste in which they are born; the other a vicious circle of the sahu-kars, the middlemen, the policemen, the keepers of law, the bureaucrats and the politicians. Together they have imposed the baggage on the child that he cannot put down. Before he is aware, he accepts it as naturally as his father. To do anything else would mean to dare. And daring is not part of his growing up. When I sense a flash of it in Mukesh I am cheered. "I want to be a motor mechanic," he repeats. He will go to a garage and learn. But the garage is a long way from his home. "I will walk," he insists. "Do you also dream of flying a plane?" He is suddenly silent. "No," he says, staring at the ground. In his small murmur there is an embarrassment that has not yet turned into

regret. He is content to dream of cars that he sees hurtling down the streets of his town. Few airplanes fly over Firozabad.

- a. What bothers the author most about the bangle makers? 1
- b. The sahu-kars, the middlemen, the policemen, the keepers of the law, the bureaucrats and the politicians. Together these people
 - (a) worked for the benefit of bangle makers
 - (b) imposed the baggage on the child that he cannot put down
 - (c) worked for the upliftment of women

(d) abolished child labour 1

- c. How does Mukesh want to learn to become a motor mechanic? 1
- d. "He is content to dream of cars." Who is 'he' being talked about? 1

- Ans. a. The author is bothered about the stigma of poverty and caste over the bangle makers.
- b. (b) imposed the baggage on the child that he cannot put down.
 - c. Mukesh wants to learn to become a motor mechanic by going to a garage to learn.
 - d. The 'he' being talked about is Mukesh.

Short Answer Type Questions

[2 marks each]

(Answer the following questions in about 30-40 words each.)

- Q. 1. To which country did Saheb's parents originally belong? Why did they come to India?

[Comptt., Outside Delhi Set-III, 2014]

- Ans. Saheb's parents originally belonged to Bangladesh (Dhaka). They came to India to earn their livelihood because, in Dhaka, floods had damaged their fields and home. 2

- Q. 2. Why did Saheb's parents leave Dhaka and migrate to India?

[Comptt., Delhi & Outside Delhi Set, 2014]

- Ans. **Value Points :** Repeated floods swept away their fields and homes, leaving them on the verge of starvation; came to India for better living conditions, livelihood opportunities.

[CBSE Marking Scheme, 2014] 2

Detailed Answer : Saheb's parents left Dhaka and migrated to India because repeated floods had swept away their fields and homes, leaving them on the verge of starvation. Here, they could find better living conditions and opportunities for livelihood.

- Q. 3. Why had the rag-pickers come to live in Seemapuri? [Foreign, Set-I, II & III, 2014]

OR

Why did Saheb become a rag-picker? What did he look for in the garbage dumps?

[Comptt., Delhi, Set-I, 2010]

OR

What is Saheb looking for in the garbage dumps? From where did he come and why?

[Outside Delhi, Set-I, II & III, 2008]

- Ans. **Value Points :** They had left Bangladesh because cyclones and storms in 1971 had destroyed their fields and dwellings; came to Seemapuri as refugees for food and shelter.

[CBSE Marking Scheme, 2014] 2

Detailed Answer : Saheb's family came from Bangladesh in 1971 to live in Seemapuri, Delhi. They had come there because their homes and fields were destroyed by storms. They had nothing left to live on. He was always searching for a coin or a rupee or something valuable in the garbage dumps. He did this as he had no other work to do. The garbage dump was a treasure box for Saheb.

- Q. 4. Describe the irony in Saheb's name.

[Delhi Set I, 2016]

- Ans. **Value Points :** Saheb-e-Alam which means Lord of the Universe is a rag-picker, refugee from Bangladesh. [CBSE Marking Scheme, 2016] 2

Detailed Answer : Saheb's full name was Saheb-e-Alam. It means the 'Lord of the Universe'. But the irony was that the poor boy was not even his own master. He was a rag-picker and a refugee from Bangladesh whose family had settled down in Seemapuri after their fields were destroyed by storms and floods. Instead of being a lord, he wandered on the roads along with other barefooted poor boys like him.

Commonly Made Error

- Some students are not aware of the concept of irony and start justifying the name of Saheb.

Answering Tips

- Irony is an expression where by, the contrast in the name and actual situation is brought about.

- Q. 5. It is 'a tradition to stay barefoot'. What is the attitude of the rag-pickers of Seemapuri towards wearing shoes?

[Comptt., Outside Delhi Set-II, 2013]

OR

What explanation does the author offer for the children not wearing footwear?

- Ans. The rag-pickers of Seemapuri do not have proper shoes to wear. They either, have mismatched shoes or have never owned a pair in their lives. They stay barefoot. But they explain it as a 'tradition' rather than due to lack of money. 2

- Q. 6. What does the reference to chappals in 'Lost Spring' tell us about the economic condition of the rag-pickers? [Outside Delhi Set I, 2016]

Ans. **Value Points :**

- no money to buy chappals
- poor and impoverished
- engaged as rag-pickers
- hand-to-mouth existence
- exploited, have no work to do, no house to live
- unhygienic conditions of the slum dwellers
- negligence and apathy of the affluent people in society (Any two)

[CBSE Marking Scheme, 2016] 2

Detailed Answer : The economic condition of the rag-pickers is pathetic. They have no permanent place to live in. They live in temporary houses built of tarpaulin in an area with no sewage or water supply. They do not have sufficient food to eat and to feed their children, and even the children are involved in the work of rag-picking. Even small things like shoes are like huge dreams for them which they know will never be fulfilled as they have no money to buy chappals. The reference to chappals also points towards the negligence and apathy of the affluent people of the society.

Q. 7. Survival in Seemapuri means rag-picking. Comment.

[HOTS] [Comptt., Outside Delhi Set-II, 2013]

Ans. The statement is absolutely correct. Rag-picking was the only job through which the residents there earned their living. Having no job, home or land, this was their only means to survive. 2

Q. 8. In what sense is garbage gold to the rag-pickers ?

[HOTS] [Comptt., Outside Delhi Set-I, 2014]

Ans. Garbage is gold to the rag-pickers because it is a means of sustenance to them, it gives them their daily bread and a roof over their heads.

[CBSE Marking Scheme, 2014] 3

Q. 9. What does Saheb look for in the garbage dumps ?

[Outside Delhi Set II, 2015]

Ans. Value Points : gold / anything valuable

[CBSE Marking Scheme, 2015] 2

Detailed Answer : Saheb is looking for coins, rupee notes and any other useful objects in the garbage dumps. Garbage to him is gold. He sometimes find a rupee, even a ten-rupee note. So he doesn't stop scrounging because there is always a hope of finding more.

Q. 10. What did garbage mean to the children of Seemapuri and to their parents ?

[Outside Delhi Set I, 2015]

Ans. Value Points :

- For elders – means of survival
- For children – wrapped in wonder / they expect to get a coin / gives them the hope of finding more [CBSE Marking Scheme, 2015] 2

Detailed Answer : To the children, the garbage is wrapped in wonder. They keep looking for something exciting in it—a coin, a ten-rupee note. To parents, it was a means of survival as it is the only means of their earning.

AI Q. 11. Was Saheb happy working at the tea stall ? State reasons.

[Comptt., Delhi/Outside Delhi, 2018]

OR

What job did Saheb take up ? Was he happy ?

[Outside Delhi Set-I, 2014]

OR

Is Saheb happy working at the tea stall ? Why/ why not ?

[Delhi Set-III, 2012] (TBQ)

Ans. Value Points : Subjective answer – either of the two with evidence from the text to be accepted
No, not happy – long working hours; not his own master; burdened with responsibilities; no time to roam with friends; has to carry the heavy cannister.

(Any two)

Yes, happy – secure life; getting salary; getting regular meals.

(Any two)

[CBSE Marking Scheme, 2018] 2

Detailed Answer : Saheb took up a job at a tea stall where he got eight hundred rupees a month. No, he was not happy there as he had become a servant. He was no longer his own master and had to work according to the whims and fancies of the tea stall owner. He had lost his freedom.

Q. 12. What is Mukesh's dream ? Do you think he will be able to fulfil his dream ? Why or Why not ?

[Comptt., Delhi Set-II, 2014]

Ans. Value Points : To become motor mechanic; yes, he has a strong determination; wants to improve his living condition.

[CBSE Marking Scheme, 2014] 2

Detailed Answer : Mukesh is a young boy whose family is engaged in making bangles. Mukesh's dream is to become a motor mechanic. Yes, he will be able to fulfil his dream as he has a strong determination and wants to improve his living condition.

Q. 13. Mention the hazards of working in a bangle factory ?

[CBSE, SQP 2014-15] (TBQ)

Ans. Value Points :

- Ill-lit, ill-ventilated, unhygienic, dingy hovels
- high temperature. - bends the back of young children - loss of vision - become old before time.

[CBSE Marking Scheme, 2014-15] 2

Detailed Answer : In a bangle factory people work in ill-lit and ill-ventilated rooms in an unhygienic, dingy environment with high temperatures. Children have their backs bent at a very young age, they lose their eyesight and become old before time.

Q. 14. "It is his Karam, his destiny." What is Mukesh's family's attitude towards their situation ?

[Outside Delhi Set III, 2015] (TBQ)

Ans. Value Points : Views bangle making as destiny / mute acceptance / cannot dream of any other option / no initiative left.

[CBSE Marking Scheme, 2015] 2

Detailed Answer : Mukesh's family and other bangle makers have accepted their life as their destiny. They have been doing this work for generations and this is all they know now. Years of mind numbing toil has killed all their initiatives and they have accepted their miserable living conditions as their fate.

Q. 15. Why can't the bangle makers of Firozabad organize themselves into a cooperative ?

[Comptt., Delhi Set-II, 2013]

Ans. The bangle makers of Firozabad can't organize themselves because even if they get organised, they are the ones who will be hauled up by the police, beaten up and dragged to jail for doing something illegal. There is no leader among them, no one who could help them see things differently.

2

Q.16. "Listening to them, I see two distinct worlds" In the context of Mukesh, the bangle maker's son, which two worlds is Anees Jung referring to ?

[Delhi/ Outside Delhi 2018]

Ans. Value Points :

- Poverty stricken family/ burdened by stigma of caste
- Vicious circle created by sahuks, middlemen, policemen, keepers of law, bureaucrats.

(any two)

[CBSE Marking Scheme, 2018] 2

Detailed Answer : "Listening to them, I see two different worlds...", the author here is talking about two families, one caught in the web of poverty, burdened by the stigma of caste in which they were born and the other is the vicious circle of sahuks, the middleman, policemen, the keepers of law, the bureaucrats and the policemen. All of them together they have put the burden on Mukesh that he cannot keep aside. Before he even becomes aware of what he has, he accepts it naturally like his father. For him to do anything else would mean to dare.

Q. 17. A young man in Firozabad is burdened under the baggage of two worlds. What are they ?

[HOTS] [Comptt., Outside Side Delhi Set-III, 2013]

Ans. The two worlds are the family, caught in a web of poverty, burdened by the stigma of caste in which they are born and the vicious circle of the sahuks,

the middlemen, the policemen-the keepers of law, the bureaucrats and the politicians. Together they have imposed the baggage on the child that he cannot put down.

2

Commonly Made Error

- Most of the students are unable to give a psychological insight to the condition of the characters as to how their condition is beyond repair, having been caught in the vicious circle.

Answering Tips

- The two worlds are those of family and financial mediators.

Q. 18. How is Mukesh different from the other bangle makers of Firozabad ?

[Delhi Set-I, 2014]

Ans. Value Points : Insists on being his own master/ dares to dream of becoming a motor mechanic/ refuses to carry on the family tradition of bangle making/determined and focussed to achieve his dream.

[CBSE Marking Scheme, 2014] 2

Detailed Answer : Mukesh is different from the other bangle makers of Firozabad because unlike others, he wanted to break the chains of age-old family lineage and aspires to become a motor mechanic. He wanted to come out of the vicious circle of poverty.

Q. 19. How are Saheb and Mukesh different from each other ?

[Comptt., Outside Delhi Set-I, 2017]

Ans. Value Points : Saheb lost his freedom; lost glow on his face; no longer his own master; lost his dream.

(Any one)

Mukesh dares to dream, his dream.

[CBSE Marking Scheme, 2017] 2

Detailed Answer : Saheb works for a dairy. He has lost his freedom and has no dreams. Mukesh on the other hand has dreams and aspires to become a motor mechanic.

Long Answer Type Questions

[6 marks each]

(Answer the following questions in about 125-150 words.)

Q. 1. In India, we believe in prayers. Whenever we are faced with a problem, we pray to God. A son of a priest at Udupi, while going to school, prayed at the temple for a pair of shoes. Thirty years later we find his son well dressed in a school uniform. What has brought about this change—the father's prayer or the father having gone to school or both ? Give a reasonable answer.

[HOTS] [Comptt., Outside Delhi Set-I, 2013]

Ans. It was indeed the fact that the father had gone to school and received education because of which his son was wearing a school uniform. Education gave him opportunities to improve the quality of not only his life but also of his family and children. Prayers alone cannot help us. We have to put in our efforts to make things better. The father while

going to school not only prayed for school shoes but must have also made efforts to get himself educated. The result was that he was able to get for his son whatever he could not have for himself.

6

Commonly Made Error

- The students defend praying as the cause of the change.

Answering Tips

- Prayers without efforts cannot cause changes. To change, one has to make efforts.

Q. 2. What does Anees Jung tell us about life at Mukesh's home in Firozabad.

Ans. Mukesh is a boy whose family is engaged in manufacturing of bangles in Firozabad. But, he

aspires to be a motor mechanic. Mukesh volunteers to take the author to his home. He proudly says that it is being rebuilt. The author along with Mukesh, walks down the stinking lanes which are blocked up with garbage. They walk past homes that remain sort of out – houses with walls falling into pieces. The doors are shaky and there are no windows.

Mukesh stops at one such house and opens the unsteady iron door with his foot and pushes it open. They enter a half-built shack or a rough hut. In one part of it, the roof is covered with dead grass. It contains a firewood stove. A weak and young woman is cooking the evening meal for the whole family. With eyes filled with smoke, she smiles. She is the wife of Mukesh's elder brother. When her father-in-law enters, she gently withdraws behind the broken wall and brings her veil closer to her face, Mukesh's father is a poor bangle maker. Despite long years of hard labour, first as a tailor then as a bangle maker, he had failed to renovate the house and send his two sons to school. He could just teach them the art of making bangles. Looking at Mukesh's present conditions, his dreams seem next to impossible. 6

- Q. 3. "It is his Karam, his destiny" that made Mukesh's grandfather go blind. How did Mukesh disprove this belief by choosing a new vocation and making his own destiny ?

[Comptt., Delhi Set I, 2015]

- Ans. Mukesh belonged to a poor family of bangle makers. The bangle makers face many problems in the glass industry. They have to work in the dingy cells without air and light, in the high temperature of the furnace. The dust from polishing the bangles is injurious to eyes. They often lose their eyesight before they become adults. Their eyes are more adjusted to darkness than to the light outside. The unfavourable social and legal systems, the deceptive middlemen and their own sad destinies keep the workers in the bangle industry of Firozabad in perpetual poverty. The people of Firozabad have accepted this as their 'Karam' or destiny. They have lost all initiative and hope to get out of their situation. But Mukesh was different. His attitude was very different from his family. He wanted to break the family tradition of bangle making. He was daring and determined. He had hopes and dreams. He wanted to be a motor mechanic and that is how he disapproved the established beliefs by choosing a new vocation, and making his own destiny. 6

- Q. 4. Describe the difficulties that the bangle makers of Firozabad face in their lives. [Delhi Set I, 2015]

OR

The life of bangle makers of Firozabad was full of obstacles which forced them to lead a life of poverty and deprivation. Discuss with reference to 'Lost Spring'.

[CBSE, SQP II, 2012, CBSE SQP II, 2011]

- Ans. In the lesson 'Lost Spring', Anees Jung provides us an insight into how the lives of these bangle makers are caught in the vicious circle of poverty and how they have fallen victims to society. Bangle makers are born in poverty, live in poverty and die in poverty. For generations, people have

been in this trade but they have not been able to improve their living conditions. They have to work under inhuman conditions. They have to work under flickering oil lamps. Their eyes get used to darkness and they lose their eyesight even before they are adults. They work hard all day before furnaces with high temperature. In spite of the hard work they get a meagre profit. Their houses have crumbling walls, wobbly doors and no windows. They are over-crowded with humans and animals.

They find themselves in the clutches of middlemen and moneylenders. The police and the administration do not help them. Instead, they prey upon them and exploit them. The police, the bureaucrats and the politicians conspire with the middlemen and moneylenders to keep the bangle makers in poverty. Because of these reasons, they cannot form themselves into a co-operative. Their condition has not changed over the generations because they are illiterate and fatalists. 6

- Q. 5. 'Garbage to them is gold.' How do ragpickers of Seemapuri survive ?

[Delhi Set-I/II/III 2017, Delhi 2015]

OR

"For the children it is wrapped in wonder, for the elders it is a means of survival." What kind of life do the rag-pickers of Seemapuri lead ?

[Outside Delhi Set-I/II/III, 2017]

- Ans. Value Points : Life of misery and perpetual poverty/live in structures of mud with roofs of tin & tarpaulin/lack of opportunities like education/devoid of sewage, drainage or running water/ration cards that get their names on voters' list and enables them to buy grain/food is more important than identity/rag-picking is prime occupation/their daily bread/one rupee note or coin in garbage sustains hopes/happiness/thrill.

(Any other relevant point) (Any three)

[CBSE Marking Scheme, 2017] 6

Detailed Answer : The rag-pickers of Seemapuri immigrated to Delhi from Bangladesh, in 1971 hoping for a bright and promising future. However, their situation in the city is not as comfortable as they expected. The rag-pickers of Seemapuri live in structures of mud, with roofs of tin and tarpaulin. The locality lacks proper sewage, drainage system and running water. All these years, they have lived without an identity and they are still living like that. In spite of having no proper identity and permits, they are surviving. They don't have ration cards which put them on the Voter's list and enable them to buy grains. Survival is all that matters to them. This is why they pitch their tents wherever there is food. Garbage and rag-picking are means of survival for the people in Seemapuri, it earns them their daily bread and puts a roof over their heads. Sometimes, while scrounging the garbage, finding money, whether one rupee or ten, is the highlight of their day, especially for the children; as it gives them hope. For children, the garbage is wrapped in wonder, whereas for elders, it is a means for survival. Therefore, the writer is right when she says, "garbage to them is gold."

Q. 6. What change do you find in Saheb's life when he stops rag-picking and starts working at a tea-stall ?

[Foreign Set-I/II/III 2017]

Ans. Value Points : changes in Saheb's life

- no longer his own master
- lost his carefree look
- found the steel canister heavier than the Plastic bag
- lost his freedom

[CBSE Marking Scheme, 2017] 6

Detailed Answer : Saheb's full name is 'Saheb-e-Alam' which means 'Lord of the Universe', but he is unaware of it and roams around with his friends doing rag-picking. One morning, the writer finds out that Saheb has got a job at a tea-stall. He got eight hundred rupees and all his meals, but he was not happy. He was carrying a steel canister which was heavier than the plastic bag he used to carry earlier. Saheb felt burdened, as he was no longer his own master. The canister belonged to the tea-stall owner, whereas the plastic bags were his own. His face had lost his earlier carefree look, for he had lost his freedom.

Q.7. Mukesh is not like the others. His "dreams loom like a mirage amidst the dust of streets that fill his town Firozabad". Justify the statement in the light of contrast in the mindsets of Mukesh and the people of Firozabad. [CBSE, SQP 2018-19]

Ans. Suggested Value points:

- Firozabad- dominated by bangle industry, most families engaged in making bangles, work around furnaces, physically and mentally hazardous but no one dares to do anything else.
- Mukesh - aspires to be a mechanic, unlike his peers, dares to dream, determined to walk to a garage and learn to drive, his passion would help him break away from tradition and achieve his goal.

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[CBSE Marking Scheme 2018-19]

Detailed Answer: Mukesh is not like others. He is different from the other bangle makers of Firozabad because unlike others he wants to break the chains of age old family lineage and aspires

to become a motor mechanic. He wants to come out of the vicious circle of poverty. He dares to dream, unlike his peers, who have accepted bangle making as their profession. Mukesh is a rebel and to fulfill his dream, he is determined to walk to a garage and learn to drive in a city where most families are engaged in making bangles. No one dares to do anything else but work sitting around furnace, which is physically and mentally hazardous. Mukesh's passion to be a mechanic would help him break away from the tradition of bangle making and achieve his goal.

Q. 8. Why should child labour be eliminated and how ? (TBQ)

Ans. Child labour is a curse on our society and it must be eliminated. Childhood is a period of mental and spiritual development. This development is only possible if children lead a carefree life and interact with other children, play with them and learn with them. But a child labourer is deprived of these. He has to work for long hours which is not good for him. Child labourers are exploited and abused. Their innocent minds do not understand the perils of their working conditions. Eliminating child labour is a tremendous task. Most child labourers come from poor homes, some of them have lost their parents and have to support their families. Unless the poverty of the family is removed and children get education, training and financial support, child labour cannot be banned or removed. I agree, that promises made to the poor children are seldom kept. In the text, the author promised to Saheb that she would start a school and he would be able to read there. But she did not mean to build a school. So in the very first place, the promise was not meant to be kept. It was an insincere promise.

The government has made laws that no child will work in the glass-bangle industry. But still there are 20,000 poor children working there. They are still there in spite of the law. It is because the Government is unable to provide basic necessities to them like employment, free education etc. So, the laws are not enforced properly, that is the problem. Moreover, there is no political will. Poor children are helpless, so to say.

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