

Q.1 Describe the irony in Saheb's name.

Q.2 Why had the ragpickers come to live in Seemapuri?

Or

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

Or

Why did Saheb's parents leave Dhaka and migrate to India?

Q.3 What did garbage mean to the children of Seemapuri and to their parents?

Or

In what sense is garbage gold to the ragpickers?

Or

'Garbage to them is gold.' Why does the author say so about the ragpickers?

Q.4 What kind of gold did the people of Seemapuri look for in the garbage?

Q.5 Describe Mukesh as an ambitious person.

Q.6 What is Mukesh's dream? Do you think he will be able to fulfil his dream? Why? Why not?

Or

Who is Mukesh? What is his dream?

Or

Is it possible for Mukesh to realise his dream? Justify your answer.

Or

What was Mukesh's dream? In your opinion, did he achieve his dream?

Or

Why is Mukesh's dream of learning to drive a car a mirage?

Q.7 'It is his karam, his destiny'. Explain this statement of Mukesh's grandmother.

Q.8 Why could the bangle-makers not organise themselves into a cooperative?

Q.9 In spite of despair and disease pervading lives of the slum children, they are not devoid of hope.
How far do you agree?

Q.10 Whom does Anees lung blame for the sorry plight of the bangle-makers?

SOLUTION

(ENGLISH)

LOST SPRING

DPP – 01

CLASS – 12th

TOPIC – LOST SPRING

- Sol.1** Saheb is a poor ragpicker who lives in Seemapuri. His full name is 'Saheb-e-Alam', which means 'Lord of the Universe'. The irony lies in the meaning of his name itself. According to his name, he should be a king and enjoy all the luxuries of life. But unfortunately, he is a barefoot ragpicker, who lacks even the basic necessities.
- Sol.2** Once Saheb's parents lived in Bangladesh, amidst the green fields of Dhaka. There were many storms that swept away their fields and homes. That's why they migrated to Delhi and settled down in Seemapuri looking for an occupation.
- Sol.3** Garbage means 'gold' to the poor ragpickers because some of it can be sold for cash, thus becoming a means of survival for the Children of Seemapuri and for their parents. It is providing them their daily bread and a roof over their heads.
- Sol.4** The people of Seemapuri look for items in the garbage which can be traded for money, meaning 'gold', as it helps them earn their daily bread and have a roof over their heads. For a child, garbage may mean something wrapped in wonder, whereas for the elders it is a means of survival.
- Sol.5** Mukesh is an ambitious person because he wants to become a motor-mechanic by breaking free from the vicious web of generations of families being involved in bangle-making. He has the courage to dream of becoming a motor mechanic, thus breaking free from destiny.
- Sol.6** Mukesh belongs to the bangle-makers of Firozabad where each family is engaged in bangle-making. On asking, Mukesh says, "I will be a motor-mechanic. I will learn to drive a car." Thus, he wants to be his own master. However, because he is caught up in the vicious cycle created by others, he will not be able to realise his dream and will remain a bangle-maker.
- Sol.7** Mukesh's grandmother believes in destiny. She believes that they cannot escape from the God-given lineage. It is their destiny to suffer like this. They were born in the caste of bangle-makers and will always be one, for they do not have any control over their destiny.
- Sol.8** The bangle-makers could not organise themselves into a cooperative because they were trapped in the vicious circle of sahu-kars, middlemen, policemen, bureaucrats and politicians, who exploited them. If they tried to organise themselves, they would be beaten by the police and put in jail.

- Sol.9** In spite of growing up amidst despair and disease, children who live in slums have the desire to achieve something big in life. This shows that they are not devoid of hope. Saheb, a ragpicker, is eager to go to a school and learn. Mukesh, who works in dark, dingy cells making bangles, dreams of becoming a motor mechanic against his family tradition.
- Sol.10** Anees Jung blames the vicious circle of the sahkars (moneylenders), middlemen, policemen, bureaucrats and politicians for the sorry plight of the bangle-makers. They don't allow the banglemakers to organise themselves into a cooperative.