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ई-पाठशाला कार्यक्रम

Class 12th ENGLISH

LOST SPRING - 4
KEEPING QUIET



RAPID REVISION

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CLASS - 12

Flamingo

Chapter – 2

LOST SPRING



Arpita Sharma

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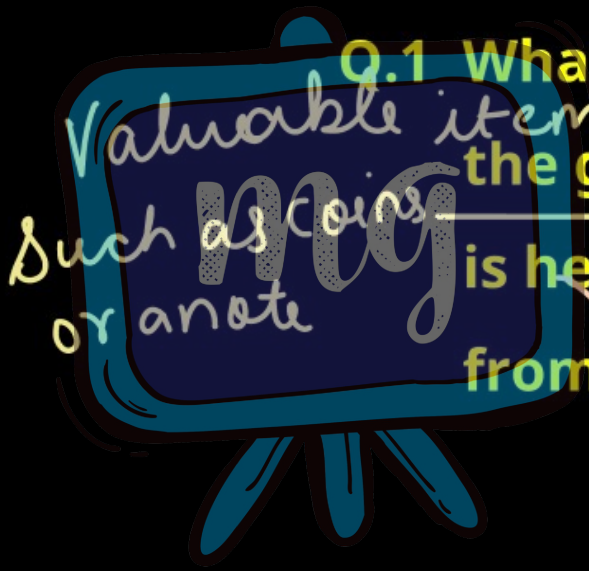
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- Mukesh: firozabad
- Firozabad is famous for bangle making.
- He wants to became a motor mechanic and wants to drive a car.

- Written by Anees Jung
- This chapter talks about poverty and child labour.
- Characters: Sahib-e-Alam (Lord of the Universe) & Mukesh
- Sahib's family: migrated from Dhaka, Bangladesh

Lost spring

Question – Answer



Q.1 What is Saheb looking for in the garbage dumps? Where is he and where has he come from?

Dhaka, Bangladesh

Seempuri

Lost spring

Answer: Saheb is looking for gold in the garbage dumps. For him gold is some broken but useful things, a coin or sometimes a 10 rupee note. He lives in a slum in Seemapuri on the outskirt of Delhi. He has come from Dhaka (Bangladesh) in 1971 with his family.

Lost spring

Q.2 What explanations does the author offer for the children not wearing footwear? [UP 2024]

Lost spring

Answer: One of the explanations that the author comes across for the children not wearing footwear is that it is not due to lack of money but a tradition in their families to stay barefoot. However the author wonder if this is only an excuse to explain perpetual state of poverty.

Lost spring

Q.3 In what sense is garbage gold to the ragpickers?

OR

What does the author mean by the expression " Garbage to them is gold"?

Lost spring

Answer: For the ragpickers, garbage is equivalent to gold that provides them with a livelihood. Garbage provides them with their daily rations and a place to live.

Lost spring

He feels that he has lost his freedom and is no longer his own master.

Q.4 Is Saheb happy working at the tea-stall? Explain.

Answer : Saheb starts working at a tea-stall. He gets 800 rupees a month and all his meals. However, he is not happy working there.

Lost spring

Q.5 What does Mukesh want to become in life?



Answer: Mukesh dreams of becoming a motor mechanic and driving a car.

OR

Mukesh, a young boy from Firozabad, (wants) aspires to become a motor mechanic. Despite being born into a family of bangle makers–a profession that has been passed down through generations–Mukesh is determined

Lost spring

to break free from this traditional occupation. He expresses his ambition by stating, "I will be a motor mechanic. I will learn to drive a car". This desire reflects his resolve to pursue a different path and achieve a better future for himself.

Lost spring

Q.6 Mention the hazards of working in the glass bangles industry.



Lost spring

Answer: In glass bangles industry people have to work near glass furnaces with high temperature in the dark hutments. Their eyes are more adjusted to darkness than to the light outside. The dust from polishing the glass of bangles is also harmful to eyes. They often end up losing the eyesight.

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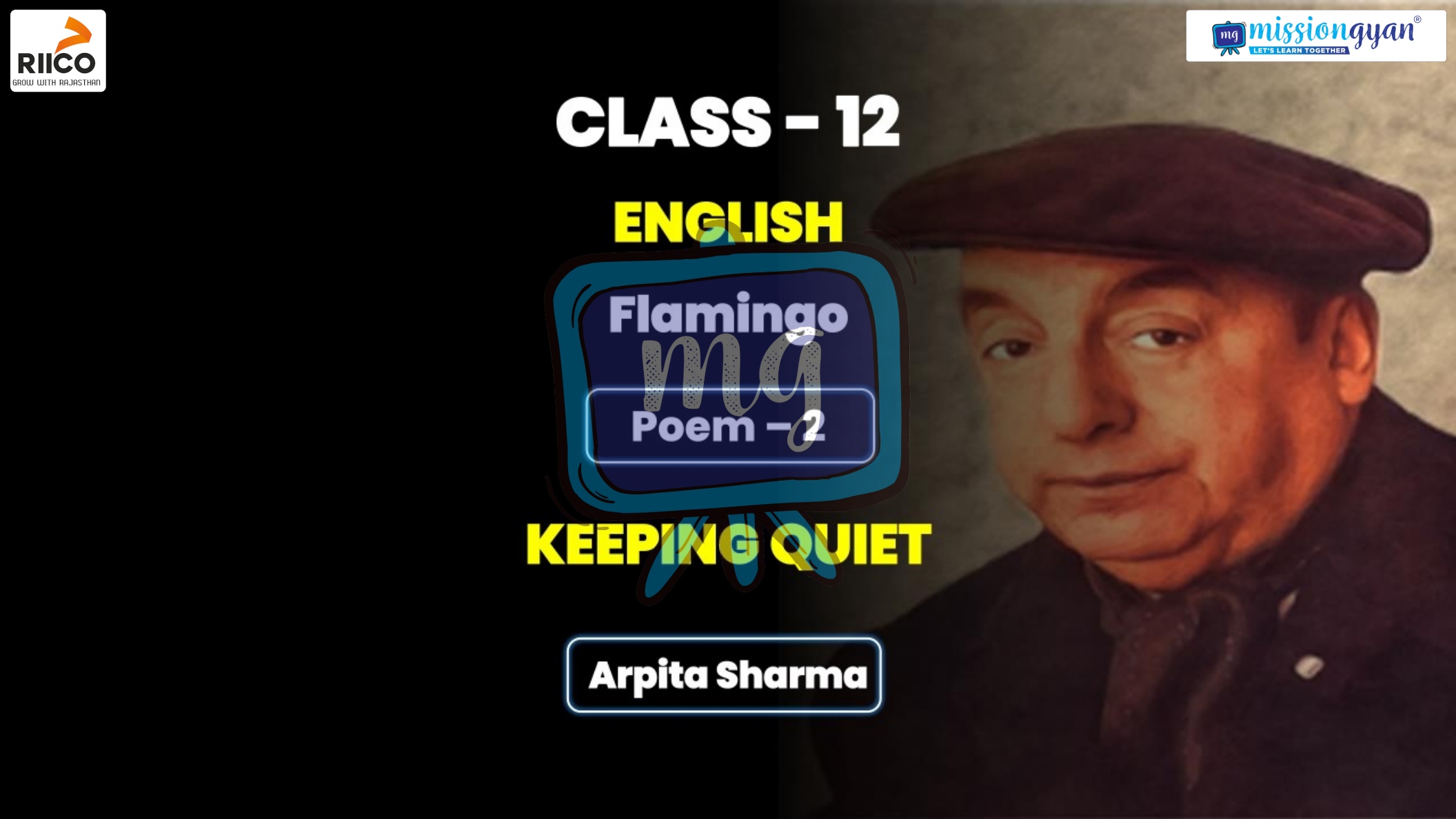
CLASS - 12

ENGLISH

Flamingo

Poem – 2

KEEPING QUIET



Arpita Sharma

- Written by Pablo Neruda
- Themes: importance of silence, introspection, Universal brotherhood
- asking to keep quiet for a moment, count up to twelve

KEEPING QUIET

Questions – Answer

1. What should the people do instead of preparing wars during the silence?



KEEPING QUIET

Answer :

Instead of preparing wars, the people should put on clean clothes and walk with their brothers in the shade, doing nothing. They should enjoy the silence and be together in peace.

KEEPING QUIET

2. What will counting up to twelve and keeping still help us achieve?

OR

What can a short pause do for us?



KEEPING QUIET

Answer :

Counting up to twelve takes very short time. Keeping still for this brief interval of time gives us a momentary pause to introspect and review the course of action. It is generally observed that most of the ills and troubles of the world are causd by our rush or hurry. Violence is caused by anger. Keeping quiet and still will give us necessary respite and ensure peace.

KEEPING QUIET

3. Do you think the poet advocates total inactivity and death?

OR

Why is pablo Neruda against "total inactivity"?



KEEPING QUIET

Answer :

1. No, he doesn't advocate either total inactivity or death. He makes it quite clear that 'stillness' should not be confused with 'total inactivity' or equated to it. Total inactivity brings death. But Neruda wants no truck with death. His stillness means halting of harmful and hostile human activities.

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POEM

Now we will count to twelve
and we will all keep still.

For once on the face of the Earth
let's not speak in any language,
let's stop for one second,
and not move our arms so much.

It would be an exotic moment
without rush, without engines,
we would all be together
in a sudden strangeness.

Fishermen in the cold sea
would not harm whales
and the man gathering salt
would look at his hurt hands.

POEM

Those who prepare green wars,
wars with gas, wars with fire,
victory with no survivors,
would put on clean clothes
and walk about with their brothers
in the shade, doing nothing.

What I want should not be
confused
with total inactivity.
Life is what it is about;
I want no truck with death.
If we were not so single-minded
about keeping our lives moving,
and for once could do nothing,
perhaps a huge silence
might interrupt this sadness
of never understanding ourselves
and of threatening ourselves with
death.

POEM

Perhaps the Earth can teach us
as when everything seems dead
and later proves to be alive.

Now I'll count up to twelve
and you keep quiet and I will go.

***



SUMMARY

The Poet 'Pablo Neruda' wants us to keep still till he counts upto twelve. Let there be no rush of hurry for a second. Engines and other machines must stop for a moment, that moment will be a fascinating moment for all of us. Then all of us shall enjoy the sudden strangeness of the moment together.

All Kinds of wars must be stopped at once. The green wars against the environment, wars with poisonous gases and wars with fire-arms must be stopped now. The Poet does not want that we should confuse 'stillness' with 'total inactivity'. Doing nothing at all would amount to death.

SUMMARY

The poet wants no association with death. We think that life is to move about. We should not be always on the move. For a while we should also take rest. The poet gives an example to illustrate the idea that' stillness' does not mean 'total inactivity'. The earth can teach us a lesson. When everything seems dead, the earth remains alive.

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LOST SPRING (SUMMARY)



The following is an excerpt from Anees Jung's book titled Lost Spring, Stories of Stolen Childhood. It is a poignant exploration of the harsh realities faced by underprivileged children in India. The author, Anees Jung, delves into the lives of rag-pickers in Seemapuri and child labourers in Firozabad.

LOST SPRING (SUMMARY)



The story begins in Seemapuri, a slum near Delhi. The narrator observes Saheb every morning, scouring (साफ़ करना) garbage heaps barefoot with a group of other children. Saheb's full name is "Saheb-e-Alam," which ironically means "Lord of the Universe." He is an impoverished ragpicker who wanders barefoot.

LOST SPRING (SUMMARY)



When she speaks to him, she learns that his family migrated (प्रवास करना) from Dhaka, Bangladesh, after their home and fields were destroyed by storms and floods. Seemapuri's residents (निवासी) live in abject (दयनीय) poverty, lacking basic facilities (सुविधाएँ) like clean water, sanitation (स्वच्छता), and proper shelter.

LOST SPRING (SUMMARY)



Garbage is their livelihood; for the adults, it means survival (उत्तरजीविता), and for the children, it sometimes brings unexpected rewards (इनाम) like a coin or a ten-rupee note.

When the narrator asks the children why they don't wear footwear, they give a variety of responses. "I want shoes," but another explains,

LOST SPRING (SUMMARY)



"I have never owned a pair all my life." This casual acceptance of their condition reflects the normalization of poverty in their lives. Anees Jung notes how being barefoot has become a tradition for these children, but it is not one rooted in culture or choice. It is a result of their economic deprivation (आर्थिक अभाव).

LOST SPRING (SUMMARY)



Despite his impoverished (दरिद्र) life, Saheb retains a certain freedom and innocence (भोलापन), wandering with his friends in search of scrap. However, when the narrator meets him later, he is working at a tea stall. Though he earns ₹800 a month, Saheb admits, “Now I am no longer my own master.”

LOST SPRING (SUMMARY)



His carefree days of independence have been replaced by the drudgery of work (कठोर और उबाऊ काम).

LOST SPRING (SUMMARY)



Saheb - essential details

- Saheb lives in Seemapuri on the periphery of Delhi. His full name is Saheb-e-Alam, meaning "lord of the universe" - an ironic contrast to the life of a barefoot ragpicker.
- Later, Saheb works at a tea stall. He is paid ₹800 a month and all his meals, but he loses the carefree freedom of ragpicking and is "no longer his own master."

LOST SPRING (SUMMARY)



- The importance of garbage for children in Seemapuri:

LOST SPRING (SUMMARY)



For the children of Seemapuri, garbage was not just waste but a lifeline, a source of survival and a glimmer of hope.

LOST SPRING (SUMMARY)



1. **Means of Survival:**
   - Income Generation
   - Food and Shelter
2. **A Chance for Dreams:**
   - Education
3. **A Sense of Wonder:**
   - Treasure Hunting

LOST SPRING (SUMMARY)



The second part shifts the focus to Mukesh, a boy living in Firozabad, a city renowned (प्रसिद्ध) for its bangle-making industry (उद्योग). The narrator visits Mukesh's home and learns about the generations of families trapped in this hazardous trade (खतरनाक व्यापार).

LOST SPRING (SUMMARY)



While visiting the homes, the narrator observes Savita, a young girl in a drab pink dress, sitting alongside an elderly woman soldering pieces of glass into bangles. She works with mechanical speed, completely unaware of the sacredness (suhaag) of the bangles she is making.

LOST SPRING (SUMMARY)



The narrator vividly describes the stark (कठोर) contrast (अंतर) between the sparkling bangles and the dark lives of the workers. While Firozabad is celebrated for its craftsmanship (कारीगरी), its workers work in the dingy (गंदा और अँधेरा), poorly ventilated (हवादार) workshops where bangles are crafted pose severe (गंभीर) health risks, including blindness.

LOST SPRING (SUMMARY)



Their lives are consumed by the monotonous (उबाऊ) cycle of bangle-making, leaving little room for dreams or aspirations (आकांक्षा). Mukesh, however dreams of becoming a car mechanic. His determination to break free from this cycle sets him apart. Yet, the deeply entrenched (आरोपित) poverty and exploitation (शोषण) by moneylenders and

LOST SPRING (SUMMARY)



middlemen make it difficult for families to escape their predicament (कठिन स्थिति). Mukesh's grandmother reflects this resignation (स्थिति को स्वीकार कर लेना) when she says, "It is his Karam, his destiny," indicating her belief that suffering is predestined and cannot be changed.

LOST SPRING (SUMMARY)



Conclusion:

The conclusion of Lost Spring emphasizes the cruel cycle of poverty and exploitation that robs children of their childhood and dreams. Anees Jung portrays the struggles of Saheb and Mukesh where innocence, education, and freedom are sacrificed for survival.

LOST SPRING (SUMMARY)



Firozabad, Savita and Mukesh

- Firozabad is famous for its glass bangles and its bangle-making /glass-blowing industry.
- Savita is a young girl in a drab pink dress. Sitting beside an elderly woman, she solders pieces of glass to make bangles; her hands move mechanically like the tongs of a machine.

LOST SPRING (SUMMARY)



- Mukesh does not want to accept bangle-making as his destiny. He dreams of becoming a motor mechanic and learning to drive a car.

LOST SPRING (SUMMARY)



- Saheb and Mukesh are both victims of poverty and child labour, but their responses differ: Saheb gradually loses his freedom to work, while Mukesh still dreams of breaking away from the hereditary occupation.