

## WORKSHEET - II

### PERIOD - I

1. Saheb is looking for gold or coins in the garbage dumps. He is in Seemapuri and has come from Bangladesh with his mother in 1971.
2. The author asked Saheb about going to school and he explained that there was no school in his neighbourhood. Ironically, the author asked whether he would come in case she started one. Saheb smiled and agreed to come and after a few days, he ran up to the author and asked if the school was ready. The author felt embarrassed as she made a promise that was not meant.
3. Saheb's full name was Saheb - E - Alam which means the Lord of the Universe. The irony in Saheb's name was that, he was a poor ragpicker though his name meant something else. In reality, he didn't even have money to even meet the most basic needs.

4. The story of the man from Udupi provides an insight into poverty against the changing times of India. The man from Udupi was a priest's son and as a child he prayed god for a pair of shoes and when he visited the same temple after years, the current priest's son had shoes. This shows how people's priorities change along with time.

5. One explanation offered by the author is that it is a tradition to stay barefoot. She herself thinks whether this is only an excuse to explain away a perpetual state of poverty.

6. No, Saheb isn't happy working at the tea-stall. Although, he earns a good salary and gets food to eat, his freedom is snatched from him. He cannot go wherever he wants.

## PERIOD - II

1. Mukesh insists on being his own master. His dream is to be a motor mechanic and drive a car. Considering the conditions in which he lives, his dream looks like a mirage amidst the dust i.e. something that's difficult to be real.

2. The bangles are of every colour born out of the seven colours of the rainbow. But the atmosphere is different; people work next to the flickering flames of oil lamps around furnaces, blowing glass, welding and soldering it into bangles.
3. Mukesh's father went blind with the dust from polishing the bangles. He has worked hard for long years, first as a tailor and then as a bangle-maker. He failed to renovate a house or send his two sons to school.
4. Savita is a symbol of innocence and efficiency as she has to do hard work to survive. She was from a poor family and this poverty pushed her to the industry.
5. Bangles symbolise auspiciousness for a married Indian woman. According to author, she'll know the sanctity of bangles when she becomes a bride. An Indian bride's head is draped with a red veil and hands are dyed with henna with red bangles on her wrists.

6. Some villagers move to the cities in search for jobs, better civic and health facilities while some are forced to migrate due to natural disasters.
7. Glass blowing, welding and soldering pieces of glass are all health hazards. It can cause blindness, skin burn, respiratory disorders, etc.

### PERIOD - III

1. The forces that conspire to keep the workers in bangle industry of Ferozabad in poverty include moneylenders, middlemen, policemen, keepers of law, the bureaucrats and the politicians.
2. The two distinct worlds, the author noticed was one of the family which was caught in a web of poverty and burdened by stigma of caste in which they are born and the other was vicious circle of sahuikars, middlemen, bureaucrats and politicians.
3. The young woman is Mukesh's elder brother's wife. Her eyes are filled with smoke of firewood. She adheres to customs and traditions and veils her face before male elders. She gently withdraws behind the broken wall to do so.