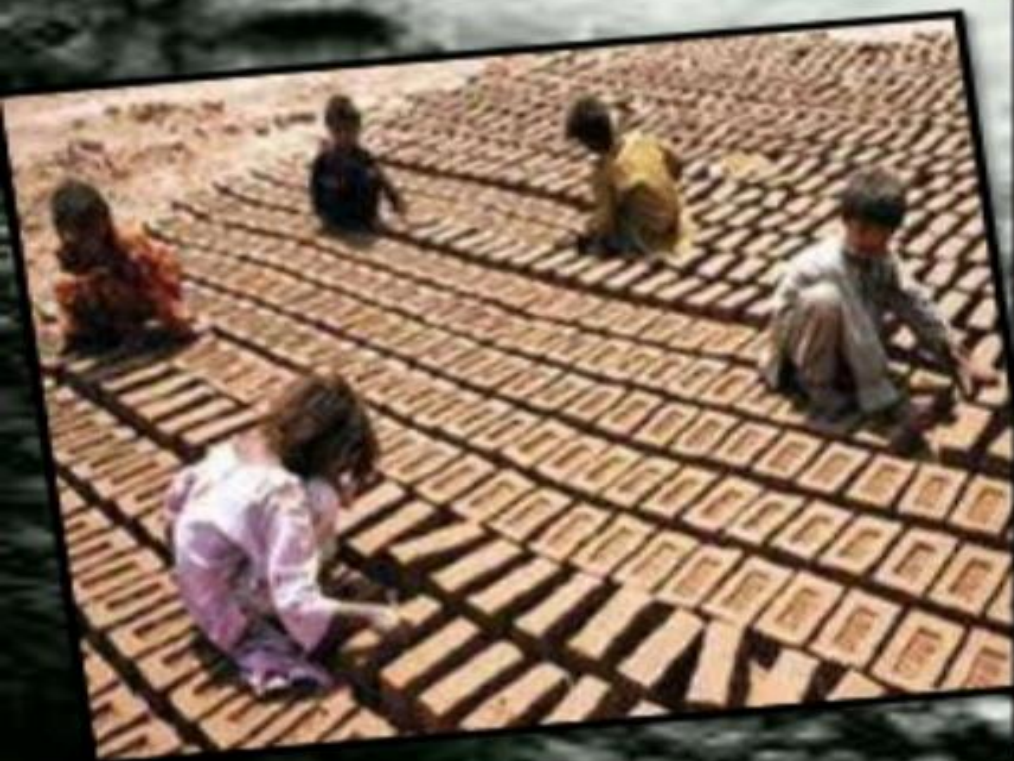


Lost Spring



THE LOST SPRING

BY- ANEES JUNG



About The Author-----



1. Anees Jung is an [Indian](#) woman author, journalist and a columnist for major newspapers in India and abroad, whose most noted work, *Unveiling India*(1987) was a detailed chronicle of the lives of women in India.



Books by Anees Jung-----

- . *Jung came into the limelight with the publication of Unveiling India in 1987, which is a travel diary focusing on interviews with women.*
- . *She has written several subsequent books on the same, talking to women about their everyday lives, including Night of the New Moon: Encounters with Muslim women in India. (1993), Seven Sisters (1994). Breaking the Silence (1997) is based on conversations on women's lives from around the world.*
- . *Beyond the Courtyard (2003) is based on interviews with the daughters of the women she had talked to first in Unveiling India, and many of the horrifying tales continue*

➤ *Anees Jung's Lost Spring: Stories of stolen childhood (2005) focuses on children from deprived backgrounds, and includes the story of Idrees, a child who is kidnapped and forced to work in the carpet industry in [Mirzapur](#).*

Others are maltreated by alcoholic fathers or married off early or sexually abused, though some find refuge in schools set up by well-meaning NGOs.

A section of this book is part of the English curriculum in many Indian schools.

➤ *Other books by Jung include When a place becomes a person (1977) and The Song of India (1990).*

Jung is noted for her lively and vivid descriptions, but she rarely provides any solution to the many problems she describes.





Child labor and poverty are inevitably bound together and if you continue to use the labor of children as the treatment for the social disease of poverty, you will have both poverty and child labor to the end of time.

(Grace Abbott)

izquotes.com

Now,
In this chapter, Anees Jung expresses her concern over the exploitation of children in hazardous jobs like bangle making and rag - picking. Grinding poverty and thoughtless traditions result in the loss of childhood innocence, education and play. The result is back breaking hard work, dismal working conditions and acceptance of poverty and exploitation as destiny. There is an absolute need to provide their poverty - stricken people, particularly children, a life of dignity and opportunities to dream and do.





Presenter Media

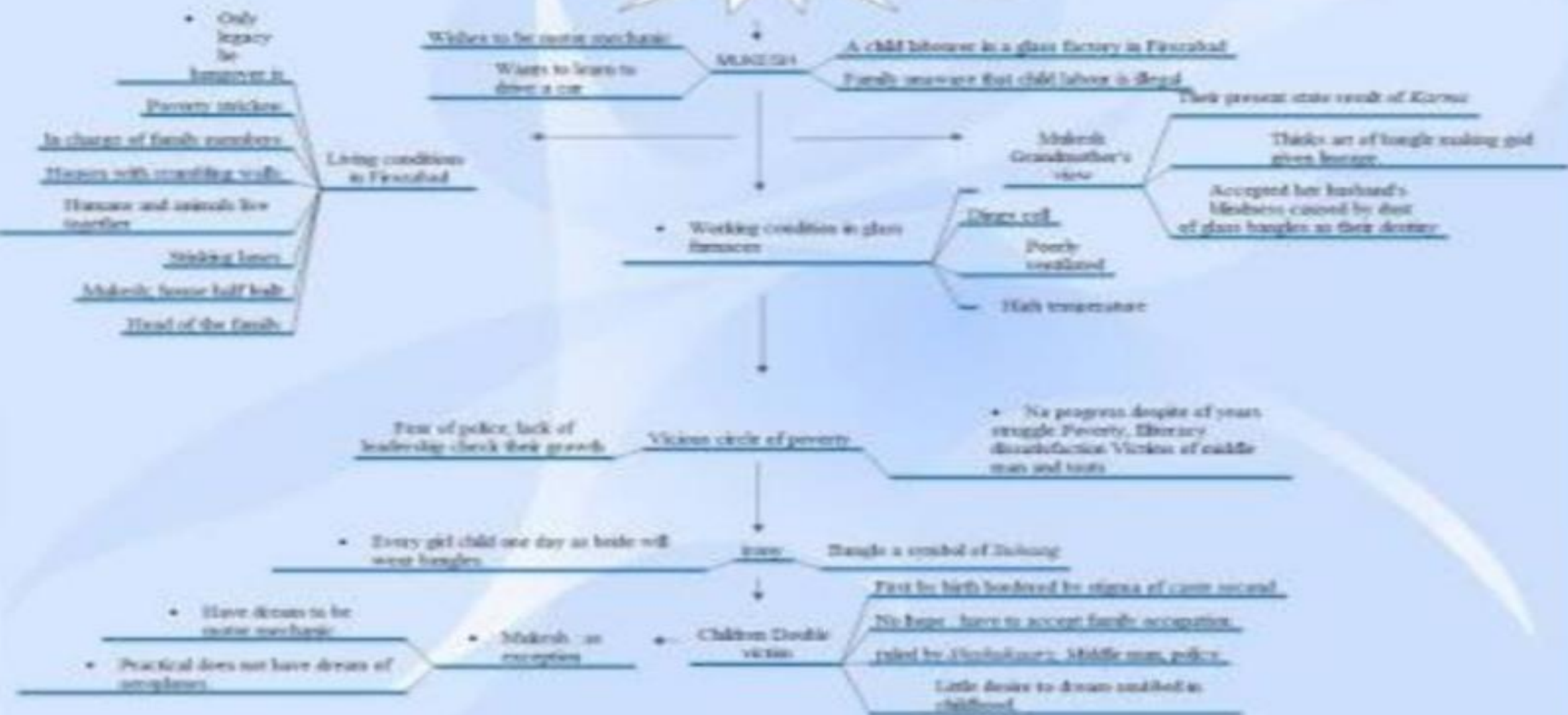
Story At A Glance-----

--THIS STORY NARRATES ABOUT THE CHILDREN OF THE BANGLE MAKERS OF FIROZABAD. --THE ESSAY DOES SO THROUGH THE LIVES OF TWO CHILDREN, SAHEB-E-ALMA AND MAKES WHOSE SPRING OR CHILDHOOD IS LOST IN MISERY AND POVERTY.



LOST SPRING

WANT TO DRIVE A CAR



LOST SPRING

—JINEE JUNG
"SOMETIMES I FIND A RUPEE
IN THE GARBAGE"

Question him about his vocation of rag picking and advised him to go to school

Meets rag picker Saheb belonging to a refugee family from Bangladesh

Author's encounter with Saheb

Promise to open a school

- Felt embarrassed at making a hollow promise

Dwelling structures of mud

- Only have valid ration card to

Seemapuri on periphery of Delhi far away from it

- Happy to live in a strange land which provides food grain than in their mother land without grain

Irony in name and existence

Passage of time and degree of prosperity achieved

Longing for a pair of shoes

- Rag pickers still shoeless
- Reminded of a priest bare foot son in town of thirty years ago.

- But deprived of even basic needs scrounge strut with other rag picker boys

bare footed boys reflected extreme poverty

- But deprived of even basic needs scrounge strut with other rag picker boys

wear shoes

- Watches Rich boys playing Tennis

• Saheb's longing for childhood

Wish to enjoy pleasures of childhood

Play tennis

- Work on Tea stall Earns Rs 800/pm

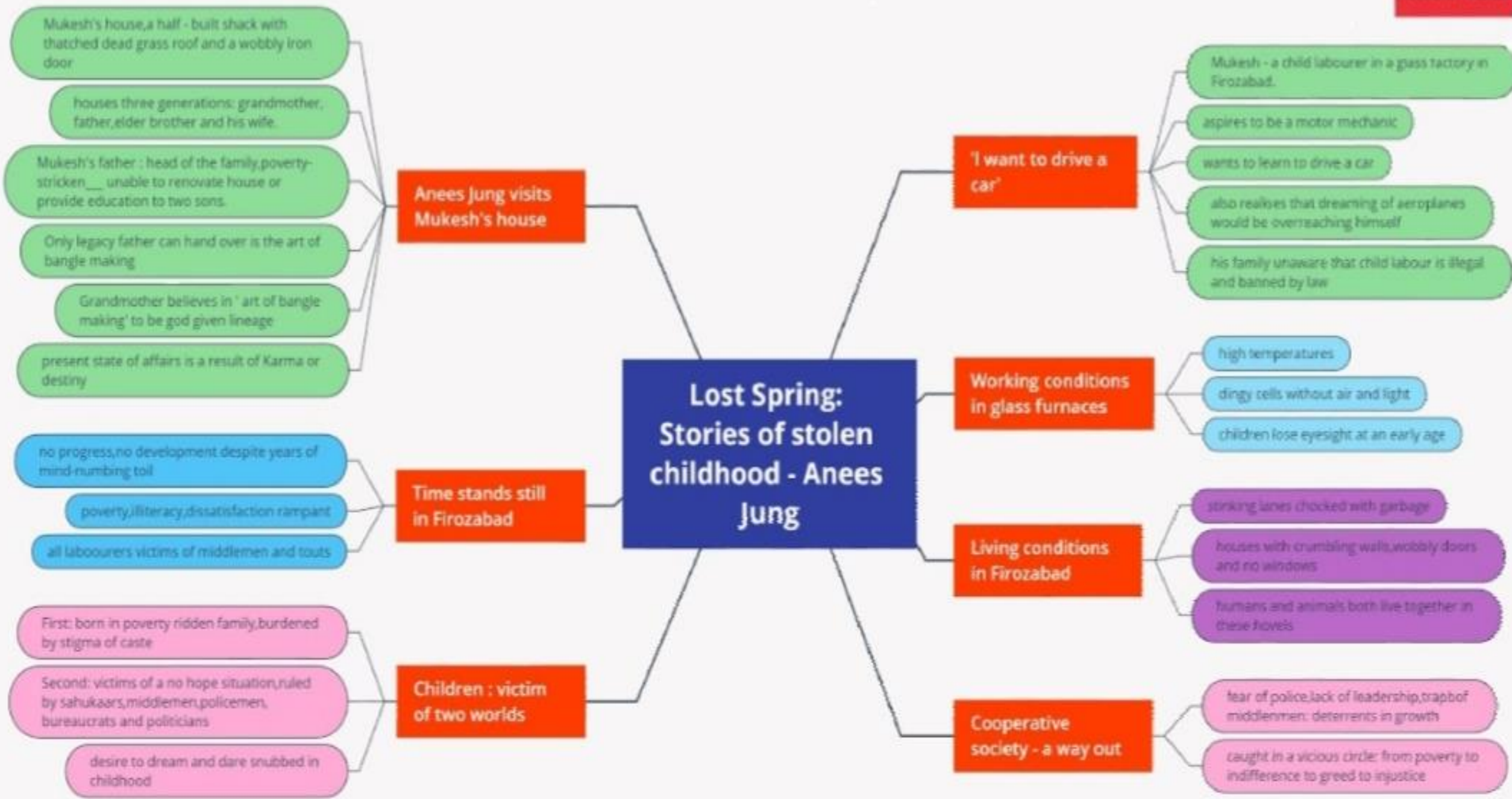
- Appears burdened and forlorn

Saheb's New vocation

no freedom

Tin container was heavier than his rag picking bag





Anees Jung visits Mukesh's house

- Mukesh's house, a half-built shack with thatched dead grass roof and a wobbly iron door
- houses three generations: grandmother, father, elder brother and his wife
- Mukesh's father: head of the family, poverty-stricken, unable to renovate house or provide education to two sons
- Only legacy father can hand over is the art of bangle making
- Grandmother believes in 'art of bangle making' to be god-given lineage
- present state of affairs is a result of Karma or destiny

Time stands still in Firozabad

- no progress, no development despite years of mind-numbing toil
- povertry, illiteracy, dissatisfaction rampant
- all labourers victims of middlemen and touts

Children: victim of two worlds

- First: born in poverty-ridden family, burdened by stigma of caste
- Second: victims of a no-hope situation, ruled by sahukars, middlemen, policemen, bureaucrats and politicians
- desire to dream and dare snubbed in childhood

'I want to drive a car'

- Mukesh - a child labourer in a glass factory in Firozabad
- aspires to be a motor mechanic
- wants to learn to drive a car
- also realises that dreaming of aeroplanes would be overreaching himself
- his family unaware that child labour is illegal and banned by law

Working conditions in glass furnaces

- high temperatures
- dinky cells without air and light
- children lose eyesight at an early age

Living conditions in Firozabad

- stinking lanes choked with garbage
- houses with crumbling walls, wobbly doors and no windows
- humans and animals both live together in these hovels

Cooperative society - a way out

- fear of police, lack of leadership, trap of middlemen: deterrents in growth
- caught in a vicious circle: from poverty to indifference to greed to injustice

Lost Spring: Stories of stolen childhood - Anees Jung

Seemapuri

- “A place on the periphery of Delhi yet miles away from it, metaphorically”.
- Located in East Delhi
- Inhabited by squatters who came from Bangladesh in 1971.
- Now after 30 years, there are over 10,000 ragpickers in Seemapuri.
- “Garbage to them is gold”.

Seemapuri

- They live in slums - structures of mud, with roofs of tin & tarpaulin, with no sewage, drainage or running water.
- They have no permits, no identity.
- But they have ration cards & their names are on voter's list. This enables them to buy grain.

Seemapuri



'Sometimes I find a Rupee in the garbage'

- Saheb-e-Alam - "Lord of the Universe" - ironical name.
- Story of ragpickers- "army of barefoot boys"
- Stays at Seemapuri, Delhi where over 10,000 ragpickers live.
- Saheb - a poor immigrant from Dhaka, Bangladesh - left the place because of storms that destroyed his fields.
- Saheb came to Delhi in search of better opportunities.

Saheb-e-Alam

- Saheb sometimes finds a rupee or a ten-rupee note in the garbage. This gives him hope.
- Saheb loves the game of lawn tennis. But he can only afford to watch it & can never play this rich man's game.
- Wears untidy clothes & damaged shoes.
- Starts working in a tea stall. He gets Rs.800/month & all his meals.
- He has lost his freedom, has to carry a heavy canister.
- “Saheb is no longer his own master!”

Lost Childhood



Firozabad, UP



Firozabad

- It is the centre of India's glass-blowing industry - every other family is engaged in making bangles.
- Poor working conditions - they work in glass furnaces with high temperatures, in dingy cells without air & light and end up losing eyesight.
- Poor living conditions - homes with crumbling walls, wobbly doors, no windows. Humans & animals co-exist in the same cramped space.



**Children
employed in
Bangle-making
industry**

Bangle-making



"I want to drive a car"

- Mukesh - a young boy born in a poor family making bangles in Firozabad.
- Mukesh wants to be a motor mechanic.
- He lives with his elder brother & wife, his father, grandmother & grandfather.
- Daughter-in-law cooks & feeds the entire family & commands respect of all.
- Grandfather is blind; grandmother blames everything on their *karam* or destiny.

Bangles - symbolize an Indian woman's suhaag, auspiciousness in marriage



Hurdles faces by Bangle Makers

- ***Rigid caste system*** - they were born in the caste of bangle makers. They don't have the courage to defy the caste system.
- ***Caught in a web of poverty***- the families are caught in a web of never-ending poverty. The life of misery seems eternal.
- ***Caught in a vicious circle of the sahlukars, the middlemen, the policemen, the bureaucrats & the politicians*** - they lack the initiative, leadership skills to organise into co-operatives & the courage to confront the nexus.

Story 2: 'I want to drive a car'

- *Mukesh: a child working in bangle industry*



- *Mukesh's father, mother, elder brother and his wife*



Mukesh

- *Desires to become a motor mechanic*
- *Family in Ferozabad, working in glass blowing industry*

- **Workers In Industry:**
 - 20000 children work near hot furnaces
 - Barely enough food for survival
 - Lost health, eyesight
 - No joy-tradition of same work
 - No change possible

Resistance To Change

- **Poverty, tradition**
- **Social stigma**
- **Social forces-law, police, middlemen, politicians, bureaucrats, sahlukars**
- **No leaders**
- **Lack of attitude**
- **Children burdened-hence childhood stolen**

Expressions Used In The Story

- Looking for- **searching/seeking**
- Perpetual state of poverty- **constant state of poverty**
- Slog their daylight hours- **work hard and steadily.**
- Impose the baggage on the child- **burden with responsibility**
- Dark hutments- **unhygienic shelters/huts**

The End

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