

Questions and Answers Extract Based

Read the following paragraph and answer the questions that follow:

(Para-1)

"It takes longer to build a school," I say, embarrassed at having made a promise that was not meant. But promises like mine abound in every corner of his bleak world. After months of knowing him, I ask him his name. "Saheb- e-Alam", he announces. He does not know what it means. If he knew its meaning lord of the universe he would have a hard time believing it. Unaware of what his name represents, he roams streets with his friends, an army of barefoot boys who appear like the morning birds and disappear at noon. Over the months, I have come to recognise each of them.

Questions:

- (a) Why was the narrator embarrassed?
- (b) What was the meaning of the name of Saheb?
- (c) Why with his friends, Saheb roams the streets?
- (d) Name the chapter and the writer.

(Para-2)

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.

Questions:

- (a) 'Food is more important for survival than an identity'. Explain.
- (b) Who said, "If at the end gave us no grain"?
- (c) What did the writer ask to a group of women?

(d) What are 'transit homes'?

(Para-3)

This morning, Saheb is on his way to the milk booth. In his hand is a steel canister. "I now work in a tea stall down the road," he says, pointing in the distance. "I am paid 800 rupees and all my meals". Does he like the job? I ask, His face, I see, has lost the carefree look. The steel canister seems heavier than the plastic bag he would carry so lightly over his shoulder. The bag was his. The canister belongs to the man owns the tea shop. Saheb is no longer his own master!

Questions:

(a) What is paid to Saheb at tea stall?

(b) Does Saheb like the job?

(c) Why steel canister seemed heavier than the plastic' bag?

(d) 'Saheb is no longer his own master!' Explain.

(Para-4)

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.

Questions:

(a) What is illegal for children according to the writer?

(b) Where do those children work?

(c) What do you understand by 'they slog their daylight hours'?

(d) What is the big loss they face working there?

(Para-5)

"It is his Karam, his destiny", says Mukesh's grand-mother, who has watched her own husband go blind with the dust from polishing the glass of bangles. "Can a god-given lineage ever be broken?" She implies born in the caste of bangle makers, they have seen nothing but bangles in the house, in the yard, in every other house, in every other yard, every street in Firozabad.

Questions:

(a) "It is his Karam, his destiny." Explain.

(b) What does it mean: "Can a God-given lineage ever be broken?"

(c) What happened to Mukesh's grandfather?

(d) What is the scene of Firozabad as per the above given description?

(Para-6)

"Why not organise yourselves into a cooperative?" I ask a group of young men who have fallen into the vicious circle of middlemen who trapped their fathers and forefathers. "Even if we get organised, we are the ones who will be hauled up by the police, beaten and dragged to jail for doing something illegal." They say. There is no leader among them, no one who could help them see things differently.

Questions:

(a) What do you understand by a cooperative?

(b) What is the vicious circle of middlemen?

(c) Why do they not get organised?

(d) Why are they unable to see things differently?

(Para-7)

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.

Questions:

(a) Why word 'dare' is used here for bangle makers?

(b) Why did the writer cheer?

(c) What does Mukesh want to be?

(d) Why did the writer ask, "Do you also dream of flying a plane?"