



CONTAINMENT IN THE STORY OF “SOMETIMES I FIND A RUPEE IN GARBAGE”

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ABSTRACT

The present research is focused on the predicament of suppression of child in our nation with the special reference to Lost Spring: of stolen childhood. The suppression and the predicaments that had ruined the life of a small boy due to the natural disaster and political scenario of the protagonist is being focused upon in this research study.

KEY WORDS: *stolen childhood , natural disaster and political scenario.*

INTRODUCTION

Being barefooted or being a rag picker has not seized the happiness and freedom of the small boy. But transformation of his nature of job is highly influencing the freedom and happiness of the small boy. Anees Jung introduces Saheb, the protagonist and the small boy to us.

Saheb is rag picker whose real name is 'Saheb-e-Alam', which gives the meaning as the God of the World. The author sees the boy in the street side, picking up rags. The author asks Saheb why he doesn't go to school. The author then advises Saheb, to go to school. Sheb tells her that there is no school in his locality of Seemapuri . His place is nothing more than a space made out of mud. People of Seemapuri are almost ragpickers whose house is roofed with tin sheets or Tarpaulin. There is neither water facility not drainage facility. The only privilege that they enjoy is the ration card which gives surity for them for the grain that it provides.

RAMSHACKLED LIFE STYLE

A sigh of pain is inflicted upon us when we are informed by the author that Saheb's family came to India as refugees. They had drifted from Bangaladhesh in the year 1971 to India. Their hometown was affected repeatedly by the storms and their house was dilapidated. Due to this their entire life was ramshackled. For elders their livelihood was entirely dependent on ragpicking. But for children ragpicking meant more than that. It was a treasure hunt for them. Whether it brought any significance to their lives or not, irrespective of anything else, they did not repent for leaving their hometown and own house, as this strange place seemapuri provides them the food grain what they need to sustain everyday life. Though their migration was with a hope for a better life, time showed them that it had some other plans for them, making them struggle for their everyday life in streets.

This rag picking provides enough for them for their lives to eat something which fills their stomach than starving to death. The author subtly brings the extreme difference of life and lifestyle. The things which people dump as trash in the garbage provides livelihood for some others who live in the other extreme end of life.

Anees Jung uses Saheb as an instrument to project the vast discrepancy in the society. Saheb's nature of being agog to join in a school and to play tennis reveals enigmatic enthusiasm to portray that his free bird though he is a rag picker. Even at the young age he is subjected to things which are beyond the suffering of the age. Saheb is a sufferer of situations. Parents of Saheb left their own house, their own farming land and hometown due to the cause of Nature's destiny over by them. The land didn't even provide them a grain for one meal. Hence this dejection drove them to arrive at seemapuri, amongst the ragpicking, in the tantrum living among debris.

INCONGRUITY OF LIFE

The irony in Saheb's life is that he divests all basic needs of life of Saheb but his name implies that he is the God of Universe. His parents livelihood could not make a decent living while they were in Bangladesh. They didn't even have grains enough for a meal. There was a threat for their livelihood and due to that they had to migrate Seemapuri. The sort of security for their livelihood they had in seemapurai questioned their dignity in this unjust society. When we infer from the statement that their homes in Bangladesh were swept by the storms, we come to know that they are able to endure and survive the stress of natural disaster. It is so painful to keep on worrying to find ways and means to satiate every day hunger.

The author though feels highly embarrassed for her false promise of opening a school; she really worries the plight in which Saheb is existing. When she sees Saheb with barefoot her memory is jogged back to thirty years while she has reminiscence of a priest in the town of Udipi. The priest had a son who was also barefooted. That boy had the yearning for a pair of shoes. The author when had a chance to visit the same town after 30 years and saw in the same priest's house that a small boy of the same family was cited in full school uniform and along with shoes. But these ragpickers are still shoesless even today like Saheb.

Saheb had a craving for a childhood which would provide pleasures, he wanted to play tennis and wear tennis players shoes. He had been watching boys from affluent background playing Tennis. As per the phrase well heeled is in contrary to the condition of Saheb. Saheb was neither well heeled, nor was he affordable to pay for chappals. Now that when the author meets Saheb he envisages that he is employed in a tea stall. There the inference by author subtly reveals us how the change in the life style has brought a great change upon Saheb's life style. He seems to be over-laden with everyday struggles of life. He seems dejected and despondent. He also seems to have lost his freedom. Though he earns Rs.800/-per month, he doesn't seem to have the happiness what he had while he was a ragpicker. The canister what he had in his hand is heavier than what he had as a ragpicking bag. Succumbing to the opportunity of employment was the only alternative for Saheb as he had no other choice.

CONCLUSION

Anees Jung portrays the existence of wide discrimination in our society. There emerges a big sigh from within us when we read across the lines, that he seems to have lost his freedom. The tea flask weighs heavier to Saheb than the rag picking bag! What a subtle way of expressing his perception!

We naturally strike a chord of many novels of Mulk Raj Anand as we think of children suffering and taking up employment. Though not much of reminiscence, we are equally reminded of Ratan of Tagore's Postmaster. In India we do see many children whose lives are shackled and fettered to the daily commitments, Parents being helpless, let loose their children to go and find out their own ways and means for their livelihood.

This reflects much on the degradation of the society. It also gradually destroys the societal morality and brings havoc to the society. The child if employed finds out a routine way of source of income to him and to family. But the child who is let loose becomes a juvenile delinquent. The child becomes a juvenile delinquent and becomes a cancer to corrode the entire system of morality in the society. The root-cause is the negligence of parents and the society to provide an opportunity for those juvenile delinquents to be brought up in a proper way.

WORK CITED

- Anees Jung. (2005). Lost Spring: Stories of Stolen Childhood. New Delhi: Penguin Books.