

Chapter 3:

Abdul's anxiety heightens after violence against migrants like him popularizes. This violence is conducted by politicians such as Shiv Sena-this causes Abdul to stop working and begin hiding. Seeing Abdul like this worries Sunil, but he continues to scavenge for trash on airport lane, and expands his search in the Mithi River and taxi drivers. In March, the riots and violence cease, the airport privatized, and Annawadi is in danger of being razed. Meanwhile, Sunil experiences one of his first thieving operations with Kalu, producing the first bout disposable income which allows him to see *I Am Legend*.

Chapter 4:

As Maju struggles with Ms. Dalloway, Asha attempts political traction by supporting Subhash, a corrupt politician who lied about his caste to achieve political standings. Subhash, a supporter and main source of funding for Annawadi, never arrives at the temple for his political rally. Instead, an eunuch appears. This figure of sexual freedom and mystery gathers a crowd in the temple once more-a symbol of hope. This gathering deceives Subhash, perceiving the noises of the crowd as Annawadi members waiting for his presence even at the early hours of the morning. At the same time, it is explained that Manju dedicates her time to others, teaching children while simultaneously being a student, "by-hearting" texts that parallel her own moral quandaries.

Chapter 5:

This chapter focuses on Fatima and the limitations and relationship to her own body. It is now June, which marks the beginning of Monsoon season. When there are breaks in the rain, children play outside. Mirchi has failed the 9th grade, Karam has been hospitalized and Kehkasha ran away from her abusive husband. Zehrunisa blames Fatima for bringing unsavory men into Annawadi, and judges how she runs a family-particularly her relationship with her children. After Karam returns from the hospital, focus is then turned to Abdul's impending marriage. Zehrunisa hopes that marriage will make Abdul happy, though Karan believes Abdul's happiness resides in Vasai. Zehrunisa is apprehensive about Vasai, realizing her freedoms would be taken from her. She convinces Karam that instead of moving to Vasai, they should focus on improving their lives in Annawadi, starting with reparations of their house.

Questions:

1: How does the text within the novel parallel the text itself? What is the purpose of this device?

2: How does living in this particular landscape shape the moral codes of the characters?