



INDIAN SCHOOL NIZWA - WORKSHEET

ENGLISH LOST SPRING

Name: _____

Date: _____

Class: XII Sec: ____

Short questions: 30-40 words

1. To which country did Saheb's parents originally belong? Why did they come to India?
or
Why did Saheb's parents leave Dhaka and migrate to India?
or
Why had the ragpickers come to live in Seemapuri?
A. Saheb's parents belonged to Dhaka in Bangladesh, where they lived amidst green fields. They and the other ragpickers left their homes many years ago and migrated to India in search of a livelihood, as their homes and fields were destroyed in storms. This forced them to come to India, where they settled in the slums of Seemapuri.
2. What job did Saheb take up? Was he happy?
A. Answer. Saheb took up work at a tea stall, where he had to perform several odd jobs, including getting milk from the milk booth. He was not happy, as he had lost his independence. Though he earned Rs 800, and got all his meals free, he was no longer his own master.
3. In what sense is garbage gold to the ragpickers?
or
Garbage to them is gold; why does the author say so about the ragpickers?
A. Garbage is gold to the ragpickers of Seemapuri because it provides them items which can be sold for cash, which can buy them food and is a means of survival. Moreover, it is gold also because the ragpickers can find stray coins and currency notes in it.
4. How is Mukesh different from the other bangle makers of Firozabad?
A. Mukesh has the courage to dream big in spite of all adversity, whereas the other bangle makers of Firozabad have resigned to their fate, and have suppressed all their hopes and desires. Mukesh refuses to follow the 'God-given lineage' of bangle making and wants to be a motor mechanic when he grows up.
5. Whom does Anees Jung blame for the sorry plight of the bangle makers?
A. Anees Jung blames the middlemen, the policemen, the lawmakers, the bureaucrats and the politicians for the sorry plight of the bangle makers. These people conspire against and exploit the poor bangle makers. They pay them meagre wages, do not let them form co-operatives, and compel their children to join the same trade at an early age.
6. Who is Mukesh? What is his dream?
A. Mukesh is a child labourer who Works in a glass bangle making factory that is situated in Firozabad. Though Mukesh belongs to a poor family which is engaged in bangle making, he dreams of becoming a motor mechanic when he grows up.
7. Mention any two hazards of working in the bangle industry.
A. The glass bangle industry offers a very unhealthy and hazardous environment to the people working in it. They have to work in the glass furnaces with high temperature in dingy cells



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without air and light. Workers, including child labourers, lose their eyesight at an early age. Slogging for long, relentless hours also has adverse effects on their bodies.

8. Why does the author say that the bangle makers are caught in a vicious web?
A. The bangle makers in Firozabad are exploited at the hands of the Sahukars, middlemen, policemen, law makers, bureaucrats and politicians. They toil day and night, but are not paid appropriate wages and are steeped in poverty. They cannot form cooperatives for their betterment. Moreover, their children are also compelled to join the same trade at an early age and cannot dare to take up any other profession.

Long Answer Type Questions

9. Give a brief account of life and activities of the people like Saheb-e-Alam settled in Seemapuri.
A. The author's acquaintance with Saheb and other barefoot ragpickers introduced her to Seemapuri. It is a slum area located on the periphery of Delhi. The residents of Seemapuri consist of people who left Bangladesh in the 1971 War and are basically refugees. Saheb's family is among them. The area does not have facilities of sewage, drainage or running water. About 10000 ragpickers live here. Their only means of livelihood is ragpicking, and they treat rags as valuable as gold. These ragpickers have lived here for more than thirty years without any identity. They do not have permits but have ration cards, with which they can get their names on the voter's list and also buy grains at subsidised rates.
10. 'Lost Spring' explains the grinding poverty and traditions that condemn thousands of people to a life of abject poverty. Do you agree? Why/Why not?
A. 'Lost Spring' is a good narration of grinding poverty and traditions to which thousands of people have succumbed. The story revolves around the pitiable condition of poor children who have been forced to live in slums and work hard in dirty conditions. The story is divided into two parts. The first part tells the writer's impression about the life of poor ragpickers who have migrated from Bangladesh, but now have settled in the Seemapuri area of Delhi. The second part narrates the miserable life of the bangle makers in the town of Firozabad. The stark reality of these families is that in spite of back-breaking hard work that they put in, they cannot have two square meals a day. Besides, they are victims of exploitation by those above them and also suffer the consequences of blind belief in traditions.
11. The bangle makers of Firozabad make beautiful bangles and make everyone happy but they live and die in squalor. Elaborate.
A. Firozabad is the hub of India's glass-blowing industry where families have spent generations making bangles to adorn married women. The stark reality of these families is that in spite of the back breaking hard work that they put in, they cannot have two square meals a day. They work in deplorable conditions and many lose their eyesight early. To top it all, they live in unhygienic conditions where there is a lack of basic amenities too. The sad reality is that the workers cannot organise themselves into a cooperative. They are devoid of all enthusiasm and do not dare to dream of anything better. The fear of the police and lack of leadership among themselves have confined them to a vicious circle of poverty, indifference and greed. Thus, while they bring happiness to everyone's life, their own life is steeped in poverty and squalor.