 **INDIAN SCHOOL AL WADI AL KABIR**

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| **Class:**  **XII** | **Department: ENGLISH** | **Date of Submission:** |
|  |  | **APRIL 2023** |
|  **QUESTION BANK**  | **Topic:**  **LOST SPRING(PROSE)** | **Note: NOTEBOOK** |

**SHORT ANSWER QUESTIONS:**

**Question.1. To which country did Saheb’s parents originally belong? Why did they come to
India? (Compartment 2014)
 or
Why did Saheb’s parents leave Dhaka and migrate to India? (Compartment 2014)
 or
Why had the ragpickers come to live in Seemapuri? (Foreign 2014)**

**Question.2. In what sense is garbage gold to the ragpickers? (Compartment 2014)
 or
Garbage to them is gold; why does the author say so about the ragpickers? (Delhi 2008)**

**Question.3. How is Mukesh different from the other bangle makers of Firozabad? (Delhi 2014)**

**Question.4. What is Mukesh’s dream? Do you think he will be able to fulfil his dream? Why? Why
not? (Compartment 2014)
 or
What was Mukesh’s dream? In your opinion, did he achieve his dream? (Foreign 2009)
 or
Is it possible for Mukesh to realise his dream? Justify your answer. (All India 2009)**

**Question.5. In spite of despair and disease pervading the lives of the slum children, they are not devoid of hope. How far do you agree?**

**Question.6. Why could the bangle makers not organise themselves into a cooperative?**

**Question.7. Mention any two hazards of working in the bangle industry. (Foreign 2011)**

**Question 8. ‘Little has moved with time, it seems, in Firozabad.’ State any one reason why the author says this.**

**Ans.**The author says this because the bangle makers have been following this profession since ages. The tradition is passed on from one generation to the next. Despite the fact that the profession does not offer much to them, they continue to pursue it because they are caught in a vicious circle of middlemen, policemen and politicians. They cannot dare to do anything else.

**Question 9. Describe the irony in Saheb’s name.**

**Ans**. Saheb’s name is Saheb-e-alam, meaning Lord of the Universe. This implies that he should be living a luxurious life. On the contrary, Saheb is a ragpicker, lives in a slum and suffers from utter poverty. He rummages through garbage, in the hope of finding money or anything useful. The family barely manages to make ends meet.

**LONG ANSWER QUESTIONS:**

**Question.1 . The bangle makers of Firozabad make beautiful bangles and make everyone happy**
**but they live and die in squalor. Elaborate. (Delhi 2010)**
**Answer.** 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.

Question 2. Every other house in Firozabad is engaged in glass industry. In every other yard, there finds the spiral of bangles. Even then the makers remain in miserable condition. What are the reasons? Explain with the suggestions to overcome this situation.

Ans. In India, Firozabad is the largest manufacturer of the bangles. Every other house in Firozabad is engaged in glass industry. In every other yard, there finds the spiral of bangles out what an irony that these families always remain in miserable condition. The reasons behind it are a lot in many ways as since generations, they’ve been engaged in only bangle making and not seen any other thing never so they are totally dependent on this trade, whenever they think or effort for any other trade, they are stopped and hauled up by the police and other persons like middlemen, sahukars, the keepers of law, the bureaucrats and the politicians. Their condition can only be reformed by the combined efforts of bangle makers and the government both. Their products should be given ‘Hallmark’ and kept free from taxes. They should be given opportunity to sell their products directly to the companies and the mediators must be removed. Even the government can give subsidy and low interest loans to these poor bangle makers.

Question 3. What forces conspire to keep the workers in the bangle industry of Firozabad in poverty?
A. The author discusses the issues that keep the workers in poverty and shows concern about their exploitation in the dangerous job of creating bangles through the narrative of the Firozabad bangle manufacturers. They reside in filthy alleyways with dwellings that are overflowing with trash. Families of humans and animals dwell in these primitive hovels for housing. They are unable to form cooperatives by themselves. Their families are entangled in a web of destitution and a vicious circle of sahukars, intermediaries, law enforcers, police officers, bureaucrats, and politicians who impose a burden they are unable to shed. From poverty, they descend into apathy, then greed, then injustice.

All bangle makers work under abhorrent and unpleasant conditions. Children in particular are at risk of losing their eyesight at a young age and being more susceptible to other health risks because they labour in high temperature, poorly lit, and poorly ventilated glass furnaces. They are forced to perform their jobs under these cruel circumstances. Their goals and dreams are killed by their mindless labour. They are doomed to a life of abject poverty and unending exploitation, where they must live and die in misery.

Question 4. Explain the significance of the title ‘Lost Spring’.
A. The author Anees Jung explores and analyses the crushing poverty and tradition that condemn children to a life of exploitation. Saheb was a ragpicker whose parents had fled the extreme poverty of Bangladesh. His family, along with numerous other rag-picker families, resides in Seemapuri. They are in a terrible situation. Saheb, whose name means “ruler of the Universe,” has lost the innocence of childhood, and the writer is grieved by this. She then goes on to discuss Mukesh’s desire to be his own master. Coming from Firozabad, the hub of India’s bangle-making and glass-blowing industries, he has always worked in the glass manufacturing facility. His family is unaware that it is forbidden for kids. His family is unaware that it is against the law for kids to labour so close to extremely hot furnaces. As they operate in dim and gloomy cells, they are exposed to a variety of health risks, including losing their vision. The Firozabad bangle maker’s family is so overburdened that they are unable to dream. According to the author’s observations, the Sahukars, middlemen, police, bureaucrats, and politicians are using these poor, helpless individuals as pawns in their own schemes.

CBSE 2023- Firozabad presents a strange paradox – the beauty of the glass bangles and the misery of the people who make bangles. Discuss.

Answer:

Firozabad the centre of India’s glass-blowing industry is famous for its bangles. Spirals of bangles of various colours can be seen lying in mounds in yards or piled on four wheeled push carts. These bangles have shining bright colours: sunny gold paddy green royal blue pink purple-in fact every colour born out of the seven colours of the rainbow.

Though the bangle makers add colour in the lives of others, they themselves lead a miserable life. They know no other work than bangle making. They have neither courage nor money to start another trade or job. they have spent generations in the clutches of middle men and moneylenders. Extreme poverty forces them to remain hungry and yet work all day. The elderly woman who works with Savita has not enjoy ed even one full meal in her entire lifetime. Her husband has made a house for the family to live in. He has achieved what many have failed in their lifetime. Mukesh’s father has failed to renovate a house or send his two sons to school. Young boys are as tired as their fathers. Their work at hot furnaces makes them blind prematurely. 5

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