

**Flamingo 2- Lost spring**

Multiple Choice Questions

Choose the correct option for each question:

1. What does heap of garbage stand for the children’s parents?

 a) A source of wonder. b) A means of survival.

 c) Both (a) and (b). d) Neither (a) nor (b).

2. Where does Saheb get milk?

 a) From a milk booth. b) From a dairy.

 c) From a shopkeeper. d) From a departmental store.

3. Who does Saheb get milk for?

 a) For himself. b) For his family.

 c) For the tea-shop owner. d) For the people of his locality.

4. Where does Saheb work?

 a) At a shoe shop. b) At a tea stall.

 c) At a garbage heap. d) At a milk booth.

5. From this chapter, it is evident that the author has an attitude of …………

 a) Sympathy. b) Apathy. c) Empathy. d) Bewilderment.

6. Choose the correct set of options about the false promise the writer had made with Saheb.

 A. That she would provide him food.

 B. That she would give him clothes.

 C. That she would give him job.

 D. That she would start a school for him.

 E. That she would make a house for him.

 F. That she would make his voter ID card.

 a) A, B b) C c) D d) E, F

7. Choose the incorrect set of options about the description of area of Seemapuri.

 A. Seemapuri is a place on the periphery of Delhi.

 B. The migrants from Bangladesh live here.

 C. They live in structures made of stones.

 D. They have roofs of mud.

 E. They are all ragpickers.

 F. They have no sewage or drainage.

 a) A, B b) C, D c) E, F d) B, F

8. Choose the correct set of options about why Saheb was not happy working at the tea-stall.

 A. the pay was very meagre.

 B. the tea stall owner was rude to him.

 C. he had to work at night also.

 D. He was harassed by the customers.

 E. He had lost his carefree life.

 F. He was no longer his own master.

 a) A, B b) C, D c) E, F d) B, C

9. Choose the option lists the correct answers for the following questions:

 A. Who was Mukesh?

 a) He was a ragpicker.

 b) He belonged to a family of bangle-makers.

 c) He belonged to a family of Bangladeshi soldiers.

 d) He was a Nepali.

10. Choose the statement that is **NOT TRUE** about ragpickers in Seemapuri.

 a) Children are equally involved in rag picking as their parents.

 b) The ragpickers settle down in a place permanently.

 c) Rag picking has accomplished itself as a skill and form of art.

 d) Ragpickers live in unsteady shanties on the outskirts of Delhi.

11. Pick the option that correctly classifies fact/s (F) and opinion/s (O) of the students below.

 Student A: I don’t think working around glass furnaces is a physically hard job.

 Student B: You are right. They have to sit in front of it and work. They don’t have to exhaust themselves physically.

 Student C: My dear friend, they have to work in high temperatures. They don’t get any daylight. Thus, they lose brightness of their eyes.

 Student D: Yes, many of them lose their eyesight even before they become adults.

 a) F— A, B and O— C, D. b) F— B, C and O— A, D

 c) F— D and O— A, B, C d) F—C, D and O—A, B.

12. Where did Saheb get shoes from?

 a) From the garbage he scrounges. b) These were stolen shoes.

 c) Some rich boy had given him these shoes. d) None of these three.

13. What is the condition of the children working in the glass furnaces of Firozabad?

 a) They have to work without air and light the whole day.

 b) They get good remuneration.

 c) They have to work in bright sunlight.

 d) The have to work an go to school at the same time.

14. According to the author, what is a reason of the miseries of the bangle makers of Firozabad?

 a) The personal care of the politicians. b) The vicious circle of the money-lenders.

 c) The atrocities of the policemen. d) none of the above

15. “That’s why they left, looking for gold in the big city.” Here ‘gold’ indicates

 a) Misfortune of circumstances. b) Ample wealth.

 c) Means of survival. d) A sign of luxury.

16. Why can’t the bangle makers of Firozabad get organized?

 a) Because the bangle makers have personal interests.

 b) Because the police doesn’t let them get organized.

 c) Because bangle makers have the nature of quarreling with each other.

 d) Because they don’t want to change their conditions.

17. Why did the writer say that Saheb was no longer his own master?

 a) Because he had become independent.

 b) Because he was able to enjoy carefree life.

 c) Because now he was governed by the man who owned the tea-stall.

 d) Because he was controlled by parents.

18. Why did Saheb prefer rag picking than working it the tea stall?

 a) Because working at the tea stall gave him the feeling of a restricted life.

 b) Because rag picking earned him more money.

 c) Because with rag picking, he lived a disciplined life.

 d) Because he felt that rag picking was a neat and clean job.

19. What is the city of Firozabad famous for?

 a) Glass-blowing industry. b) Bangle industry.

 c) Motor industry. d) Both (a) and (b).

20. What was Mukesh’s attitude towards his traditional profession?

 a) He wanted to do it in an organized way.

 b) He wanted to improve its quality.

 c) He wanted to become a motor mechanic instead of continuing his family business.

 d) He wanted to do it on large scale.

21. ‘Years of mind-numbing toil have killed all initiative and the ability to dream.’ This shows that

 a) The bangle makers are exhausted yet they are enterprising and have dreams.

 b) The drudgery of work has destroyed their willingness to improve their lot.

 c) The daily grind has stolen the dreams of the bangle makers and made them dull.

 d) The bangle makers have been working so hard that there’s no time to dream.

**Short** **Answer** **Type** **Questions**

1. What does the writer mean when she says, ‘Saheb is no longer his own master’? (Delhi 2000)

Since Saheb now works in a tea-stall, he is now bound to his master and feels burdened. The steel canister he carries is very heavy as compared to his light plastic bag. The bag was his own and the canister belongs to his master whose orders he now has to follow. So he is no longer his own master.

2. Is it possible for Mukesh to realize his dream? Justify your answer? (All India 2000)

Mukesh’s determination is going to prove instrumental in helping him to realize his dream. His dream can become a reality only if he is able to find a garage where he can be taken in as an apprentice and then he will have to learn how to drive a car. He will then be able to graduate himself to be a good mechanic.

Question 3.

Do you think Saheb was happy to work at the tea stall? Answer giving reasons. (All India 2000) Answer:

Since Saheb now works in a tea-stall, he is now bound to his master and feels burdened. The steel canister he carries is very heavy as compared to his light plastic bag. The bag was his own and the canister belongs to his master whose orders he now has to follow. So he is no longer his own master.

Question 4.

What does the title, ‘Lost Spring’ convey? (All India 2000) Answer:

The title ‘Lost Spring’ conveys how millions of children in India lose out on living the ‘spring’ of their lives, that is their childhood. The best phase of life is lost in the hardships involved to earn their livelihood. Poverty forces these young children to work in the most inhuman conditions as a result of which they miss out on the fun of childhood which hampers their growth.

Question 5.

Why does the author say that the bangle makers are caught in a vicious web?(All India 2010) Answer:

The author says that the bangle makers are caught in a vicious web which starts from poverty, to indifferences, then to greed and finally to injustice. Mind-numbing toil kills their hopes and dreams. They cannot organise themselves into cooperatives and have fallen into a vicious circle of ‘sahukars’, middlemen and the police so they get condemned to poverty and perpetual exploitation.

Question 6.

What does the writer mean when she says, ‘Saheb is no longer his own master’? (Comptt. All India 2011) Answer:

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Question 7.

Who is Mukesh? What is his dream? (Delhi 2012) Answer:

Mukesh is a child labourer in a glass factory in Firozabad. Belonging to a family of bangle makers, he shows no fascination towards bangle-making and insists on being his own master. He dreams of becoming a motor mechanic. He desires to go to a garage and get the required training for this job.

Question 8.

Is Saheb happy working at the tea stall? Why/ Why not? (Delhi 2012) Answer:

No, Saheb is not happy working at the tea stall. Even though, he now gets a fixed income of ?800 alongwith all his meals, he has lost his freedom and his carefree days. He is no longer his own master and is bound and burdened by the steel canister he now has to carry.

Question 9.

Why could the bangle-makers not organise themselves into a co-operative? (All India 2012) Answer:

The bangle-makers are caught in a vicious web which starts from poverty to indifferences then to greed and finally to injustice. Mind-numbing toil kills their hopes and dreams.

The bangle makers of Ferozabad were not able to organise themselves into a cooperative because they had got trapped in a vicious circle j of the sahukars, the middlemen, the policemen, j the bureaucrats and the politicians. Together they had imposed a baggage on these people 1 which they could not put down.

Question 10.

Mention any two problems faced by the bangle sellers.(Comptt. All India 2012) Answer:

The bangle makers had to work in the glass furnaces with high temperatures, in dingy cells without air and light. They are exposed to various health hazards like losing their eyesight as they work in abysmal conditions in dark and dingy cells. They were also caught in a web of poverty, burdened by the stigma of caste in which they were born and also caught in a vicious circle of sahukars, middlemen and policeman.

Question 11.

Garbage has two different meanings—one for the children and another for the adults. Comment. (Comptt. All India 2012)

Answer:

For the children garbage has a different meaning from what it means for the adults. For the children it is wrapped in wonder, their eyes light-up when they find a rupee or a ten-rupee note in it. They search the garbage excitedly with the hope of finding something more. But for the elders it is a means of survival.

Question 12.

Why didn’t the bangle makers of Ferozabad organise themselves into a cooperative? (Comptt. All India 2012) Answer:

The bangle-makers are caught in a vicious web which starts from poverty to indifferences then to greed and finally to injustice. Mind-numbing toil kills their hopes and dreams.

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Question 13.

How is Mukesh’s attitude towards life different from that of his family? (Comptt. Delhi 2013) Answer:

Unlike his family Mukesh insists on being his own master. He dreams to be a motor mechanic which in itself is a daring thought because he wants to break away from the family’s work of making bangles wherein his forefathers have spent generations working around furnaces.

Question 14.

Why can’t the bangle makers of Ferozabad organize themselves into a cooperative? (Comptt. Delhi 2013) Answer:

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Question 15.

Why is Saheb unhappy working at the tea i stall? (Comptt. Delhi 2013) Answer:

Saheb was unhappy while working at the tea- stall because he was no longer the master of his own life. He lost his freedom and carefree look. He had to live and work under the instructions of the owner of the tea-stall. He was not at liberty to go out and spend time with his friends.

Question 16.

Survival in Seemapuri means rag-picking. , Comment. (Comptt. All India 2013) Answer:

Survival in Seemapuri means rag-picking. Over the years it has acquired the proportions of a fine art. For the slum dwellers of Seemapuri, rag-picking is their daily bread, it gives them the roof over their heads and is the very means for their survival.

Question 17.

It is ‘a tradition to stay barefoot ‘ What is the attitude of the rag-pickers of Seemapuri towards wearing shoes? (Comptt. All India 2013)

Answer:

The rag-pickers of Seemapuri have different attitudes towards wearing shoes. One boy does not feel like wearing shoes. Another boy who has never owned a pair of shoes all his life wants them. But the author feels it its not lack of money but a tradition to stay barefoot for these poor people.

Question 18.

A young man in Ferozabad is burdened under the baggage of two worlds. What are they? (Comptt. All India) Answer:

The two worlds that burden a young man in Ferozabad include one of the family, caught in the web of poverty, burdened by the stigma of ” caste in which they are born; the other a vicious circle of the sahukars, the middlemen, the policemen, the keepers of law, the bureaucrats and the politicians.

Question 19.

How is Mukesh different from the other bangle makers of Firozabad? (Delhi 2014) Answer:

Mukesh was different from other bangle makers because he wanted to be his own master. He had a dream of becoming a motor mechanic whereas other bangle makers did not even dare to dream but had accepted their fate.

Question 20.

What job did Saheb take up? Was he happy? (Delhi 2014) Answer:

Saheb took up a job in a tea stall. Though he gets 800 rupees and all his meals, he is not happy and his face has lost the carefree look. He is bound and burdened as he now has to follow the orders of his master and is no longer his own master.

Question 21.

Why did Saheb’s parents leave Dhaka and migrate to India? (Comptt. Delhi 2014) Answer:

Saheb’s home was set amidst the green fields of Dhaka. His mother told him that many storms had swept away their fields and homes. For this reason his parents were forced to leave Dhaka and migrate to India, looking for gold in the big city where they now live.

Question 22.

What is Mukesh’s dream? Do you think he will be able to fulfil his dream? Why? Why not? (Comptt. Delhi 2014) Answer:

Mukesh’s dream is to learn to drive a car and become a motor mechanic. His dream is likely to be fulfilled because one can sense a kind of determination in him to ensure the fulfillment of his dream. Though the garage is a long way from his home he is willing to walk to learn despite the odds against him.

Question 23.

In what sense is garbage gold to the ragpickers? (Comptt. All India 2014) Answer:

The rag-pickers of Seemapuri consider garbage as nothing less than gold. For the elders it is their only means of survival as it provides them with their daily bread. For the innocent chil¬dren it is wrapped in wonder as they marvel at the chance of finding a coin, a currency note or a curio that really thrills them and gives them a hope of finding more elusive notes.

Question 24.

Whom does Anees Jung blame for the sorry plight of the bangle makers’?(Comptt. All India 2014) Answer:

Anees Jung blames the family of the bangle makers, who are caught in a web of poverty, burdened by the stigma of the caste in which they are born and the vicious circle of the sahukars, the middlemen, the policemen, the keepers of law, the bureaucrats and the politicians for the sorry plight of the bangle makers.

Question 25.

To which country did Saheb’s parents originally belong? Why did they come to India? (Comptt. All India 2014) Answer:

Saheb’s parents originally belonged to Dhaka in Bangladesh. His home, which was set amidst the green fields of Dhaka, had been swept away due to the storms and that was when his parents had left their native place and come to the big city in search of livelihood.

Question 26.

Most of us do not raise our voice against injustice in our society and tend to remain

mute spectators. Anees Jung in her article, l “Lost Childhood” vividly highlights the I miserable life of street children and bangle makers of Firozabad. She wants us to act. Which qualities does she want the children to develop? (Comptt. Delhi 2014)

Answer:

Anees Jung feels that there is dire need to provide these poverty-stricken children a life of dignity and respect. This can mainly be done j through the medium of education, which will further provide them with opportunities wherein they will be able to pursue their dreams. There is utter lack of compassion and concern for unfortunate children like Saheb and Mukesh. They are caught in a vicious circle of poverty and exploitation. The author wants all i children to become aware of their basic rights which will empower them and enable them to j organise themselves into cooperatives whereby j they will not be ruthlessly exploited.

Question 27.

What does Saheb look for in the garbage 1 dumps? (All India 2015) Answer:

According to the author Saheb scrounges for ‘gold’ in the garbage dumps. ‘Gold’ here infers . to items that are valuable to him like used clothes, shoes, plastic scrap, stray coins or 1 currency notes. For children like Saheb, i garbage is ‘wrapped in wonder’.

Question 28.

What did garbage mean to the children of Seemapuri and to their parents? (All India 2015) Answer:

The rag-pickers of Seemapuri consider garbage as nothing less than gold. For the elders it is their only means of survival as it provides them with their daily bread. For the innocent chil¬dren it is wrapped in wonder as they marvel at the chance of finding a coin, a currency note or a curio that really thrills them and gives them a hope of finding more elusive notes.

Question 29.

“It is his karam, his destiny.” What is Mukesh’s family’s attitude towards their situation? (All India 2015) Answer:

Mukesh’s family have accepted their misery and impoverished condition as factors that have been ordained by destiny. Years of depravation and suffering has made them accept their condition passively in the name of fate or destiny. They feel that a God-given lineage can never be broken and have accepted bangle making as his destiny.

Question 30.

Describe the irony in Saheb’s name. (Delhi 2016) Answer:

Saheb’s full name is Saheb-e-Alam which means ‘Lord of the Universe’. But ironically Saheb is a poverty-stricken ragpicker who scrounges the garbage dumps to earn his livelihood. His name is in complete contrast to his miserable existence.

Question 31.

What does the reference to chappals in ‘Lost Spring7 tell us about the economic condition of the rag pickers? (All India 2016)

Answer:

The reference to chappals in ‘Lost Spring’ tells us that the ragpickers were poverty-stricken. The fact that they are not able to buy chappals reflects their extreme state of poverty because of which they are unable to buy basic things.

**32. How was Mukesh different from other bangle makers? (Comptt. Delhi 2016)**

Mukesh was different from other bangle makers because he wanted to be his own master. He had a dream of becoming a motor mechanic whereas other bangle makers did not even dare to dream but had accepted their fate.

**33.Why was Saheb unhappy while working at the tea-stall? (Comptt. Delhi 2016)**

Saheb was unhappy while working at the tea- stall because he was no longer the master of his own life. He lost his freedom and carefree look. He had to live and work under the instructions of the owner of the tea-stall. He was not at liberty to go out and spend time with his friends.

34. Which industry was a boon and also bane for the people of Firozabad? How? (Comptt. Delhi 2017)

The glass-bangles making industry was a boon and also bane for the people of Firozabad. The industry has given them a means of livelihood but the hazardous working conditions in the hot furnaces take a toll on their physical health.

35. How are Saheb and Mukesh different from each other? (Comptt. All India 2017) Answer:

Mukesh’s attitude towards life was different from that of Saheb. Unlike Saheb he was optimistic about his future and so he dared to dream. He wanted to become a motor mechanic and also wanted to learn to drive a car. Saheb lacked determination so he harboured no dreams or ambitions about his future.