

CBSE TEST PAPER-04
Class 12 English Core (Lost Spring)

General Instructions:-

- All questions are compulsory.
 - Question No.1 to 7 carries 3 marks each.
 - Question No. 8 to 10 carries 6 marks each.
-

1. How, in your opinion, can Mukesh realise his dream?
2. Mention the hazards of working in the glass bangles industry.
3. Why should child labour be eliminated and how?
4. 'I wonder if she knows the sanctity of the bangles she helps make' - Elucidate.
5. "Can a God-given lineage ever be broken?" Who said these words and why?
6. 'She still has bangles on her wrist, but not light in her eyes'. Justify the statement.
7. What was the fate of the people of Firozabad?
8. What forces conspire to keep the workers in the bangle industry of Firozabad in poverty?
9. Describe Firozabad as a town of bangles. How does the children of bangle making families lose their eyesight even before they become adult?
10. What do you think is the theme of 'Lost Spring'?

CBSE TEST PAPER-04
Class 12 English Core (Lost Spring)
Answers

1. Mukesh was determined to realise his dream with his hard work and will power. He didn't dream of flying a plane as it was out of his reach. He dreamt of driving a car by becoming a motor-mechanic.
2. The hazards of working in the glass bangles industry is to slog for long hours in front of glass furnaces with high temperature in dingy cells devoid of light and air. Working on polishing the glass spreads glass powder which on entering the eyes may blind a person.
3. The child labour should be eliminated because children are meant to enjoy their childhood by playing and studying. It is during their childhood they can develop themselves for a better future. It can be eliminated if we eradicate poverty from our country and provide ample opportunities to all to get free and good education.
4. 'I wonder if she knows the sanctity of the bangles she helps make' - The statement shows that the people working in glass industry don't know the auspiciousness of the bangles they make. Bangles are considered Suhag for a married woman.
5. "Can a God-given lineage ever be broken?" These words were uttered by the grandmother of Mukesh. She, as her fathers and forefathers, had along with her husband, slogged in the glass blowing industry. She called it Karma or destiny and surrendered to her fate.
6. The grandmother of Mukesh wore bangles because her husband was with her. Her husband was blinded while working in bangle making industry. She has no light in her eyes symbolise the loss of hope and dreams because of her inability to change her destiny.
7. The fate of the people of Firozabad was to pursue the business of bangle making. They were forced by the association of Sahukars, middlemen and others to continue in the business as they gained from their slogging
8. The unfavourable social and legal systems, the deceptive middlemen, and their own sad destinies keep the workers in the bangle industry of Firozabad in perpetual poverty. They are the association of Sahukars, middlemen, bureaucrats, law makers, policemen and politicians exploit the workers of the bangle industry. They don't allow them to come out of their slog because they are the people who are their bread earners. The poverty of the

bangle makers is the blessing for these people. They can not dare to go against these people. Even they are afraid to form cooperatives. There is no leader among them and if any one dared, he would be dragged to jail as if he had committed some illegal activity.

9. Firozabad, the centre of India's glass-blowing industry, is famous for its bangles. But the bangle makers lead a miserable life there. One can see nothing but bangles, in the house, in the yard, in every other house, every other yard, every street in Firozabad. Spirals of bangles - sunny gold, paddy green, royal blue, pink, purple, every colour born out of the seven colors of the rainbow — lie in mounds in unkempt yards, are piled on four-wheeled handcarts, pushed by young men along the narrow lanes of the shanty town. 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 jaws of money lenders and middle men. Extreme poverty forces them to stay hungry throughout the day. The children of bangle-making families sit with their parents in hutments next to flickering oil lamps where they weld pieces of coloured glass into circle of bangles. Their eyes are more adjusted to the dark than to the light outside, hence they often land up losing their eye-sight before they become adults.
10. The theme of the given chapter is 'abject poverty' into which some unfortunate souls grow up. The chapter focuses on the grinding poverty and the traditions which condemn poor children to a life of exploitation. Deprived of all basic amenities of life, this set of unfortunate children are introduced to the harsh reality of life at a very tender age. The callousness of society, the oppression of political parties, the negligence of upper class make their lives more untenable. The condition of the life of Saheb or Mukesh was far from desirable. The two stories taken together depict the plight of street children forced into toiling labour. The loss of the charm of the spring of their life needs to be address, it should not be allowed to continue. But some people must bell the cat. This throws an open question to us as society members as to who would take the initiative or should we simply blame others and shrug the responsibility off our shoulders?