

## Short-Answer Questions

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**Q.1. Why does the author say that the bangle makers are caught in a vicious web?**

[CBSE (AI) 2010]

**Ans.** The author says that bangle makers are caught in a vicious web because they are not able to form co-operative societies for their betterment and are forced to follow and obey sahkars and policemen.

**Q.2. Who is Mukesh? What is his dream?**

[CBSE Delhi 2012]

**Ans.** Mukesh is the son of a poor bangle maker of Firozabad. He dreams of becoming a motor mechanic and a car driver. In fact, he insists on becoming his own master.

**Q.3. Why could the bangle-makers not organise themselves into a co-operative?**

[CBSE (AI) 2012]

**Ans.** Most of the young bangle-makers have fallen into the trap of the middlemen. They are also afraid of the police. They know that the police will haul them up, beat them and drag to jail for doing something illegal. There is no leader among them to help them see things differently.

**Q.4. What does the writer mean when she says, 'Saheb is no longer his own master'?**

[CBSE Delhi 2009]

**Ans.** The writer meant that till Saheb was a ragpicker, he was a carefree boy, who would work, have time for himself and enjoy the work he was doing. But from the time he started working in a stall with others supervising his work, he changed. He had to become responsible and could not be free like earlier. He was no longer his own master.

**Q.5. What does the title 'Lost Spring' convey?**

[CBSE (AI) 2009]

**Ans.** Spring is associated with childhood. Like spring, a child blooms in childhood. However abject poverty and thoughtless traditions result in the loss of child-like innocence and much needed education. Millions of children like Saheb and Mukesh lose the spring in their lives because they are compelled to do hazardous work to provide a living for their family and themselves. Thus the title brings out the dejected life of the child labourers and their deprivation of the blessings of childhood.

**Q.6. What is the condition of the children working in the glass furnaces of Firozabad?**

**Ans.** More than 20,000 children illegally work in the glass blowing factories in Firozabad. They work around furnaces in high temperature to weld glasses. They work in dingy cells without light and air. Their eyes are adjusted more to “the dark than to the light outside”. They work all day long. Many of them lose their eyesight before they become adults.

**Q.7. Why don't the younger ones of the bangle makers do anything else?**

**Ans.** The years of mind numbing and hard toil kills the desire of making new attempts to improve their condition and the ability to dream. In Firozabad, doing any other work needs rebellion, strong will and the determination of the bangle makers to do something go along with the family tradition because of lack of awareness, education and opportunities.

**Q.8. What did garbage mean to the children of Seemapuri and to their parents?**

[CBSE (AI) 2015]

**Ans.** For elders of Seemapuri, since they are ragpickers, garbage is a means of survival. However to the children of Seemapuri, garbage is wrapped in wonder. Sometimes they expect to find a coin, which raises their hope of finding more.

**Q.9. What does Saheb look for in the garbage dumps?**

[CBSE (AI) 2015]

**Ans.** Saheb looks for some silver coin or currency note. It is as valuable as gold for him.

**Q.10. “It is his karam, his destiny”. What is Mukesh's family's attitude towards their situation?**

[CBSE (AI) 2015]

**Ans.** Mukesh's grandmother regards it as their destiny. She says that they were born in the caste of bangle-makers and have seen nothing but bangles in their lives. Mukesh's

family had mutely accepted it as their destiny and had stopped taking any initiative to change their fate.

**Q.11. How is the bangle industry of Firozabad a curse for the bangle makers?**

**[CBSE Delhi 2016]**

**Ans.** Men have to work in dingy cells without air and light. As a result, they lose the brightness of their eyes and go blind with the dust from polishing the glass bangles. They are also exploited by moneylenders, police, bureaucrats and politicians. They live in a state of intense poverty and have to go without food for days. Therefore it is a curse for them.

**Q.12. Describe the irony in Saheb's name.**

**[CBSE (AI) 2015]**

**Ans.** Saheb's full name is Saheb-e-Alam which means 'Lord of the Universe'. But in stark contrast to his name, Saheb is poverty stricken, barefoot, homeless rag picker who scrounges the garbage dumps of Delhi for his livelihood. His name is in total contrast to his very existence and is thus ironical.

**Q.13. What does the reference to chappals in 'Lost Spring' tell us about the economic condition of the rag pickers?**

**[CBSE (AI) 2016]**

**Ans.** The rag pickers were extremely poor. They did not have any money to buy chappals. They were poor and impoverished. They lived a hand-to-mouth existence. They were exploited and had no other work to do. They did not have a house to live in too.