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Term-I

LOST SPRING (Stories of Stolen Childhood)

—Anees Jung



STAND ALONE MCQs

[1 Mark each]

Q. 1. What is the central theme of the story Lost Spring?

- (A) Pitiable poor children and their lost childhood.
- (C) Sahcb and Mukesh.

- (B) Gold in the garbage.
- (D) Delayed spring season.

Ans. Option (A) is correct.

Explanation: The story, "Lost Spring" deals with the deplorable condition of poor children who get forced to miss the simple joyful moments of childhood because of their socio-economic conditions.

Q. 2. What forces the children to live a life of exploitation?

- (A) Greed
- (C) Peers

- (B) Extreme poverty
- (D) Parents

Ans. Option (B) is correct.

Explanation: 'Lost Spring' talks about the rag pickers and child labour in glass factories. The children are thus, exploited because of extreme poor life conditions.

Q. 3. Why is the author calling garbage as 'gold' in the story?

- (A) Because of jewels in it.
- (C) Because of gold in it.

- (B) Because of gems in it.
- (D) Because of its encashment value.

Ans. Option (D) is correct.

Explanation: Garbage is actually the means of survival for the elders and it is something wrapped in wonder for the children. Sometimes, the children find a coin or two in it.

Q. 4. What does the title 'Lost Spring' symbolise?

- (A) Lost blooming childhood.
- (C) Lost money.

- (B) Lost spring season.
- (D) Lost age.

Ans. Option (A) is correct.

Explanation: The children mentioned in the 'Lost Spring' lead a miserable life. They are not given the opportunity of schooling and are compelled to start working early in life. Thus, the lesson gives us the message to put an end to child exploitation and let all children enjoy their days of the spring and joy.

Q. 5. What efforts can help Mukesh materialise his dream of becoming a car driver?

- (A) Hard work.
- (C) Guidance of his owner.

- (B) Going to garage.
- (D) All of these.

Ans. Option (D) is correct.

Explanation: Mukesh will have to do hard work, regularly go to the garage and get regular guidance of his owner to fulfil his dream of becoming a car driver.

Q. 6. What compels the workers in bangle industry of Firozabad to poverty?

- (A) Cast and ancestral profession.
- (c) Bureaucrats and politicians.

- (B) Karam theory and society.
- (D) All of these.

Ans. Option (D) is correct.

Explanation: The workers in bangle industry of Firozabad carry out their ancestral profession with pride, they believe in Karam theory and therefore, consider poverty to be their destiny. Moreover, the middle men like bureaucrats and politicians never let these people flourish.

Q. 7. 'But promises like mine abound in every corner of his bleak world'. This suggests that: (CBSE QB, 2021)

- (A) there is no dearth of promises which remain unfulfilled.
- (B) there is a scarcity of people promising things for betterment.
- (C) people make a lot of promises which are often fulfilled.
- (D) promises made, live up to the expectations of people.

Ans. Option (A) is correct.

Q. 8. From this chapter, it is evident that the author has an attitude of _____. (CBSE QB, 2021)

- (A) sympathy. (B) apathy.
- (C) empathy. (D) bewilderment.

Ans. Option (A) is correct.

Q. 9. 'That's why they left, looking for gold in the big city.' Here 'gold' indicates: (CBSE QB, 2021)

- (A) misfortune of circumstances. (B) ample wealth.
- (C) means of survival. (D) a sign of luxury.

Ans. Option (C) is correct.

Q. 10. Choose the statement that is NOT TRUE about ragpickers in Seemapuri. (CBSE QB, 2021)

- (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.

Ans. Option (C) is correct.

EXTRACT BASED MCQs

Read the extracts given below answer the questions that follow.

(1 × 4 = 4 marks)

I. "I will learn to drive a car," he answers, looking straight into my eyes. His dream looms like a mirage amidst the dust of streets that fill his town Firozabad, famous for its bangles. Every other family in Firozabad is engaged in making bangles. It is the centre of India's glass-blowing industry where families have spent generations working around furnaces, wielding glass, making bangles for all the women in the land it seems.

Mukesh's family is among them. None of them know that it is illegal for children like him to work in the glass furnaces with high temperatures, in dingy cells without air and light; that the law, if enforced, could get him and all those 20,000 children out of the hot furnaces where they slog their daylight hours, often losing the brightness of their eyes. Mukesh's eyes beam as he volunteers to take me home, which he proudly says is being rebuilt.

(CBSE QB, 2021)

Q.1. The simile 'dream looms like a mirage amidst the dust of streets' indicates that his dream was :

- (A) A reality, yet seemed distant (B) Lost in the sea of dust
- (C) Illusory and indistinct (D) Hanging in the dusty air

Ans. Option (C) is correct.

Q.2. 'I will learn to drive a car,' he answers, looking straight into my eyes. This sentence highlights Mukesh was _____.

- 1. determined 2. fearless
- 3. hopeful 4. valiant
- 5. ambitious 6. stern
- (A) 1 & 5 (B) 2 & 4
- (C) 2 & 5 (D) 3 & 6

Ans. Option (A) is correct.

Q.3. Which of the following statements is NOT TRUE with reference to the extract?

- (A) Children work in badly lit and poorly ventilated furnaces.
- (B) The children are unaware that it is forbidden by law to work in the furnaces.
- (C) Children toil in the furnaces for hours which affects their eyesight.
- (D) Firozabad has emerged as a nascent producer of bangles in the country.

Ans. Option (D) is correct.

Q.4. Every other family in Firozabad is engaged in making bangles, indicates that :

- (A) bangle making is the only industry that flourishes in Firozabad.
- (B) the entire population of Firozabad is involved in bangle making.
- (C) majority of the population in Firozabad is involved in bangle making.
- (D) bangle making is the most loved occupation in Firozabad.

Ans. Option (C) is correct.

- II.** She still has bangles on her wrist, but no light in her eyes. "Ek waqt ser bhar khana bhi nahin khaya," she says, in a voice drained of joy. She has not enjoyed even one full meal in her entire lifetime—that's what she has reaped! Her husband, an old man with a flowing beard says, "I know nothing except bangles. All I have done is make a house for the family to live in."

Hearing him one wonders if he has achieved what many have failed in their lifetime. He has a roof over his head! The cry of not having money to do anything except carry on the business of making bangles, not even enough to eat, rings in every home. The young men echo the lament of the elders. Little has moved with time, it seems in Firozabad, years of mind-numbing toil have killed all initiative and the ability to dream. (CBSE QB, 2021)

Q.1. 'She still has bangles on her wrist, but no light in her eyes.' This implies that:

- (A) She is married but has lost the charm in her eyes.
- (B) She is a married woman who has lost her grace and beauty.
- (C) Though she is married, her eyes are devoid of happiness.
- (D) She is a married woman who has lost her eyesight.

Ans. Option (C) is correct.

Q.2. 'He has a roof over his head!' The tone of the author is _____.

- (A) pessimistic
- (B) empathetic
- (C) sympathetic
- (D) optimistic

Ans. Option (D) is correct.

Q.3. Choose the term which best matches the statement 'The young men echo the lament of their elders.'

- (A) Acceptance
- (B) Reflection
- (C) Reiteration
- (D) Doubtfulness

Ans. Option (C) is correct.

Q.4. '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.

Ans. Option (B) is correct.

- III.** Food is more important for survival than an identity. "If at the end of the day we can feed our families and go to bed without an aching stomach, we would rather live here than in the fields that gave us no grain," says a group of women in tattered saris when I ask them why they left their beautiful land of green fields and rivers. Wherever they find food, they pitch their tents and that becomes their transit homes. Children grow up in them, becoming partners in survival. And survival in Seemapuri means rag-picking. Through the years, it has acquired the proportions of a fine art. Garbage to them is gold. It is their daily bread, a roof over their heads, even if it is a leaking roof. But for a child it is even more.

Q.1. The phrase 'transit homes' refer to the dwellings that are:

- (A) unhygienic
- (B) inadequate
- (C) fragile
- (D) temporary

Ans. Option (D) is correct.

Q.2. Identify the figure of speech used in the sentence "Garbage to them is gold".

- (A) Hyperbole
- (B) Simile
- (C) Synecdoche
- (D) Personification

Ans. Option (A) is correct.



Q.3. Choose the term which best matches the statement, 'Food is more important for survival than an identity.'

- (A) Immorality
- (C) Obligation

- (B) Necessity
- (D) Ambition

Ans. Option (B) is correct.

Q.4. What does 'acquired the proportions of a fine art' mean?

- (A) Rag-picking has regained its lost status.
- (B) A segment of ragpickers is skilled in fine arts.
- (C) Rag-picking has attained the position of a skill.
- (D) Only a few people are experts in rag-picking.

Ans. Option (C) is correct.

IV. There were many storms that swept away their fields and homes, his mother tells him. That's why they left, looking for gold in the big city where he now lives.

Q.1. Who is the author of the lesson?

- (A) Khushwant Singh
- (C) Selma Lagerlof

- (B) Anees Jung
- (D) Kamala Das

Ans. Option (B) is correct.

Q.2. Who are 'He' and 'they' in the above lines?

- (A) Family members of Saheb.
- (C) Family members of author.

- (B) Family members of Mukesh.
- (D) Saheb, Mukesh and the author.

Ans. Option (A) is correct.

Q.3. Where did storms hit and sweep fields and homes?

- (A) Seemapuri
- (C) Dhaka

- (B) Firozabad
- (d) Lahore

Ans. Option (C) is correct.

Q.4. What do 'they' now do?

- (A) Bangle making
- (c) Sea diving

- (B) Rag picking
- (d) None of these

Ans. Option (B) is correct.

V. 'It takes longer to build a school,' I say, embarrassed at having made a promise that was not meant. But promises like mine abound in every corner of his bleak world.

Q.1. From which lesson has the extract been taken?

- (A) A Photograph
- (C) Deep Water

- (B) My Mother at Sixty-Six
- (D) Lost Spring

Ans. Option (D) is correct.

Q.2. Who is 'I' referred to here?

- (A) Saheb
- (C) Author

- (B) Mukesh
- (D) Author's mother

Ans. Option (C) is correct.

Q.3. What promise had 'I' made to the listener?

- (A) Start a food court for less privileged.
- (B) Start a school for less privileged.
- (C) Teach Saheb and Mukesh at home.
- (D) Purchase books and stationery for them.

Ans. Option (B) is correct.

Q.4. What is the meaning of the word 'abound'?

- (A) Plenty
- (C) Happily

- (B) Scarcity
- (D) Adequate

Ans. Option (A) is correct.

VI. Travelling across the country I have seen children walking barefoot, in cities, on village roads. It is not lack of money, but a tradition to stay barefoot, is one explanation. I wonder if this is only an excuse to explain away a perpetual state of poverty.

Q.1. Who is 'I' in the above extract?

- (A) Author
- (B) Traveller
- (C) Caretaker
- (D) School Principal

Ans. Option (A) is correct.

Q.2. What has 'I' often seen?

- (A) Children playing cricket in the street.
- (B) Children playing football in playground.
- (C) Children walking barefoot on streets.
- (D) Children being beaten by their parents.

Ans. Option (C) is correct.

Q.3. What explanation is given for people staying barefoot?

- (A) Religious barriers
- (B) Traditional barriers
- (C) Political barriers
- (D) Social barriers

Ans. Option (B) is correct.

Q.4. What is the author's view for people staying barefoot?

- (A) Due to culture and tradition
- (B) Due to unemployment
- (C) Due to poverty
- (D) All of these

Ans. Option (C) is correct.

VII. 'If at the end of the day we can feed our families and go to bed without an aching stomach, we would rather live here than in the fields that gave us no grain,' say a group of women in tattered saris when I asked them why they left their beautiful land of green fields and rivers.

Q.1. Who are 'we' in the above lines?

- (A) Refugees living in Seemapuri.
- (B) Refugees living in Firozabad.
- (C) Refugees living in India.
- (D) Refugees of South India.

Ans. Option (A) is correct.

Q.2. From where have they come?

- (A) Lahore
- (B) Dhaka
- (C) Colombo
- (D) Kathmandu

Ans. Option (B) is correct.

Q.3. Why are they not willing to go back to their homeland?

- (A) They have no relatives there.
- (B) They have no means of living there.
- (C) They have no supply of raw material there.
- (D) They love India.

Ans. Option (B) is correct.

Q.4. Which word in the passage means 'old and torn'?

- (A) Feed
- (B) Aching
- (C) Rather
- (D) Tattered

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Ans. Option (D) is correct.

VIII. It has acquired the proportions of a fine art. Garbage to them is gold. It is their daily bread, a roof over their heads, even if it is a leaking roof. But for a child it is even more.

Q.1. What is 'it' in the above lines?

- (A) The job of bangle making.
- (B) The job of rag picking.
- (C) The job of garbage dumping.
- (D) The job of recycling garbage.

Ans. Option (B) is correct.

Q.2. Who are 'them' here?

- (A) The bangle makers.
- (B) The rag pickers.
- (C) The garbage dumpers.
- (D) The garbage recyclers.

Ans. Option (B) is correct.

Q.3. How is garbage 'gold for them'?

- (A) Means of earning daily bread
- (B) Means of roof over their head
- (C) Both (A) and (B)
- (D) None of these

Ans. Option (C) is correct.



Q.4. Garbage has different meaning for the rag-picker. For the children garbage is _____.

- (A) a surprise
- (B) a book
- (C) a candy
- (D) a school bag

Ans. Option (A) is correct.

IX. For one who has walked barefoot, even shoes with a hole is a dream come true. But the game he is watching so intently is out of his reach.

Q.1. Who is 'he' in the above lines?

- (A) Saheb
- (B) Mukesh
- (C) Anees
- (D) Jung

Ans. Option (A) is correct.

Q.2. Whose shoes did he get?

- (A) Father
- (B) Brother
- (C) Rich boy
- (D) Old man

Ans. Option (C) is correct.

Q.3. What game was 'he' watching?

- (A) Cricket
- (B) Football
- (C) Volleyball
- (D) Tennis

Ans. Option (D) is correct.

Q.4. Why playing that game is out of his reach?

- (A) Poverty
- (B) Ignorance
- (C) Racism
- (D) None of these

Ans. Option (A) is correct.

X. This morning, Saheb is on his way to the milk booth. In his hand is a steel canister. 'I now work in a tea stall down the road,' he says, pointing in the distance.

Q.1. What change occurs in Saheb's life?

- (A) Started making bangles.
- (B) Started rag picking.
- (C) Started selling milk.
- (D) Started working at a tea stall.

Ans. Option (D) is correct.

Q.2. How much is he paid for a month?

- (A) ₹ 200
- (B) ₹ 400
- (C) ₹ 600
- (D) ₹ 800

Ans. Option (D) is correct.

Q.3. What did he carry earlier in his hand?

- (A) Milk bottle
- (B) School bag
- (C) Rag bag
- (D) Bangle designs

Ans. Option (C) is correct.

Q.4. How does Saheb feel?

- (A) Excited
- (B) Unhappy
- (C) Indifferent
- (D) Loved

Ans. Option (B) is correct.