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Class 12 English (Flamingo) Notes

THE LOST SPRING



Key Notes and Important Questions with Answers

2. LOST SPRING

Anees Jung, a famous story writer utters destitution of ragpickers of Seemapuri and bangle makers of Firozabad. It sensitises the readers to step forward to save the spring (childhood) of beautiful human life so that many children would be able to avail the opportunities to realize their dreams.

Points to Remember

Saheb-e-Alam

- name means – lord of the universe
- but earns living by rag-picking
- lives in Seemapuri
- walks barefooted.

Living conditions in Seema Puri

- on the outskirts of Delhi, yet miles away from it, home of 10,000 rag pickers.
- make their living by rag-picking
- food and survival more important than an identity
- garbage to them is gold because it is a means of survival.

Mukesh

- a bangle maker of Firozabad
- works in high temperature
- work place – small and dingy
- Hazardous working conditions
- dreams of being a motor mechanic, wants to break the lineage

Hazards of Working in Glass Bangle Factory

- high temperature.
- long working hours in front of hot furnaces
- boys and girls assist parents in the dim light of flickering oil lamps.
- eyes more adjusted to dark than light.
- dust from polishing bangles affect their eyes, skin and health
- exploited by money lenders, police, bureaucrats, politicians.
- fear of being ill-treated by police.
- live in a state of intense poverty.

- live in stinky lanes
- over crowded place with humans and animals.

SHORT ANSWER TYPE QUESTIONS

1. What is the irony in the name "Saheb-e-Alam"?

Ans. 'Saheb-e-Alam' means the 'Lord of the Universe' but Saheb was oblivious of what it meant. Contrary to what his name represented, he roamed the streets with his friends, an army of barefooted boys scrounging in the garbage heaps to make both ends meet.

2. Why have the ragpickers settled in Seemapuri?

Ans. Several families like Saheb have been the victims of nature's fury. They left Dhaka after storms swept away their fields and houses and settled in Seemapuri.

3. Is Saheb happy working at the tea stall? Explain.

Ans. Saheb is not happy working at the tea stall. Even though he is paid more and given his meals, but he is no longer his own master. The steel canister seemed to be heavier than the plastic bag. He has lost his carefree look.

SHORT ANSWER TYPE QUESTIONS

1. Garbage is gold for them. How?

2. What were the main problems faced by the bangle makers of Firozabad?

3. Give a brief description of the factors responsible for their miserable condition.

4. How do the ragpickers help their families?

5. How did the ragpickers settle in Seemapuri with no facilities?

6. How do young ragpickers support their parents?

7. 'Mukesh insists of being his own master' How ?

8. Briefly describe the working conditions of the bangle making units of Firozabad?

9. Why can't the bangle makers organise themselves into a co-operative?

LONG-ANSWER TYPE QUESTIONS

1. Explain the significance of the title 'Lost Spring'.
 - Spring is the season of optimism and hope. It symbolises life.
 - But, unfortunately, millions of children in our country waste their childhood in ragpicking and other hazardous industries.
 - The joys of childhood, the vibrance of spring is lost either in the garbage or in dingy cells with furnaces.
 - The grinding poverty and traditions condemn these children to a life of exploitation.
 - They see very little hope of escaping from their impoverished life of misery & deprivation.
 - Moreover, years of mind-numbing toil have killed all initiative and the ability to dream.
 - They are entangled in a spiral that moves from poverty to apathy to greed and injustice.
2. Explain the lesson 'Lost Spring' is a realistic portrayal of the lives of the street children.
3. Compare and contrast the characters of Saheb and Mukesh.
4. Poverty is a vicious circle for poor slum dwellers and bangle makers. Comment in the light of 'Lost Spring.'
5. Little children have to work at the age of their mental and physical development. Write an article on 'Child labour - A Blot on Society'.

