



INDIAN SCHOOL AL WADI AL KABIR

Class: XII

Department: ENGLISH (2020-2021)

Topic: MULTIPLE CHOICE QUESTIONS & ANSWERS

(LOST SPRING)

Q. 1. Read the given passage and answer the questions that follow:

"Why do you do this?" I ask Saheb whom I encounter every morning scrounging for gold in the garbage dumps of my neighbourhood. Saheb left his home long ago. Set amidst the green fields of Dhaka, his home is not even a distant memory. 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.

- a. Saheb's profession was that of a
(a) cook (b) rag-picker (c) bangle seller (d) driver 1
- b. Saheb's home, before Delhi, was in
(a) Bengal (b) Orissa (c) Dhaka (d) Bihar 1
- c. Why did Saheb and his family move to Delhi? 1
- d. What were Saheb and his family looking for in Delhi? 1

Ans. a. (b) rag-picker

b. (c) Dhaka

c. Saheb and his family moved over to Delhi because storms had swept away their fields and homes.

d. Saheb and his family were looking for gold in Delhi.

Q. 2. Read the given passage and answer the questions that follow: My acquaintance with the barefoot ragpickers leads me to Seemapuri, a place on the periphery of Delhi yet miles away from it, metaphorically. Those who live here are squatters who came from Bangladesh back in 1971. Saheb's family is among them. Seemapuri was then a wilderness. It still is, but it is no longer empty. In structures of mud, with roofs of tin and tarpaulin, devoid of sewage, drainage or running water, live 10,000 ragpickers. They have lived here for more than thirty years without an identity, without permits but with ration cards that get their names on voters' lists and enable them to buy grain. 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," say 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 that become 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.

- a. The colony of ragpickers is situated in
(a) the south of Delhi (b) Mongolpuri (c) Jehangirpuri (d) Seemapuri 1
- b. The rag pickers have no identity, but they have
(a) permits (b) passports (c) ration cards (d) licenses 1
- c. What is the most important thing for the rag pickers? 1
- d. According to the author, what has become of the rag picking? 1

Ans. a- (d) Seernaptiri

b. (c) ration cards

c. Food is the most important thing for the rag pickers.

d. According to the author, over the years, rag picking has become a fine art.

Q3. Read the given passage and answer the questions that follow:

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. We walk down stinking lanes choked with garbage, past homes that remain hovels with crumbling walls, wobbly doors, to windows, crowded with families of humans arid animals coexisting in a primeval state. He stops at the door of one such house, bangs a wobbly iron. door with his foot and pushes it open. As we enter a half-built shack. In one part of it, thatched with dead grass, is a firewood stove over which sits a large vessel of sizzling spinach leaves on the ground, in large aluminum platters, are more chopped vegetables_ A frail young woman is cooking the everting meal for the whole frail Through eyes filled with smoke she smiles. She is the wife of Mukesh's elder brother. Not much older in years, she has begun to command respect as the bahu, the daughter-in-law of the house, already in charge of three men — her husband, Mukesh and their father. When the older man enters, she gently withdraws behind the broken wall and brings her veil closer to her face. As custom demands, daughters-in-law must veil their faces before male elders. In this case the elder is an impoverished bangle maker. Despite long years of hard labour, first as a tailor, then a bangle maker, he has failed to renovate a house, send his two sons to school. All he has managed to do is teach them what he knows — the art of making bangles.

a. Mukesh belonged to a family of

(a) farmers (b) rag-pickers (c) bangle makers (d) motor mechanics 1

b. Who is the frail woman in Mukesh's house? 1

c. What is the present profession of Mukesh's father? 1

d. What was the profession of Mukesh's father earlier? 1

Ans. a. (c) bangle makers

b. The frail woman in Mukesh's house is his elder brother's wife.

c. Mukesh's father is a bangle maker.

d. Earlier, Mukesh's father was also a tailor.

Q. 4. Read the given passage and answer the questions that follow:

Savita, a young girl in a drab pink dress, sits alongside an elderly woman, soldering pieces of glass. As her hands move mechanically like the tongs of a machine, I wonder if she knows the sanctity of the bangles she helps make. It symbolises an Indian woman's suhaag, auspiciousness in marriage. It will dawn on her suddenly one day when her head is draped with a red veil, her hands dyed red with henna, and red bangles rolled onto her wrists. She will then become a bride. Like the old woman beside her who became one many years ago. 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!

a. What was Savita doing when seen by the author? 1

b. Which of the objects below best serves as a symbol of an Indian woman's 'suhag'?
(a) bindi (b) sindoor (c) bangles (d) henna-dyed hands 1

c. 'She has not enjoyed a full meal in her entire lifetime'. Who is 'she' in the given sentence? 1

d. "One wonders if he has achieved what many have failed to achieve in their Lifetime. He has a roof over his head!". In whose reference have these lines been said?

(a) the elderly woman's old husband (b) Mukesh's father (c) the bangle factory owner (d) Mukesh's elder brother 1

Ans.

a_ When the author saw Savita, she was soldering pieces of glass.

b. (c) bangles

c. 'She' refers to the old woman sitting near Savita.

d. These lines have been said in reference to the condition of the elderly woman's old husband.