

# 17

## THE RECYCLING RAP

A. WARMER

1. All of us discard many things as waste. Have you ever thought that many of them can be used again or recycled?
2. Think of things that can be recycled. Make a list.
3. Have you prepared any new thing from discarded things? Name some of them.
4. Can you think of more ways of reusing what has already been used?



**All:** Listen to me children. Hear what I say.

We've got to start recycling. It's the only way

To save this planet for future generation-



The name of the game is reclamation.

You've got to start recycling. You know it make sense.

You've got to start recycling. Stop sitting on the fence.

No more pussy footing. No more claptrap.

Get yourself doing the recycling rap.

**Voice-1:** Come on and start recycling. Start today.

By saving old newspapers, not throwing them away,

Don't just take them and dump them on the tip,

Tie them in a bundle and put them in the skip.



**Voice-2:** Get collecting, protecting the future's up to you.

Save all your old glass bottles and your jam jars too.

Take them to the bottle bank, then at the factory

The glass can be recycled, saving energy.

**Voice-3:** Don't chuck away that empty drink can.

Remember what I said. Start recycling, man.

Wash it, squash it, squeeze it, flat and thin.

Take it to the Save -A- Can and post it in.

**All -** Listen to me children. Hear what I say.

We've got to start recycling. It's the only way.

To save this planet for future generation –

The name of the game is reclamation.

You've got to start recycling. You know it makes sense.

You've got to start recycling. Stop sitting on the fence.

No more pussyfooting. No more claptrap.

Get yourself doing the recycling rap.

**John Foster**

## GLOSSARY AND NOTES

**rap(n):** a song with fast and strong rhythm तेज और जोरदार लय में गाया जाने वाला गीत

**recycling(n):** the process of using already-used things again उपयोग में लायी गयी वस्तु का पुनः उपयोग

**planet(n):** a heavenly body revolving around a star ( such as the sun) and receives light from it ग्रह



**generation(n):** people born around the same time पीढ़ी

**reclamation(n):** to get back something पुराने रूप में पाना

**pussyfooting:** being careful about expressing one's opinion(v) अपने विचार सावधानी से देना

**sitting on the fence(v):** avoid taking sides तटस्थ बने रहना

**claptrap( noun phrase):** foolish talk बकवास

**tip(n):** a place where you can leave your garbage कूड़े रखने की जगह

**skip(n):** a large open container where you put your garbage कूड़ेदानी

**protecting(v):** keeping safe बचाते हुए

**chuck(v):** throw away carelessly लापरवाही से फेंक देना

**squash(v):** press something so that it becomes soft, damaged, and changes shape  
निचोड़ना

**Save-A-Can( noun phrase):** a large container in which cans of soft drink can be put  
बड़ा कूड़ेदान

**post(v):** put रखना

## B. LET'S COMPREHEND

### B.1. THINK AND TELL

#### B.1.1. Answer the following questions orally:

1. What, according to the poet, is the only way to save this planet for future generation?
2. Where should the waste materials be stored?
3. What should one do with the bottles before putting in the waste box?
4. Where should we put glass bottle and jam-jars?
5. Which household items, according to the poet, can be recycled?

**B.2. THINK AND WRITE**

**B.2.1 Tick(✓) the most appropriate option to complete the following sentences:**

1. To save this planet for future generation
  - (a) collect all the used material
  - (b) use things carefully
  - (c) recycle the waste material
2. Get yourself doing the recycling rap to
  - (a) make money
  - (b) to entertain yourself
  - (c) keep busy with reusing the waste material.
3. Take the waste material to the bottle bank in order to
  - (a) deposit them there
  - (b) earn money
  - (c) recycle them

**B.2.2. Answer each of the following questions in about 30 words:**

1. What advice does the poet give to the children?
2. What method does the poet suggest to dispose of the empty drink cans? List the steps.

**B.2.3. Answer each of the following questions in about 60 words:**

1. List all the don'ts that the poet has suggested to save for the future generation.
2. What word in the last stanza sums up the advice of the poet to the children for saving the future generation?
3. Why has the poet repeated the first stanza at the end the poem?



4. Which line or words are repeated several times in the poem? What is the significance of this repetition?

### C. WORD STUDY

#### C.1. Pick out words from the poem that mean the following.

not taking sides

places/containers where you put your garbage

a container for holding liquids

pressing something with fingers

putting down something carelessly

#### C.2. Find out the Dictionary entries for the following words from the poem. Tick (✓) the sense in which these words have been used in the poem .

post

can

skip

rap

tip

### D. GRAMMAR

#### D.1. Gerund

In the title of the poem 'Recycling Rap', 'recycling' is used as an adjective but as a noun in 'We've got to start recycling'. In fact, a noun made of a verb + ing is called a **Gerund** which is a verbal noun.

Read the following uses of gerunds and the explanations given for each use.

Examples	Explanation
<b>Learning</b> a new language is interesting.	A gerund can be used as the subject of a sentence.
I enjoy <b>swimming</b> in the summer..	A gerund can be used as the object of a sentence.
I'm excited about <b>flying</b> in an aeroplane. We thank our teachers <b>for teaching</b> us well.	A gerund can be used as the object of a preposition.
I appreciate <b>being corrected</b> when I make a mistake.	A gerund can be passive : <b>being + past participle</b> .
<b>Playing</b> cricket is fun. <b>Dancing</b> is fun. I enjoyed the <b>songs</b> .	A gerund can be used as a noun.
Anita is afraid of <b>not getting</b> good marks. <b>Not knowing</b> English well makes my life difficult.	To make a gerund negative, we put <b>not</b> before the gerund.
Sabiha doesn't spend money <b>eating</b> in expensive restaurants. He had a hard time <b>saving</b> money. Anshu had difficulty <b>learning</b> English prepositions.	A gerund is used after the noun in the following expressions: <i>have difficulty, have a difficult time, have experience, have fun, have a good time, have a hard time, have a problem, have trouble, spend time, spend money, etc.</i>
Ayesha loves <b>giving</b> food to the poor people. My teacher recommends <b>saving</b> money. I can't imagine not helping others.	Many verbs are followed by a gerund.



**E.1.1. Complete each statement by using a gerund (phrase):****Example:** Are you lazy about writing essays?

1. Are you tired of \_\_\_\_\_?
2. Are you worried about \_\_\_\_\_?
3. Do you ever complain about \_\_\_\_\_?
4. Are you interested in \_\_\_\_\_?
5. Were you excited about \_\_\_\_\_?
6. Did anyone stop you from \_\_\_\_\_?

**E. LET'S TALK**

**Talk about things( water, electricity, food, time, etc. that you waste everyday. Suggest ways how you can save them.**

**G. COMPOSITION**

**Your school is celebrating the Environment Day. Prepare a poster showing 'DOs' and 'Don'ts' for saving our environment'**

**H. TRANSLATION**

**Translate the first stanza of the poem into Hindi.**

**I. ACTIVITY**

**Work in groups**

**Think of ways in which you can recycle newspapers, magazines and envelopes. Make a list of these methods and share them with other groups.**





# Read, Think and Enjoy

## 1. ENDING THE EVIL

Arun Kumar

*For Patnaites, the symbolic act of 'Ravan Dahan' on Vijay Dashmi day is an occasion to identify themselves with the 'Good' and they avail of the opportunity by gathering in large numbers at the Gandhi Maidan to watch the 'Good' triumph over the 'Evil' in this eternal battle. Arun Kumar, Bureau Chief, Hindustan Times, Patna edition, traces out its historical and cultural nuances.*

Three huge effigies of Ravan, Kumbhkaran and Meghnad standing tall in the middle of the sprawling Gandhi Maidan in Patna and a strong crowd anxiously waiting for the arrival of Lord Ram. The stage was set for the 'epic battle' between the 'good' and the 'evil', an eternal truth that remains as evident today as the rich Indian Mythology suggests.

The occasion was truly overpowering, and the setting equally befitting. True, it was a symbolic event, but the enthusiasm was real. The Pandits from Ayodhya added a distinct spiritual touch to the event with their renderings of the conversation between Lord Ram and Ravan that took place just before the marathon fight. The non-stop recital of the events leading up to the ultimate fight helped create a spiritual atmosphere.

Suddenly, the slogans of 'Jai Shree Ram' and 'Bhagwan Ram Chandra Ki Jai' went up in the air to greet the arrival of the colourful procession of Lord Ram for the mega event. For a huge crowd, which had waited patiently for hours, it was the moment they had all come for. The Gandhi Maidan was a sea for humanity, packed as it was to capacity.





People had poured into the sprawling maidan as if drawn by some divine call. As the procession drew nearer, with 'dholtasha' and a band playing non-stop, the crowd also joined in.

Starting off from the Naga Baba Thakurbari in Kadam Kuan (Patna), the colourful procession with red flags, band, horses and chariots, passed through Bari Path, Ashok Rajpath and other parts before reaching the Gandhi Maidan.



Following the procession was Pawansut Hanuman, with his 'Vanari Sena.' Frolicking and smiling befitting the image he conjures up. It did not take long for Lord Ram's most trusted lieutenant to make his presence felt. One moment he brandished 'gada', and the next lobed apples towards the 'devotees'.

Right behind Lord Hanuman were the two chariots – one carrying Sugreev and Vibhishan, while the other carried Ram and Lakshman. First, the procession took a couple of laps of the venue much to the excitement of the devotees. For once, even an expansive Gandhi Maidan looked small as the crowd spilled over with the stream of people just not seeming to stop at any point of time.

In their traditional costume complete with bows and arrows, both Ram and Lakshman acknowledged the overwhelming response of the gathering as the chariot stopped for the final act. The Pandits performed 'aarti' and 'chandan- tilak' to prepare the stage for their triumphant return. Some of the ministers in the front row also joined in to perform the 'aarti'.

Now it was left to the Chief Minister to signal the start of the 'battle royale'. He released balloons in the air to mark the beginning of the 'fight'. The very next moment, an aesthetically decorate 'Lanka' was set on fire by the zealous 'vanari sena' led by Hanuman. Bang, bang,... the entire 'Ravan Nagri' was in flames, while the Hanuman's army rejoiced. Adrenalin also rushed in the members of the crowd, for whom it was not just a colourful show of firework but, rather, a reiteration of the time less reality.

After the 'Swarn Nagri' was reduced to ashes, it was the turn of Kumbhkaran to be at the receiving end of Ram's divine. A couple of arrows from Lord Ram, and the effigy was in flames. Over 60 feet tall and stuffed with explosives that kept going off with ear- splitting sounds till only ashes of the tall effigy were left. The end of Kumbhkaran brought Lakshman into picture who took on Meghnad. Needless to say, the same fate befell Meghnad. Another round of deafening explosions brought the giant effigy down.



With only Ravan being left, certain euphoria gripped the crowd. Though it had started getting dark, none moved an inch. As Ram went for the final assault, the entire Gandhi Maidan once again reverberated with the slogans of ‘Bhagwan Ram Chandra ki jai.’

In a trice, the colossal effigy of Ravan was engulfed by blaze. It triggered off the fiercest display of firework amidst chanting of “Satya ki Jeet Ho, Asatya Ka Naash Ho”.

As the gathering started dispersing, not an inch of the road around the Gandhi Maidan was visible. The VVIPs did well to move out just in time and so escaped a lot of trouble as the commoners faced getting out of the venue. Many in the crowd had come from far-flung districts just to watch ‘Ravan Dahan.’ Young or old, rich or poor, men or women... all had come to watch the event that has become an annual feature. Since 1984, the Naga Baba Thakurbari, Kadam Kuan, has also been associated with the organisation of this great religious event and the procession is taken out from there only.

The creator of the massive effigies of Ravan, Kumbhkaran and Meghnad, too, could not be ignored on such an important day. A symbol of the ‘Hindu-Muslim unity’, Jamaluddin and his son Panni Lal took over a month’s time to erect the effigies at the Gandhi Maidan.

Before the effigies burst into flames, they stood as artistic marvels. If Ravan was in violet colour, the other two were green and red. Jamaluddin recalled that he had been doing this job for over four decades and every time he wanted to bring out something new.

## Let's Do

- 1. Ask your teacher or your parents about another such custom in any religion as the burning of the effigies of Ravan, Kumbhakaran and Meghnad on Vijaya Dashmi. Write all details about that custom in your own words.**
- 2. Sketch the effigies of Ravana, Kumbhkaran and Meghnad.**
- 3. Draw a picture of Lord Ram.**



## 2. THE TEEN HORRORS

**Which age group is labelled as teen or teenage? Are there any changes in the body during this period? If yes, name some of the changes ( in body, moods, temperament etc) you may have noticed in yourself and your friends during teenage. list them. Are the changes pleasant or horrible?**

A TEEENAGER'S dream is to transit smoothly into adulthood, but the more one prays for that, the worse it seems to become. There's unwanted hair taking root, the body is taking on new curves and turns, and turns, and there are always the awkward spurts of gaining height.

There are a few basic body facts that are normally ignored. One is that growth at puberty starts with the outer body and moves inwards. What does that mean? It means that the first signs of onset of puberty begin with the growth of hands and feet, followed by the growth of arms and legs. It is estimated that boys can grow taller by as much as nine cm a year and girls at a rate of eight cm a year. Finally the spine grows. The very last expansion is a broadening of the chest and shoulders in boys, and a widening of the hips and pelvis in girls.

Because of the sudden spurts of growth, teenagers often come across as clumsy. But can you blame them when their centre of gravity keeps changing?

Irritability and mood swings are another area of concern for both teenagers and parents. Add to this the teenager's increased requirement of sleep, and there's a recipe for a row with parents. But even this has scientific backing. It is believed that varying and changing levels of hormones in teenagers is usually accompanied by irritability, recklessness, aggression and depression. Don't be surprised if you want to stay up late playing computer games and not find enough energy to get up in the



morning despite a good night's sleep. There is more to this than laziness: new research suggests that the hormonal upheaval of puberty could be causing adolescents to love a lie-in, but loathe an early night.

A teen's behaviour is most marked in his or her attempt at looking grown up and impressing adults and goofing up in the process. All hell breaks loose if this is met with parental disapproval. Remember, rebelling in teenagers is often symbolic.

Taking risks is an experiment at learning to take responsibility for their own actions. It is a step towards becoming more mature and adult-like. Using advanced scanning methods, scientists have discovered that adolescent brain continues to develop and grow well into the teenage years. It has emerged that the emotional region of the brain matures ahead of the part of the brain that controls rational thought. Thus teenagers have well-developed emotions and feelings but have still not acquired the ability to think adult-like.

How many times have you developed a sense of extraordinary closeness or an intense liking for another person? Researchers have identified pathways in the brain which light up when teenagers like some one. The intimacy teaches them about their own identity. Intimacy also involves openness, sharing and trust, so it also contributes to the person's maturity.

So now that you have a few answers to why you behave the way you do, go right ahead and enjoy the best phase of your life - the teenage.

## LET'S DO

1. Make a list of teenage problems.
2. Make a list of games that teenagers love to play.



### 3. VALMIKINAGAR

A resident of Mumbai, Rajesh was a wild life photographer. Wild life had been his passion since childhood. He had heard about the wild life sanctuary at Valmikinagar in West Champaran district of Bihar, bordering Nepal. One day he decided to shoot a few photographs for the 'Adventure' magazine and so he boarded a train to Bettiah. He was there the next day by 5.30 p.m. and checked in at a hotel. At the reception, he instructed the receptionist to arrange for a guide, early next morning.

Rajesh was up early the next day and met the forest guide at the reception.

**GUIDE:** Sir, Namaste, I'm Chhotu.

**RAJESH:** Hello, Chhotu. Where will you take me first and how do we go?

**CHHOTU:** To Valmikinagar wildlife sanctuary by bus.

(On the way to Valmikinagar Rajesh is having a conversation with Chhotu.)

**CHHOTU:** Sir, may I ask you something?

**RAJESH:** Yes, please!

**CHHOTU:** Is this your first visit to Bihar?

**RAJESH:** No. I had come to Bihar once five years ago.







**CHHOTU:** Then you must have seen Golghar in Patna. Did you get chance to visit Nalanda and Rajgir?

**RAJESH:** I did visit Golghar, the zoo and Patna Sahib, but didn't get time to visit Nalanda or Rajgir.

**CHHOTU:** If you want to visit these places this time, let me know.

**RAJESH:** I would certainly like to visit these places this time.  
(After reaching Valmikinagar wild life sanctuary)

**RAJESH:** At last, we have reached our destination. I am so excited and happy. Could you tell me something about the sanctuary?

**CHHOTU:** It's huge. It's spread over around 335 sq km. The extensive forest region of Valmikinagar was owned by Bettiah Raj and Ramanagar Raj until early 1950s (he falls silent).



**RAJESH:** Are tigers really seen here?

**CHHOTU:** It's all luck. Last week I saw a tigress with two of her cubs.

**RAJESH:** Aren't you afraid of going into the jungle?

**CHHOTU:** No, Sir. I know that animals eat only when they are hungry unlike man who kills animals for fun.

**RAJESH:** What are the other animals that I can see here?

**CHHOTU:** The other animals found in this sanctuary are Chital, Sambars, Nilgais, leopards, hyenas, jungle cats, mug deer and wild dogs.

**RAJESH:** That's wonderful! Yes, I can hear the grunt of the tigress or may be it's the roar of the lion. Let's go and see for ourselves (Both go into the forest).

**GUIDE:** The forest here is a mix of extensive savannah land and swamps. Take care! The ground is very slippery. You may fall. Sir, if you have time I'll take you to the Valmiki ashram in the Chitwan National Park, Nepal.

**RAJESH:** Not today, perhaps we could go tomorrow.

**GUIDE :** As you wish! You must be tired too!

(They come out of the sanctuary, board the bus and return to the hotel.)

## Let's Do

1. Prepare 'Dos' and 'Don'ts' for saving the wildlife.
2. Consult an encyclopedia and find out the differences between a sanctuary and a national park. List the sanctuaries and national parks in India.
3. The meanings of some words from the chapter are given here. Complete the puzzle with the correct words:

## Clues across

1. definitely, without doubt

6. covering a large area

9. feeling fear, frightened

11. a large area of land

12. an area where wild birds or animals are protected

## Clues down

2. the area inside the entrance of a hotel where visitors or guests go first when they arrive

3. difficult to stand or to move on because it is smooth or wet

4. a place to which somebody or something is going or being sent

5. feeling happiness and enthusiasm

7. living in natural conditions; not kept in a house or on a farm

8. a very strong feeling of enthusiasm

10. extremely large in size

	C <sup>1</sup>	E	R <sup>2</sup>	T	A	I	N	L	Y
			E			S <sup>3</sup>			
D <sup>4</sup>	E <sup>5</sup>		C			L			
E <sup>6</sup>	X	T	E	N	S	I	V	E	
S	C		P			P			W <sup>7</sup>
T	I		T		A	P			I
I	T		I			E	P <sup>8</sup>		L
N	E		O	A <sup>9</sup>	F	R	A	I	D
A	D	H <sup>10</sup>	N			Y	S		
T		U					S		
I		G		R <sup>11</sup>	E	G	I	O	N
O		E					O		
N	S <sup>12</sup>	A	N	C	T	U	A	R	Y



## 4. BHUTAN

The Kingdom of Bhutan is bordered on the north by the province of Tibet in China and by the Indian States of Sikkim in the west, West Bengal and Assam in the south and Arunachal Pradesh in the east.

With an area of approximately 46,500 square kilometres, Bhutan has a north-south distance of 170 km. and an east-west distance of 300 km. Bhutan is almost entirely mountainous. Flat land is limited to a few, relatively broad north-south running river valleys and small areas below the foothills, along the border.

Many rivers and their tributaries flow through Bhutan. The main rivers are the Manas, Sankosh, Wangchu, and Torsa.

The country can be divided into three climatic zones. The Southern Belt, rising to 1500 m., has a hot, humid climate with temperatures between 15-30 degrees centigrade and annual rainfall ranging between 2500 mm. and 5000 mm. The Inner Himalaya Region, ranging from 1500 m. to 3000 m., has a temperate climate with an average annual precipitation of approximately 1000 mm. The High Northern Region, ranging from 3000 m. to 7000 m., has a severe alpine climate with an annual precipitation of around 400 mm.

As a result of the diverse climate, different varieties of crops are grown in Bhutan. Wheat, barley, buckwheat and potatoes are grown in the high altitudes, while rice and chillies are grown in the lower valleys. Rice is the staple food of the Bhutanese.

Besides farming, the Bhutanese farmers keep flocks of sheep, horses and cattle including yaks. In the northern part of the country, some families are entirely dependent upon livestock for their livelihood. In the summer, the shepherd families take their cattle, sheep and yaks up the high pasture lands and move down to the lower valleys during winter to avoid the snow and severe cold.



The population of Bhutan can be roughly divided into three major ethnic groups the Naglops of Tibetan origin in the west, the Sarchops who are of Indo-Mongoloid origin in the east and the Lhotsams of Nepalese origin in the south. Approximately 95 per cent of the population live in rural areas. The main cities are the capital Thimphu, and Phuntsholing.

The national language of Bhutan is Dzongkha. But there are many local dialects spoken as well. English is used as the medium of instruction in schools and in official correspondence.

Bhutan has a well-preserved natural environment, endowed with rich and varied flora and fauna. A number of rare animals like the *takin*, clouded leopard and golden *langur* are still a common sight in Bhutan.



तंबाकू सेवन करने वाले व्यक्ति तंबाकू सेवन नहीं करने वाले व्यक्तियों से 10 वर्ष अधिक बड़े होने का अनुभव करते हैं और उनसे 10 वर्ष पहले मरते हैं।

सिगरेट में 4 हजार रासायनिक तत्व, 200 ज्ञात विष और 60 कैंसर पैदा करने वाले एजेंट होते हैं।



## 5. Asim Bihari:

### A Hidden Star of Freedom Movement

*Bihar has produced many freedom fighters and social workers. Asim Bihari is one of them. Unfortunately the great freedom fighter is no longer remembered today. But his sacrifices for the freedom movement and selfless services for the weaker sections of the society are unforgettable.*

Maulvi Ali Hussain Asim Bihari was born on 15 April 1889 at mohalla Khasganj, Bihar Sharif, Nalanda. He was born in a poor but civilized and religious minded family. His grandfather Maulana Abdur Rahaman raised the banner of revolt against the British in 1857.

After elementary education Asim Bihari joined a job in Usha Company in 1906 at the age of sixteen. He was very much fond of reading; so she used to read newspapers, magazines and other books. At that time Kolkata was the centre of all political and social movements. The heart of Asim Bihari always pained for the independent India and for the economically and socially backward. This led him to leave his job and start *bidi* making. In 1911 he started a newspaper and highlighted the sad plight of the weavers and the down trodden. He worked for their upliftment. For this purpose he organized, 'Momin Ansar Party' that later on was called ' Momin Conference'. This was an anti- Muslim League Party.



All activities of Asim Bihari were driven by a sense of nationalism and patriotism. Among the Muslims it was he alone, who carried forward the national movement to the door of the weaker sections. He turned the national movement into a mass movement. All India Momin Conference motivated the mass to join the freedom movement.

From 1927 he moved towards Uttar Pradesh. He visited Gorakhpur, Allahabad, Varanasi, Moradabad, Kanpur, Delhi and Punjab. He convened many meetings of All India Momin Conference. Several branches of All India Momin Conference were set up in Lanka and Burma too.

He started a weekly “The Momin Gazette” in Kanpur and remained its lifetime editor. He always gave the top posts of organization to the educated and able persons and kept himself in the background. Where ever the branches of Momin Conference were set up, it was made compulsory to establish a library and educational, commercial and business institutions.

The Momin Conference won a fair number of seats in the Assembly election to the interim government. After the election many people learnt about the power and activities of the organisation.

Bihari never took care of himself. He suffered from asthma and heart diseases but could not get proper treatment. Due to his poverty many a time he lived without food but he did not leave his mission.

In his view education was the only weapon, fit to fight against poverty and improve the general condition of the depressed classes.



He set up many schools and madarsas in Bihar and other states of India . In order to make the Muslims join the mainstream he motivated them to study Hindi alongwith Urdu and Persian. He loved Bihar with his complete soul and heart and was proud of it. Perhaps he added the suffix “Bihari” to his name because he loved Bihar, his motherland. He died on 6 December, 1953 in Allahabad and was buried there. He was a great soul. A great soul never dies. He lives till eternity. He will always be remembered for his selfless services and sacrifices.





## Class - 7

### The learner -

- Answers questions orally and in writing on a variety of texts.
- Reads aloud stories / recites poems with appropriate pause, intonation and pronunciation.
- Participates in different activities in English such as role-play, poetry recitation, skit, drama, debate, speech, quiz, etc., organized by school and other such organizations.
- Engages in conversations in English with family, friends, and people from different professions such as shopkeeper, salesperson etc. using appropriate vocabulary.
- Responds to different kinds of instructions, requests, and directions in varied contexts viz. school, bank, and railway station etc.
- Speaks about excerpts, dialogues, skits, short films, news, debate on TV and radio, audio-video programmes on suggested websites.
- Asks and responds to questions based on texts (from books or other resources) and out of curiosity.
- Reads textual/non-textual materials in English/Brialle with comprehension.
- Identifies details, characters, main idea, sequence of ideas and events in textual / non-textual material.
- Thinks critically, compares and contrasts characters, events, ideas, themes and relates them to life.
- Reads to seek information in print / online from notice board, signboards, newspapers, hoarding etc.
- Takes notes while teacher teaches / from books / from online materials.
- Infers the meaning of unfamiliar words by reading them in context.
- Refers dictionary, thesaurus and encyclopedia to find meaning / spelling of words while reading and writing.
- Reads a variety of texts for pleasure e.g. adventure stories and science



- fiction, fairy tales, biography, autobiography, travelogue etc.
- Uses appropriate grammatical forms in communication (e.g. noun, pronoun, verb, determiners, time and tense, active-passive voice, adjective, adverb, etc.)
  - Organises sentences coherently in English / in Braille with the help of verbal and visual clues and with a sense of audience.
  - Writes formal letters, personal diary, list, email, SMS, etc.
  - Writes descriptions / narratives showing sensitivity to gender, environment and appreciation of cultural diversity.
  - Writes dialogues from a story and story from dialogues.



# वन्दे मातरम्

सुजलां सुफलां मलयजशीतलाम्  
शस्य-श्यामलां मातरम्।

वन्दे मातरम्॥

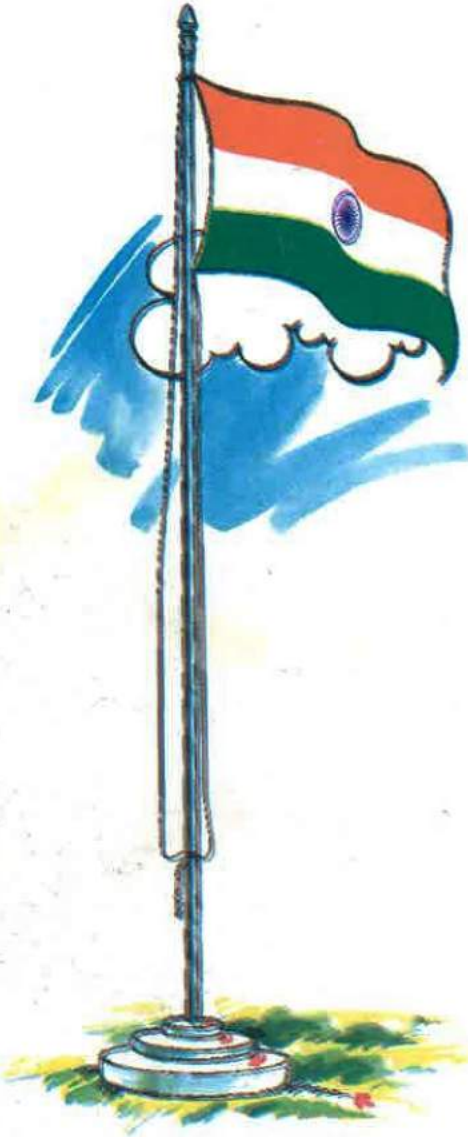
शुभ्र-ज्योत्स्ना-पुलकित-यामिनीम्  
फुल्ल-कुसुमित-द्रुमदल-शोभिनीम्  
सुहासिनीं, सुमधुरभाषिणीम्  
सुखदां, वरदां, मातरम्।  
वन्दे मातरम्॥





# राष्ट्र-गान

जन-गण-मन-अधिनायक जय हे,  
भारत - भाग्य - विधाता।  
पंजाब सिंध गुजरात मराठा,  
द्राविड़ - उत्कल - बंग।  
विंध्य - हिमाचल - यमुना-गंगा,  
उच्छल - जलधि - तरंग।  
तव शुभ नामे जागे,  
तव शुभ आशिष मागे  
गाहे तव जय गाथा।  
जन-गण-मंगलदायक जय हे,  
भारत - भाग्य - विधाता।  
जय हे, जय हे, जय हे,  
जय जय जय जय हे।



सत्र 2019-20

रेडियंस, भाग-3, कक्षा-8 (अंग्रेजी)



विहार स्टेट टेक्स्ट बुक पब्लिशिंग  
कॉर्पोरेशन लिमिटेड, पटना