

# **TEXTS FOR READING COMPREHENSION**

## **14.1. The Use and Misuse of Science**

The history of civilization always shows man how to choose between making the right and wrong use of the discoveries of science. This has never been truer than in our own age. In a brief period amazing discoveries have made and applied to practical purposes. It has become a platitude to say we are living in an age of revolution.

It would be ungrateful not to recognize how immense are the boons which science has given to mankind. It has brought within the reach of multitudes benefits and advantages which only a short time ago were the privilege of the few. It has shown how malnutrition, hunger and disease can be overcome. It has not only lengthened life, but it has deepened its quality. Fields of knowledge, experience and recreation open in the past only to a few have been thrown open to millions. Through the works of science the ordinary man today has been given the opportunity of a longer and fuller life than was ever possible to his grandparents. Most thankfully we must acknowledge all that science has done and is doing for the welfare of our race.

But the gifts of modern science can be misused. The motor driven vehicle facilitates business and gives harmless enjoyment to many; but it can strew the roads with dead and dying over 200,000 casualties in one year in its country alone. The cinema is a means of instruction and recreation opening 'magic casement' but it is often a channel of vulgarity and false values. The wireless can link the world together in a moment of time, but it can also be the instrument of lying propaganda. The aeroplane makes travel rapid and easy but it can also become a weapon of destruction.

It is this two fold aspects of the use to which science can be put that has raised in an actuate form the question as how far it is morally justifiable to make perfect discoveries and inventions which can be used for purposes of destruction or result in the ultimate impoverishment of man. This, if I understood it rightly, was the dilemma posed by professor Hill in the remarkable address he gave from the chair at a meeting of the British

Association. He summed it up in the question: "If ethical principles deny our right to do evil that good may come, are we justified in doing good when the foreseeable consequence is evil?"

He drove home this question by two problems. The first was taken from the development of nuclear physics. This, rightly used should be of the greatest value to making, especially if existing sources of power come to an end. But at present the development of this science is largely with the object of producing weapons, such as the atomic and hydrogen bomb of unprecedented destructive power. Is it right, therefore to continue research on lines which may lead to fearful destruction, and is it right to keep secret the result of these researches? The other problem arises from the success of science in overcoming disease and lengthening life. Both the birth rate and the expectations of life have been increased by the removal of the older checks of hunger and disease on the growth of population will have outstripped the food available to feed it. When this happens the scramble for it will be intensified as the world becomes divided more than ever into "haves" and "have-nots". War for the means of existence will be inevitable, and in the fight against starvation the land will be exhausted and erosion will change fertile plains into dust bowls. Is it right to continue improving world health and reducing mortality if by doing so future famine and disorder become certain? These and other questions are challenges to thoughtful men.

[Cyril Garbett from *The English We Use*]

## Glossary

Platitude	- common place remark
Strew	- cover a surface with scattered things.
Casualties	- people killed in accident
Magic casement	- quotation from 'Ode to Nightingale' (John Keats)
Impoverishment	- action of making worse in quality
Ethical	- morally correct
Drive home	- make somebody realize something
Unprecedented	- never been done before
Scramble	- rough struggle

## Skimming

Answer the following question with reference to the text

1. Why do people fail to make use of science?
2. Can you prevent misuse of science?

3. Is nuclear physics of great value to mankind?
4. How do you prove science has contributed more to the mankind?

## 14.2. Knowledge and Wisdom

Most people would agree that, although our age far surpasses all previous ages in knowledge, there has been no correlative increase in wisdom. But agreement ceases as soon as we attempt to define 'wisdom' to the extent and consider means of promotion it. I want to ask first what wisdom is, and then what can be done to teach it.

There are several factors that contribute to wisdom. Of these I should put first a sense of proportion: the capacity to take account to all the important factors in a problem and to attach to each its due weight. This has become more difficult than it used to be owing, complexity of the specialized knowledge required of various kinds of technicians. Suppose, for example, that you are engaged in research in scientific medicine. The work is difficult and is likely to absorb the whole of your intellectual energy. You have not time to consider the effect which your discoveries of inventions may have outside the field of medicine. You succeed (let us say), as modern medicine has succeeded, in enormously lowering the infant death-rate not only in Europe and America, but also in Asia and Africa. This has the entirely unintended result of making the food supply inadequate and lowering the standard of life in the most populous parts of the world. To take an even more spectacular example, which is in everybody's mind at the present time; you study the composition of the atom from a disinterested desire for knowledge, and incidentally place in the hands of powerful lunatics the means of destroying the human race. In such ways the pursuit of knowledge may become harmful unless it is combined with wisdom; and wisdom in the sense of comprehensive vision is not necessarily present in specialists in the pursuit of knowledge.

The essence of wisdom is emancipation as far as possible, from the tyranny of the here and the now. We cannot help the egoism of our senses. Sight and sound and touch are bound up with our own bodies and cannot be made impersonal. Our emotions start similarly from ourselves. An infant feels hunger or discomfort, and is unaffected except by his own physical condition. Gradually, with the years, his horizon widens and in proportion as his thoughts and feelings become less personal and less concerned with his own physical states, he achieves growing wisdom. This is, of course, a matter of degree. No one can view the world with complete impartiality; and, if anyone could, he would hardly be able to remain alive. But it is possible to make a

continual approach towards impartiality: on the one hand, by knowing things somewhat remote in time or space; and on the other hand by giving to such things their due weight in our feelings. It is this approach towards impartiality that constitutes growth in wisdom.

Can wisdom in this sense be taught? And, if it can, should the teaching of it be one of the aims of education? I should answer both these questions in the affirmative.

I have said that in some degree wisdom can be taught. I think that this teaching should have a larger intellectual element than has been customarily what has been thought of as moral instruction. The disastrous results of hatred and narrowmindedness to those who feel them can be pointed out incidentally in the course of giving knowledge. I do not think that knowledge and morals ought to be too much separated. It is true that the kind of specialized knowledge which is required for various kinds of skill has little to do with wisdom. But it should be supplemented in education by wider surveys calculated to put it in its place in the total of human activities. Even the best technicians should also be good citizens; and when I say 'citizens', I mean citizens of the world and not of its or that section or nation. With every increase of knowledge and skill, wisdom becomes more necessary, for every such increase augments our capacity for relishing our purpose and therefore augments our capacity for evil, if our purposes are unwise. The world needs wisdom as it has never needed it before; and if knowledge continues to increase, the world will need wisdom in the future even more than it does now.

(Bertrand Russell, from *The English We Use*)

### **Glossary:**

Surpass	- do or be better than, exceed
Due weight	- suitable / proper importance
Spectacular	- impressive /extraordinary
Lunatic	- wildly foolish person
Pursuit	- action of pursuing /search
Emancipation	- action of setting somebody free from something
Customary	- usual, according to custom
Augment	- increase

### **Skimming**

1. What is the relationship between knowledge and wisdom?
2. Do you want to be a knowledgeable man or a wise man? Why?

3. "The pursuit of knowledge may become harmful unless it is combined with wisdom". Argue.
4. What is "sense of proportion"? Describe.
5. How does impartiality help in growing wisdom?

### **Scanning**

Pick up the answers to the following questions as you read through the text:

1. What are the two questions that the writer wants to ask? (Para 1)
2. What is the first factor that contributes to wisdom? (Para 2)
3. What work is difficult? (Para 2)
4. In which continents has the infant death rate been lowered? (Para 2)
5. How may pursuit of knowledge be protected from being harmful? (Para 2)
6. What is the essence of wisdom? (Para 3)
7. What can be made impersonal? (Para 3)
8. How do feelings become less personal? (Para 3)
9. What are the two possible ways towards impartiality? (Para 4)
10. What are the two questions the writer should answer in affirmative? (Para 4)
11. Can wisdom be taught ? (Para 5)
12. What should not be separated? (Para 5)
13. What is required for various kinds of skill? (Para 5)
14. What does the writer mean by 'citizen'? (Para 5)
15. When does wisdom become more necessary? (Para 5)

### **14.3. Customs**

Why do the Chinese dislike milk and milk products? Why would the Japanese die willingly in a Banzai charge that seemed senseless to Americans? Why do some nations trace descent through the father, others through the mother, still others through both parents? Not because different peoples have different instincts, not because the weather is different in China, Japan and the United States. Sometimes shrewd common sense has an answer that is close to that of the anthropologist: "because they were brought up that way". By "culture" anthropology means the total life way of a people, the social legacy the individual acquires from his group or culture can be regarded as that part of the environment that is the creation of man.

This technical term has a wider meaning than the "culture" of history and literature. A humble cooking pot is as much a cultural product as is Beethoven sonata. In ordinary speech a man of culture is a man who can speak languages other than his own, who is familiar with history, literature, philosophy of the fine arts. In some cliques that definition is still narrower. The cultured person is one who can talk about James Joyce, Scarlatti, and Picasso. To the anthropologist, however, to be human is to be cultured. There is culture in general and then there are the specific cultures such as Russian, American, British, Hottentots, Inca. The general abstract notion serves to remind us that we cannot explain acts solely in terms of the biological properties of the people concerned, their individual past experience and the immediate situation. The past experience of other men in the form of culture enters into almost every event. Each specific culture constitutes a kind of blue print for all of life's activities.

One of the interesting things about human beings is that they try to understand themselves and their own behavior. While this has been particularly true of Europeans in recent times, there is no group which has not developed a scheme or schemes to explain man's actions. To the insistent human query "why"? The most exciting illumination anthropology has to offer is that of the concept of culture. Its explanatory importance is comparable to categories such a evolution in biology; gravity in physics; disease in medicine. A good deal of human behaviour can be understood and indeed predicted, if we know a people's design for living. Many acts are neither accidental due to personal peculiarities nor caused by supernatural forces nor simply mysterious. Even those of us who pride ourselves on our individualism follow most of the time a pattern not of our own making. We brush our teeth on arising. We put on pants –not a loincloth or glass skirt. We eat three meals a day – not four or five or two. We sleep in a bed –not in a hammock or on a sheep pelt. I do not have to know the individual and his life history to be able to predict these and countless other regularity, including many in the thinking process, of all Americans who are not incarcerated in jails or hospitals for the insane.

To the American women a system of plural wife seems "instinctively" abhorrent. She cannot understand how any women can fail to be jealous and uncomfortable if she must share her husband with other women. She feels it "unnatural" to accept such a situation. On the other hand, a Koryak women of Siberia, for example, would find it hard to understand how a woman could be so selfish and so unserious of feminine companionship in the home as to wish to restrict her husband to one mate.

Some years ago I met in New York city a young man who did not speak a word of English and was obviously bewildered by American ways. By "blood" he was as American as you or I, for his parents had gone from Indiana to China as missionaries. Orphaned in infancy, he was reared by a Chinese family in a remote village. All who met him found him more Chinese than American. The facts of his blue eyes and light hair were less impressive than a Chinese style of gait, Chinese arm and hand movement, Chinese facial expression and Chinese modes of thought. The biological heritage was American, but the cultural training had been Chinese, he returned to China.

Another example of another kind: I once knew a trader's wife in Arizona who took a somewhat devilish interest in producing a cultural reaction. Guests who came her way were often served delicious sandwiches filled with a meat that seemed to be neither chicken nor tuna fish yet was reminiscent of both. To queries she gave no reply until each had eaten his fill. She then explained that what they had eaten was not chicken, nor tuna fish, but the rich, white flesh of freshly killed rattlesnakes. The response was instantaneous vomiting after violent vomiting. A biological process is caught in a cultural web.

A highly intelligent teacher with long and successful experience in the public schools of Chicago was finishing her first year in an Indian school. When asked how her Navaho pupils compared in intelligence with Chicago youngster, she replied, "well, I just don't know. Sometimes the Indians seem just as bright. At other times they just act like dumb animals. The other night we had a dance in the high school. I saw a boy who is one of the best students in my English class standing off by himself. So I took him over to a pretty girl and told them to dance. But they just stood there with their heads down. They wouldn't even say anything. "I inquired if she knew whether or not they were members of the same clan." What difference would that make?"

"How would you feel about getting into bed with your brother"? The teacher walked off in a huff, but actually the two cases were quite comparable in principle. To the Indian that type of bodily contact involved in social dancing has a directly sexual connotation. The incest taboos between true brothers and sisters. The shame of the Indians at the suggestion that a clan brother and sister should dance and the indignation of the white teacher at the idea that she should share a bed with an adult brother represent equally non-rational responses culturally standardized unreason.

All this does not mean that there is no such thing as raw human nature. The very fact that certain of the same institutions are found in all known societies indicate that at bottom all human beings are very much alike. The file of the

Cross-Cultural Survey at Yale University are organized according to categories such as "marriage Ceremonies", "life crisis rites", "incest taboos". At least seventy-five of these categories are represented in every single one of the hundreds of cultures analyzed. This is hardly surprising. The members of all human groups have about the same biological equipment. All men undergo the same poignant life experiences such as birth, helplessness, illness, old age, and death. The biological potentialities of the species are the blocks with which cultures are built. Some patterns of every culture are built. Some patterns of every culture crystallize around focuses provided by inevitable of biology: the difference between the sexes, the presence of the persons of different ages, the varying physical strength and skill of individuals. The facts of nature also limit cultural forms. No culture provides patterns for jumping over trees or for eating iron ore.

(Clyde Kluckhohn from Creative Delights)

### **Glossary:**

- Banzai** - a Japanese battle cry
- Anthropologist** - one who studies about mankind, especially its societies and customs
- Beethoven** - Ludwig Van (1770-1827) German composer. He was preeminently an instrumental composer and he poured powerful new life into the forms of Sonata, symphony and concerts.
- Sonata** - a composition for one instrument or two (one usually being a piano accompaniment)
- Cliques** - closely united, usually small groups of people who do not allow others easily to join their group
- James Joyce** - (1881-1941) Irish novelist and poet
- Scarlatti** - Alessandro (1660-1725) Italian composer, or Domenico Scarlatti (1685-1775) Alessandro Don, also a composer
- Picasso, Pablo** - (1881-1973) Spanish painter
- Hottentot** - People now fond in South Africa. Characterized by short stature, yellow-brown skin colour, and tightly curled hair, related to the Bushmen
- Inca** - American Indians o the Central Andes
- Blue print** - detailed plan

Hammock	- a bed or canvas or rope network, suspended by cords at the ends.
Sheep pelt	- the undressed skin of a sheep
Incarcerated	- imprisoned, confined
Cultural reaction	- a response or reaction caused, by a culture
Reminiscent	- tending to remind one of or suggest something
Rattlesnake	- any of various poisonous American snake with a rattling structure of horny rings in its tail.
Connotation	- additional or suggested meaning implied by a word.
Incest taboos	- prohibitions or restrictions imposed by social customs on sexual intercourse between persons regarded as too closely related to marry each other
Clan	- a group of families with a common surname and a common ancestor
Life crisis rites	- rites related to disruptive life events, possibly entailing the loss of important relationships and social statuses which require personal adjustment and which may threaten the integrity of the self and its social relationships. An indicative list is bereavement, divorce in marriage, job loss, or charge disability retirement, migration, eviction
Potentiality	- capacity for development
Biology	- those which are biological and therefore cannot be avoided.

## Skimming

Answer the following questions with reference to the text

1. Why do you need to have knowledge of other's customs?
2. What is culturally standardized unreason? Explain.
3. What is culture to you?
4. Can you imagine the community where there is only one culture? Support your answer with arguments.
5. Write the theme of this text.
6. Kluckhohn asserts that "At bottom all human beings are very much alike" how can you prove this?

## **Scanning**

Pick up the answers to the following questions while reading the text

1. Who dislike milk and milk products? (Para 1)
2. What are the ways of tracing decent? (Para 1)
3. In what way are a cooking pot and Beethoven Sonata similar? (Para 2)
4. Define a 'cultured man' (Para 2)
5. What is the interesting thing about human being? (Para 3)
6. What has anthropology offer to the insistent human query? Why? (Para 3)
7. How can we predict human behavior? (Para 3)
8. What is an unnatural situation for an American woman? (Para 5)
9. Why did that young man return to China? (Para 5)
10. What did the woman use to serve her guests? (Para 6)
11. Where did the intelligent teacher teach? (Para 7)
12. What did the writer ask? (Para 7)
13. What is the sexual connotation of the Indian? (Para 8)
14. According to the writer, what are the two equally non-rational responses? (Para 8)
15. How are the files of the Cross-Cultural survey organized? (Para 9)
16. What are the examples of poignant life experiences? (Para 9)

### **14.4. Beauty**

For the Greeks beauty was a virtue: a kind of excellence. Person then were assumed to be what we now have to call – lamely enviously, whole persons. If it did occur to the Greeks to distinguish between a person's 'inside' and 'outside', they still expected that inner beauty would be matched by beauty of the other kind. The well born young Athenians who gathered around Socrates found it quite paradoxical that their hero was so intelligent, so brave, honorable, so seductive – and so ugly. One of Socrates' main pedagogic acts was to be ugly – and teach those innocent, no doubt, splendid-looking disciples of his how full of paradoxes life really was.

They may have resisted Socrates' lesson. We do not, several thousand years later, we are more wary of the enchantment of beauty. We not only split off with the greatest facility the "inside" (character, intellect) from the "outside" (looks); but we are actually surprised when someone who is beautiful is also intelligent, talented, good.

It was principally the influence of Christianity that deprived beauty of the central place it had in classical ideals of human excellence. By limiting virtue (virtue in Latin) to moral virtue only, Christianity set beauty adrift as an alienated, arbitrary superficial enchantment. And beauty has continued to lose prestige. For close to two centuries it has become a convention to attribute beauty to only one of the two sexes: the sex which however, Fair is always Second. Association of beauty with women has put beauty even further on the defensive, morally.

A beautiful woman, we say in English. But a handsome man. "Handsome" is the masculine equivalent of and refusal of — compliment which has accumulated certain demeaning overtones, by being reserved for women only. That one can call a man 'beautiful' in French and in Italian suggest that Catholic countries unlike those countries shaped by the Protestant version of Christianity — still retain some vestiges of the pagan admiration for beauty. But the difference, if one exists, is of degree only. In every modern country that is Christian or post — Christian; women are the beautiful sex, to the detriment of the notion of beauty as well as of women.

To be called beautiful is thought to name something essential to women's character and concerns. (In contrast to men whose essence is to be strong, or effective, or competent) It does not take someone in the throes of advanced feminist awareness to perceive that the way women are taught to be involved with beauty encourages narcissism, reinforces dependence and immaturity. Everybody (women and men) knows that. For it is 'everybody', a whole society being feminine with caring about how one looks that has identified in contrast to being masculine which is identified with caring about what one is or does and only secondarily, if at all, about how one looks. Given these stereotypes, it is no wonder that beauty enjoys, at best a rather mixed reputation.

It is not of course the desire to be beautiful that is wrong but the obligation to be — or to try. What is accepted by most women as a flattering idealization of their sex is a way of making women feel inferior to what they actually are or normally grow to be. For the ideal of the beauty is administered as a form of self oppression. Women are taught to see their bodies in parts, and to evaluate each part separately. Breasts, feet, hips, waistline, neck, eyes, nose, complexion, hair, and so on — each in turn is submitted to an anxious, fretful, often despairing scrutiny. Even some pass muster, some will always be found wanting. Nothing less than perfection will do.

In men, good looks is a whole, something taken in at a glance. It does not need to be confirmed by giving measurements of different regions of the

body, nobody encourages a man to dissect his appearance, feature by feature. As for perfection, that is considered trivial –almost unmanly. Indeed, in the ideally good looking man a small imperfection or blemish is considered positively desirable. According to one movie critic (a woman) who is declared Robert Redford fan, he is having that cluster of skin colored moles on one cheek that saves Redford from being merely a ‘pretty face’. Think of the depreciation of women as well as of beauty—that is implied in that judgment.

“The privileges of beauty are immense”, said Cocteau. To be sure, beauty is a form of power. And deservedly so. What is lamentable is that it is the only form of power that most women are encouraged to seek. This power is always conceived in relation to women; it is not the power to do but the power to attract. It is a power that negates itself, for this power is not one that can be chosen freely – at least not by- women or renounced without social censure.

To preen, for a woman, can never be just a pleasure. It is also a duty. It is her work. If a woman does real work- and even if she has clambered up to a leading position in politics, law, medicine, business or whatever-she is always under pressure to confess that she still works at being attractive. But in so far as she is keeping up as one of the Fair Sex, she brings under suspicion her very, capacity to be objective, professional, authoritative, and thoughtful. Damned if they do- women are. And damned if they don’t.

One could hardly ask for more important evidence of the dangers of considering persons a split between what is “inside” and what is “outside” than that interminable half-comic half –tragic tale, the oppression of women. How easy it is to start off by defining women (or find them adorable) for being “superficial”, it is a crude trap, and it has worked too long but to get out of the trap requires that women get some critical distance from that excellence and privilege which is beauty, enough distance to see how much beauty itself has been abridged in order to prop up the mythology of the “feminine”. There should be a way of saving beauty *from* women and *for* them.

(Susan Sontag from Creative Delights)

## **Glossary**

Paradox

- a seemingly absurd or contradictory statement even actually well founded; self –contradictory or essentially absurd statement

Set beauty adrift	- leave beauty at the mercy of circumstances
Vestiges	- sign or traces
Pagan	- (especially formerly regarded by Christians) as unenlightened
To the detriment of	- to the disadvantage of
In the throes of	- struggling with the task of
Feminist	- a person who advocates of women's rights in the ground of the equality of the sexes
Narcissism	- excessive or erotic interest in oneself or one's physical features
Stereotypes	- persons or things that conform to an unjustifiably fixed usually standardized mental picture
Fretful	- visibly anxious, distressed or irritated
Pass muster	- be acceptable/be satisfactory
Robert Redford	- (1936-) American film actor (played the title role on "The Great Gatsby", 1974)
Depreciation	- an instance of belittling
Jean Maurice	- (1889-1963) French dramatist and film director
Preen	- admire (oneself, one's hair, clothes, etc.)
Clamber	- climb with hands and feet, (especially with difficulty or laboriously)
The Fair Sex	- women
Interminable	- endless
Disparage	- speak slightly of deprecate.

### ***Skimming***

Answer the following questions

1. What is the Greek concept of beauty?
2. What is beauty to you?
3. What change in attitude do you think the writer wants to bring about in her readers?
4. How is life full of paradoxes?
5. Are Sontag's claims about the place of beauty in a culture applicable to our culture as well? Explain your answer
6. If beauty is a source of power, why does Sontag object to women's striving to attain it?

## **Scanning**

Pick up the answers to the following questions while reading the text

1. What was beauty for the Greeks? (Para 1)
2. What characteristics did young Athenians find in Socrates? (Para 1)
3. What are the two kinds of beauty? (Para 2)
4. How did Christianity influence beauty? (Para 3)
5. How has beauty been made defensive? (Para 3)
6. What is 'Handsome'? (Para 4)
7. How does every modern society consider women? (Para 4)
8. What is essential for men? (Para 5)
9. Distinguish between being 'feminine' and 'being masculine' (Para 5)
10. How are women made feel inferior? (Para 6)
11. What are women taught? (Para 6)
12. What is good look in men? (Para 7)
13. Who was Robert Redford's fan? (Para 7)
14. What is the power that most women are encouraged to seek? (Para 8)
15. What is a duty for a woman? (Para 9)
16. How can women get out of the trap? (Para 10)

### **14.5 Kinship and the Family**

Most social anthropologists recognize the family as a basic social unit. In its most elementary form it may be defined as a group consisting of a man and a woman and their children living together in one home. Such a domestic group is known as a nuclear family. It is usually established by means of a formal contract of marriage, but a contract of this kind is not a necessary condition for a nuclear family to exist. It can also be said to exist when a couple their offspring share a common residence whether the couple is married or not. That is to say, a family may exist even when the relationship between the man and the woman is one of concubine rather than one of marriage.

Although we can in general, define the nuclear family as a couple and their children living within the same residential boundary, we must recognize that such a definition is in fact a generalization which may not hold true in particular instances. Sometimes a nuclear family is incomplete in that one spouse is absent from the household. When a family is incomplete, it is usually the man rather than the woman who is away from home. Such a

situation may be the result of social convention. For example among the Ashanti, a tribe living in Ghana~ spouses continue to reside with their own kin -after marriage and do not live together as husband and wife. On the other hand, a nuclear family may be incomplete by reason of economic necessity. Sometimes, for example, a man has to leave his family to work in another part of the country or in a different country altogether. This is the case with many workers in South Africa and with foreign workers in France and Germany.

The nuclear family may be extended by the addition of other people living within the same residential boundary. So far we have been assuming that the family is always based on monogamous marriage; that it to say it has only one man and one woman living together as husband and wife. But Monogamy is only one form of marriage. In societies where polygamy is practiced the family will, of course, include more than two spouse. In the case of polygyny, it will include one husband and more than one wife, and in the case of polyandry, it will include one wife and more than one husband. In a polygynous society therefore, the nuclear family will be extended by the addition of one or more wives and in polyandrous societies it will be extended by the addition of one or more husbands.

In both monogamous and polygamous societies, families may also be extended by the addition of related or non-related people. In some for example people like the servant; and workman live with the family as members of the household. Again one often finds that families are extended by the addition of consanguineal relatives, or kin of one or more of the marriage partners, like brothers sisters fathers, grandfathers and so on. Affinal relatives like brothers -in-law, sisters-in-law and so on may also, become members of the family and share a common residence with the brother or sister of their spouses.

#### *Answer the following questions:*

- i. What do you mean by family?
- ii. How can nuclear family become incomplete?
- iii. Can nuclear family be extended ? If so how?
- iv. What are the forms of marriage?
- v. Define the relation of concubine, consanguineal and affinal.

## 14.6 The Story of an Hour

Knowing that Mrs. Mallard was afflicted with a **heart trouble**, great care was taken to break to her as gently as possible the news of her husband's death.

It was her sister Josephine who told her, in broken sentences; **veiled hints that revealed in half concealing**. Her husband's friend Richards was there, too, near her. It was he who had been in the newspaper office when intelligence of the railroad disaster was received, with Brently Mallard's name leading the list of "killed." He had only taken the time to assure himself of its truth by a second telegram, and had hastened to forestall any less careful, less tender friend in bearing the sad message.

She did not hear the story as many women have heard the same, with a **paralyzed inability** to accept its significance. She wept at once, with sudden, wild abandonment, in her sister's arms. When the storm of grief had spent itself she went away to her room alone. She would have no one follow her.

There stood, facing the open window, a comfortable, roomy armchair. Into this she sank, pressed down by a physical exhaustion that haunted her body and seemed to reach into her soul. She could see in the open square before her house the tops of trees that were all aquiver with the new spring life. The delicious breath of rain was in the air. In the street below a peddler was crying his wares. The notes of a distant song which someone was singing reached her faintly, and countless sparrows were twittering in the eaves.

There were patches of blue sky showing here and there through the clouds that had met and piled one above the other in the west facing her window.

She sat with her head thrown back upon the cushion of the chair, quite motionless, except when a sob came up into her throat and shook her, as a child who has cried itself to sleep continues to sob in its dreams.

She was young, with a fair, calm face, whose lines bespoke repression and even a certain strength. But now there was a dull stare in her eyes, whose gaze was fixed away off yonder on one of those patches of blue sky. It was not a glance of reflection, but rather indicated a suspension of intelligent thought.

**There was something coming to her and she was waiting for it, fearfully.** What was it? She did not know; it was too subtle and elusive to name. But she felt it, creeping out of the sky, reaching toward her through the sounds, the scents, and the color that filled the air.

Now her bosom rose and fell tumultuously. She was beginning to recognize this thing that was approaching to possess her, and she was striving to beat it back with her will--as powerless as her two white slender hands would have been. When she abandoned herself a little whispered word escaped her slightly parted lips. She said it over and over under the breath: "free, free, free!" The vacant stare and the look of terror that had followed it went from her eyes. They stayed keen and bright. Her pulses beat fast, and the coursing blood warmed and relaxed every inch of her body.

She did not stop to ask if it were or were not a monstrous joy that held her. A clear and exalted perception enabled her to dismiss the suggestion as trivial. She knew that she would weep again when she saw the kind, tender hands folded in death; the face that had never looked save with love upon her, fixed and gray and dead. But she saw beyond that bitter moment a long procession of years to come that would belong to her absolutely. And she opened and spread her arms out to them in welcome.

There would be no one to live for during those coming years; she would live for herself. There would be no powerful will bending hers in that blind persistence with which men and women believe they have a right to impose a private will upon a fellow-creature. A kind intention or a cruel intention made the act seem no less a crime as she looked upon it in that brief moment of illumination.

And yet she had loved him--sometimes. Often she had not. What did it matter! What could love, the unsolved mystery, count for in the face of this possession of self-assertion which she suddenly recognized as the strongest impulse of her being!

**"Free! Body and soul free!"** she kept whispering.

Josephine was kneeling before the closed door with her lips to the key hole, imploring for admission. "Louise, open the door! I beg; open the door--you will make yourself ill. What are you doing, Louise? For heaven's sake open the door."

"Go away. I am not making myself ill." No; she was drinking in a very elixir of life through that open window.

Her fancy was running riot along those days ahead of her, Spring days, and summer days, and all sorts of days that would be her own. She breathed a quick prayer that life might be long. It was only yesterday she had thought with a shudder that life might be long.

She arose at length and opened the door to her sister's importunities. There was a feverish triumph in her eyes, and she carried herself unwittingly like a goddess of Victory. She clasped her sister's waist, and together they descended the stairs. Richards stood waiting for them at the bottom.

Someone was opening the front door with a latchkey. It was Brently Mallard who entered, a little travel-stained, composedly carrying his grip-sack and umbrella. He had been far from the scene of the accident, and did not even know there had been one. He stood amazed at Josephine's piercing cry; at Richards' quick motion to screen him from the view of his wife.

When the doctors came they said she had died of heart disease--of the joy that kills.  
(Kate Chopin)

### ***Answer the following questions***

1. Why was the news of Brantley Mallard's death conveyed to Mrs. Mallard indirectly?
2. What was the first response of Mrs. Mallard about the sudden death of her husband?
3. Did she really lament on the death of her husband? Discuss
4. Do you think that she could enjoy the nature at that moment? Support your answer.
5. What was she waiting for fearfully? why?
6. "Spring days, summer days, and all sorts of days that would be her own." Describe it with reference to the text.
7. Who died in the end?
8. Do you think that the doctors' declaration about Mrs. Mallard's death is right?

### **14.7 Freedom**

What is a perfectly free person? A person who can do what he likes, when he likes, and where he likes, or do nothing at all if he prefers it? Well, there is no such person, and there never can be any such person. Whether we like it or not, we must all sleep for one-third of our lifetime, wash and dress and undress, we must spend a couple of hours eating and drinking, we must spend nearly as much in getting about from place to place. For half the day we are

**slaves to necessities** which we cannot shirk, whether we are monarchs with a thousand servants or humble laborers with no servants but their wives. And the wives must undertake the additional heavy **slavery of child-bearing**, if the world is still to be peopled.

These natural jobs cannot be shirked. But they involve other jobs which can. As we must eat we must first provide food, as we must sleep we must have beds and bedding in houses with fireplaces and coals, as we must walk through the streets we must have clothes to cover our nakedness. Now, food and houses and clothes can be produced by human labor. But when they are produced they can be stolen. If you like honey you can let the bees produce it by their labor, and then steal it from them. If you are too lazy to get about from place to place on your own legs you can make a slave of a horse. And what you do to a horse or a bee you can also do to a man or a woman or a child if you can get the upper hand of them by force or fraud or trickery of any sort, or even by teaching them that it is their religious duty to sacrifice their freedom to yours.

So beware! If you allow any person, or class of persons, to get the upper hand of you, they will shift all that part of their slavery to Nature that can be shifted on to your shoulders, and you will find yourself working from eight to fourteen hours a day when, if you had only yourself and your family to provide for, you could do it quite comfortably in half the time or less. The **object of all honest governments should be to prevent your being imposed on in this way**. But the object of most actual governments is exactly the opposite. **They enforce your slavery and call it freedom**. But they also regulate your slavery, keeping the greed of your masters within certain bounds. When chattel slavery of the Negro sort costs more than wage slavery, they abolish chattel slavery and make you free to choose between one employment, or one master, and another, and this they call a **glorious triumph** for freedom, though for you it is merely the key of the street. When you complain, they promise that in future you shall govern the country for yourself. They redeem this promise by giving you a vote, and having a general election every five years or so. At the election, two of their rich friends ask for your vote, and you are free to choose which of them you will vote for to spite the other, a choice which leaves you no freer than you were before, as it does not reduce your hours of labour by a single minute. But the newspapers assure you that your vote has decided the election, and that this constitutes you a free citizen in a democratic country. The amazing thing about it is that you are fool enough to believe them.

### **The Slavery of Man to Man**

Now mark another big difference between the **natural slavery of man to Nature** and the **unnatural slavery of man to man**. Nature is kind to her slaves. If she forces you to eat and drink, she makes eating and drinking so pleasant that when we can afford it we eat and drink too much. We must sleep or go mad, but then sleep is so pleasant that we have great difficulty in getting up in the morning. And firesides and families seem so pleasant to the young that they get married and join building societies to realize their dreams. Thus, instead of resenting our natural wants as slavery, we take the greatest pleasure in their satisfaction. We write sentimental songs in praise of them. A tramp can earn his supper by singing *Home, Sweet Home*.

The slavery of man to man is the very opposite of this. It is hateful to the body and to the spirit. Our poets do not praise it; they proclaim that no man is good enough to be another man's master. The latest of the great Jewish prophets, a gentleman named Marx, spent his life in proving that there is no extremity of selfish cruelty at which the slavery of man to man will stop if it be not stopped by law. You can see for yourself that it produces a state of continual **civil war—called the class war**—between the slaves and their masters, organized as Trade Unions on one side and Employers' Federations on the other.

St. Thomas More held that we shall never have a peaceful and stable society until this struggle is ended by the abolition of slavery altogether and the compulsion of everyone to do his share of the world's work with his own hands and brains, and not to attempt to put it on anyone else. Naturally the master class, through **its parliaments and schools and newspapers**, makes the most desperate efforts to prevent us from realizing our slavery. From our earliest years we are taught that our country is the land of the free, and that our freedom was won for us forever by our forefathers when they made King John sign Magna Charta—when they defeated the Spanish Armada—when they cut off King Charles' head—when they made King William accept the Bill of Rights—when they issued and made good the American Declaration of Independence—when they won the battles of Waterloo and Trafalgar on the playing-fields of Eton—and when they quite unintentionally changed the German, Austrian, Russian, and Ottoman Empires into republics.

When we grumble, we are told that all our miseries are our own doing because we have the vote. When we say, "What good is the vote?" we are told that we have the Factory Acts, and the Wages Boards, and free education, and the New Deal, and the dole, and what more could any reasonable man ask for? We are reminded that the rich are taxed a quarter, a

third, or even a half and more, of their incomes, but the poor are never reminded that they have to pay that much of their wages as rent in addition to having to work twice as long every day as they would need if they were free. Whenever famous writers protest against this imposture—say, Voltaire and Rousseau and Tom Paine in the eighteenth century, or Cobbett and Shelley, Karl Marx and Lassalle in the nineteenth, or Lenin and Trotsky in the twentieth—you are taught that they are atheists and libertines, murderers and scoundrels, and often it is made a criminal offence to buy or sell their books.

If their disciples make a revolution, England immediately makes war on them and lends money to the other powers to join her in forcing the revolutionists to restore the slave order. When this combination was successful at Waterloo, the victory was advertised as another triumph for British freedom, and the British wage slaves, instead of going into mourning like Lord Byron, believed it all and cheered enthusiastically.

When the revolution wins, as it did in Russia in 1922, the fighting stops, but the abuse, the calumnies, the lies, continue until the revolutionized state grows into a first-rate military power. Then our diplomatists, after having for years denounced the revolutionary leaders as the most abominable villains and tyrants, have to do a right turn and invite them to dinner.

### ***Believing the Propaganda***

Now though this prodigious mass of humbug is meant to delude the enslaved class only, it ends in deluding the master class much more completely. A gentleman whose mind has been formed at a preparatory school for the sons of gentlemen, followed by a public school and University course, is much more thoroughly taken in by the **falsified history and dishonest political economy** and the snobbery taught in these places than any worker can possibly be, because the gentleman's education teaches him that he is a very fine fellow, superior to the common run of men whose duty it is to **brush his clothes, carry his parcels, and earn his income for him**, and as he thoroughly agrees with this view of himself, he honestly believes that the system which has placed him in such an agreeable situation and done such justice to his merits is the best of all possible systems, and that he should shed his blood, and yours, to the last drop in its defense.

But the great mass of our rack-rented, underpaid, treated-as-inferiors, cast-off-on-the-dole workers cannot feel so sure about it as the gentleman. The facts are too harshly against it. In hard times, such as we are now passing through, their disgust and despair sometimes lead them to kick over the traces, upset everything, and have to be rescued from mere gangsterism by some Napoleonic genius who has a fancy for being an emperor, and who has

the courage and brains and energy to jump at the chance. But the slaves who give three cheers for the emperor might just as well have made a cross on a British or American ballot paper as far as their freedom is concerned.

So far I have mentioned nothing but plain, natural, and historical facts. I draw no conclusions, for that would lead me into controversy, and controversy would not be fair when you cannot answer me back. I do not even ask you to draw your own conclusions, for you might draw some very dangerous ones unless you have the right sort of head for it. Always remember that though **nobody likes to be called a slave, it does not follow that slavery is a bad thing**. Great men, like Aristotle, have held that law and order and government would be impossible unless the persons the people have to obey are beautifully dressed and decorated, robed and uniformed, speaking with a special accent, travelling in first-class carriages or the most expensive cars or on the best-groomed and best-bred horses, and never cleaning their own boots or doing anything for themselves that can possibly be done by ringing a bell and ordering some common person to do it. And this means, of course, that they must be made very rich without any other obligation than to produce an impression of almost godlike superiority on the minds of common people. In short, it is contended, you must make **men ignorant idolators** before they will become obedient workers and law abiding citizens.

To prove this, we are reminded that although nine out of ten voters are common workers, it is with the greatest difficulty that a few of them can be persuaded to vote for members of their own class. When women were enfranchised and given the right to sit in Parliament, the first use they made of their votes was to defeat all the women candidates who stood for the freedom of the workers and had given them years of devoted and distinguished service. They elected only one woman—**a titled lady of great wealth** and exceptionally fascinating personality.

Now this, it is said, is human nature, and you cannot change human nature. On the other hand, it is maintained that human nature is the easiest thing in the world to change if you catch it young enough, and that the **idolatry of the slave class and the arrogance of the master class** are themselves entirely artificial products of education and of a propaganda that plays upon our infants long before they have left their cradles. An opposite mentality could, it is argued, be produced by a contrary education and propaganda. You can turn the point over in your mind :— yourself; do not let me prejudice you one way or the other.

The practical question at the bottom of it all is how the income of the whole country can best be distributed from day to day. If the earth is cultivated

agriculturally in vast farms with motor ploughs and chemical fertilizers, and industrially in huge electrified factories full of machinery that a girl can handle, the produce may be so great that an equal distribution of it would provide enough to give the unskilled labourers as much as the managers and the men of the scientific staff.

But do not forget that when you hear tales of modern machinery enabling one girl to produce as much as a thousand men could produce in the reign of good Queen Anne, that this marvellous increase includes things like needles and steel pens and matches, which we can neither eat nor drink nor wear. Very young children will eat needles and matches eagerly—but the diet is not a nourishing one. And though we can now cultivate the sky as well as the earth, by drawing nitrogen from it to increase and improve the quality of our grass—and, consequently, of our cattle and milk and butter and eggs—Nature may have tricks up her sleeve to check us, if the chemists exploit her too greedily.

### ***Using Freedom***

And now to sum up. **Wipe out from your dreams of freedom the hope of being able to do as you please all the time.** For at least twelve hours of your day Nature orders you to do certain things, and will kill you if you don't do them. This leaves twelve hours for working, and here again Nature will kill you unless you either earn your living or get somebody else to earn it for you.

If you live in a civilized country your **freedom is restricted by the laws of the land enforced by the police**, who oblige you to do this, and not to do that, and to pay rates and taxes. If you do not obey these laws the courts will imprison you and, if you go too far, kill you. If the laws are reasonable and are impartially administered you have no reason to complain, because they increase your freedom by protecting you against assault, highway robbery, and disorder generally. But as society is constituted at present, there is another far more intimate compulsion on you, that of your landlord and that of your employer.

Your landlord may refuse to let you live on his estate if you go to chapel instead of to church, or if you vote for anybody but his nominee, or if you practise osteopathy, or if you open a shop. Your employer may dictate the cut, colour, and condition of your clothes, as well as your hours of work. He can turn you into the street at any moment to join the melancholy band of lost spirits called the Unemployed. In short, his power over you is far greater than that of any political dictator could possibly be. Your only remedy at present is the Trade Union weapon of the strike, which is only the old oriental device of starving on your enemy's doorstep until he does you justice.

Now, as the police in this country will not allow you to starve on your employer's doorstep, you must starve on your own—if you have one. The extreme form of the strike—the general strike of all workers at the same moment—is also the extreme form of human folly, as, if completely carried out, it would extinguish the human race in a week. And the workers would be the first to perish. The general strike is Trade Unionism gone mad. Sane Trade Unionism would never sanction more than one big strike at a time, with all the other trades working overtime to support it.

Now let us put the case in figures. If you have to work for twelve hours a day, you have no freedom at all. If you work eight hours a day you have four hours a day to do what you like with, subject to the laws of the land and your possession of money enough to buy an interesting book or pay for a seat at the pictures, or at a football match, or whatever your fancy may be. But even here Nature will interfere a good deal, for if your eight hours' work has been of a hard physical kind, and when you get home you want to spend your four hours in reading my books to improve your mind, you will find yourself fast asleep in half a minute, and your mind will remain in its present benighted condition.

I take it, then, that nine out of ten of us desire more freedom, and that this is why we listen to wireless talks about it. As long as we go on as we are—content with a vote and a dole—the only advice we can give one another is that of Shakespeare's Iago: Put money in thy purse. But as we get very little money into our purses on pay day, and all the rest of the week other people are taking money out of it, Iago's advice is not very practical. We must change our polities before we can get what we want, and meanwhile we must stop gassing about freedom, because the people of England in the lump don't know what freedom is—never having had any. Always call freedom by its old English name of leisure, and keep clamoring for more leisure and more money to enjoy it in return for an honest share of work.

And let us stop singing *Rule, Britannia* until we make it true. Until we do, let us never vote for a parliamentary candidate who talks about our freedom and our love of liberty, for whatever political name he may give himself, he is sure to be at bottom an anarchist who wants to live on our labor without being taken up by the police for it as he deserves.

And now suppose we at last win a lot more leisure and a lot more money than we are accustomed to. What are we going to do with them? I was taught in my childhood that Satan will find mischief still for idle hands to do. I have seen men come into a fortune and lose their happiness, their health, and

finally, their lives by it as certainly as if they had taken daily doses of rat poison instead of champagne and cigars. It is not at all easy to know what to do with leisure unless we have been brought up to it.

I will therefore leave you with a conundrum to think over. If you had your choice, would you work for eight hours a day and retire with a full pension at 45, or would you rather work four hours a day and keep on working until you are 70? Now, don't send the answer to me, please: talk it over with your wife.

(George Bernard Shaw)

### *Answer the following questions*

1. Why according to Shaw no man is perfectly free?
2. Do all social and governmental regulations aim at regulating man's slavery?
3. What does Shaw think of the right to vote?
4. How is man's slavery to nature pleasant?
5. How can slavery be ended?
6. What means does the master class use to maintain the upper hand over the slave class?
7. How do the master class prevent the upheaval of the downtrodden masses when lead by famous figures?
8. How is the master class led to accepting the righteousness of human exploitation?
9. Why do most workers or women vote for their social superiors?
10. How does a civilized society protect its citizens?
11. How should an intelligent trade union movement conduct its affairs?
12. What are Shaw's views on working hours and retirement?
13. "Nature may have tricks up her sleeve to check us if the chemists exploit her too greedily". Critically comment on the statement.
14. How did the author's forefathers win freedom for themselves? Give some examples.
15. What, according to Shaw, are the factors that lead to the curtailment of freedom of common men?

## **14.8 Natural Resources of Nepal: Forest and Water**

Nepal is known as popular greenery country all over the world for her natural beauty. Forests are the main natural resources of Nepal to attract the tourists

and to earn the foreign currencies. Nepal consists of different kinds of forests. For this reason, we often say, "green forest is the wealth of Nepal" because our capital economy depends upon it. Forests are useful in many ways for birds, animals and development and natural beauties.

Natural beauty is synonymous to the forests. It is forest that makes the environment fresh and beautiful. Many kinds of wild animals and birds can be found in forest. Sweet and melodious songs of different kinds of birds add beauty to the forests in Nepal. It is the forest where we can find different kinds of medicinal herbs which can be used for pharmaceutical uses. "Silajit" a very important and expensive medicinal herb is available in the forest of high hills and top mountains. We can also earn foreign currency by exporting them to the foreign countries. Green forest can also be the "center of attraction" for tourists and people of our own country who love nature and natural beauty. Hence, tourism industries are dependent upon forest — can be flourished in Nepal. It can be a good source of earning foreign currency in various ways. Forests also give us fuel to cook our food and they also give us wood for our buildings and furniture. They also help us for the rainfall. They are also able to check the flow of floods. They also prevent the occurrence of soil erosion and help us in various ways from different kinds of natural damages.

But nowadays, these green forests are not safe; they are being destroyed day by day and they are being cut down unnecessarily. This is cut down for home and furniture because of the population growth. The population of Nepal is rapidly up and trees are cut down on the ratio of population growth. They clear down the forest for cultivation, settlement and other proposes without being aware about the impacts in future. As a result, we earn a little but we lose a lot for ever. We have to do a lot of saving of jungle for Nepal's development in the remaining years. Since, people are cutting down the trees, forests fail to produce expensive medicinal herbs, fail to check flow of floods, fail to cool down the sun, fail to produce sweet fruits and vegetables and, flowers are failed to produce poets and thinkers as they used to produce before. This is what man has made of forest at all.

Now, Nepal has to face the innumerable challenges of landslides and soil erosion because it consists of few, forests; but there are too many people. Our aim should to be make the control in population growth but the increase in greenery. To save a remaining part of the forests in Nepal, we have to encourage the village people to control in chopping down of the trees. Jungles can be saved by discouraging people from chopping down the trees without any special reason. Reforestation is another effective step to increase the number of trees in Nepal. Such projects could be done in unused and

abandoned areas of the villages. Moreover, we have to introduce more efficient cooking stoves and gas fires to save firewood.

We also have to make people aware of the values of forests and to make them realize not to chop down the trees and not to graze their animal there where the plants are planted. Trees must not be chopped down carelessly to protect the forests.

### **Water Resource**

Nepal is rich in water resource, which is a major source of national economy. Water resource is needed for drinking, cooking food, bathing and washing clothes. It is very important thing of Nepal for irrigation and hydroelectricity, too. Mountains, rivers and streams are combined trinity and unity of water projects. Rivers do have their origins in mountains and Himalayas as a result of melting ice. And, every rivers final home is the sea or ocean. Rivers are natural blessed gifts to the earth for ever; but however they can sweep our land by the flood in rainy season.

There are many rivers in our country divided in the big and small. Among them, Gandaki, Koshi, Karnali, Marshyandi, Trisuli, Bagmati, Bishnumati, and Narayani are some of the big and important rivers. Our rivers are all holy rivers where we can find the clean water. Our Bagmati, Bishumati, Gandaki and Narayani etc, all are sacred rivers to us. They all help our agricultural irrigation and promote our trade. But this is not used properly at all and more than 50% of the water is useless. In other countries, a river is not looked upon as something holy. The 'Thames' river of England and 'Jamuna' river of India are at the central part of trade and business areas, they are rather dirty because of an stupidity of people. The Mississippi of America is the longest river in the world which is protected well. Thus, a river in foreign countries is only a means of business. But, a river is a holy place, a temple and sacred religious area for us. And our rivers have produced poets, saints and philosophers who enjoy nature. Our saints, thinkers and philosophers lived and died on the bank of those rivers.

Looking at the civilization process of the world, we can find its birth and growth on the banks of rivers. Even today most of the great cities are situated on or nearby them. Some of the rivers are evergreen some other rivers born only on rainy seasons. So, they dry up in summer. But these rivers give us life in greenery. They give health and life to fields and forests. They can be used for multiple purposes. Beside these uses, tourists are also attracted by the flow and fall of water. As a result, tourism industries can be flourished. They can also be used for drinking purposes. If government can spend money

for its protection pure drinking water can be supplied in the big cities like Kathmandu and we can solve the burning problems of the countries. Thus, rivers do have many advantages. A barren piece of land can be turned into a lovely garden and greenery if we pay a well attention in an importance of irrigation.

Rivers are the major sources of country's economy. They feed not only to our land and plants; but also to our mills and factories. In the country like Nepal, it is of great importance. Majority of Nepali people still has to rely on oil lamps and candles instead of the facilities of hydroelectricity. In this case, such people of rural area can be highly benefited if Nepal government should give proper attention to this reality. The main problems with the Nepalese rivers are that they are being polluted day by day. The holy rivers of Kathmandu valley, for instance, Bagmati and Vishnumati are polluted badly, Rubbishes and wastage materials are thrown carelessly in these rivers. The government should take proper steps to check these things. Moreover, the rivers of Nepal are not properly utilized. They should be used for irrigation and production of electricity.

Country has to manage the sufficient budget for such purposes, in control and utilizations of rivers. If done so, plenty of crops can be grown and money can be earned by selling electricity to the neighboring countries. In sum, water resource is one and only the great property of our country. If we use it properly we can be in the list of rich and powerful countries of the world.

**(Mani Bhadra Gautam)**

### **Glossary:**

Greenery	:	Full of the green forests
Ancient	:	Belong to the past time
Research	:	Careful study or investigation, especially in order to discover a new thing
Contribute	:	To give something especially money or goods to help the others
Silajit	:	A kind of medicinal herb found in the mountains and high hills
Fresh	:	Cool, refreshing; newly made, produced, gathered or grown
Medicinal herbs	:	Plants whose leaves, roots or seeds can be used for medicine

Flourished	:	Invented and extended
Reforestation	:	Re-plantation with forest trees
Abandoned	:	Deserted, unused
Graze	:	Leaving cattle or sheep to eat growing grass
Worth	:	Value, importance
Blessing	:	God's favour and protection; a prayer that is for well-being of someone
Gift	:	A thing given without payment; a present
Sacred	:	Connected with god or considered to be holy
Promote	:	To help the progress of somebody; to encourage or to support somebody
Holy	:	Regard as religious and virtuous saint; A person declared to be holy by the Christian Churches
Civilization	:	An advanced and organized state of social development
Civilize	:	To improve somebody's manner
Flourished	:	To be successful, active or widespread
Trade	:	Business-selling and buying
Pollution	:	The process of polluting something, or the state of being polluted

### ***Questions***

1. What are the reasons of Nepal's popularity all over the world?
2. How and why are forests useful to us?
3. Why do people cut down the trees?
4. How can forests be saved? Suggest some of the ways and methods.
5. What are the major causes of deforestation? How can it be reforestation?
6. Name some of the major rivers of Nepal?
7. What are the advantages of rivers if Nepal? Make a list of them.
8. What are the problems we see in the rivers of Nepal with them?
9. What are the ways of preventing them?
10. How can rivers be utilized? Suggest some ways.

## 14.9 Road Foundations

In planning a road extensive preliminary surveys must be carried out to determine the precise line of the road and to work out how much earth will require to be moved and what quantities of surfacing material will be needed. A second purpose of the surveys will be to take samples of the different soils encountered at different depths by boring, in order to decide whether they are suitable for use or whether they must be replaced by imported fill. This is of great importance, since various types of soil have properties which result in low bearing capacities.

Failures in road surfaces are usually attributable to insufficient preparation and compaction of the sub-grade that is the soil on which the surface of the road is laid. Certain soil such as clay and peat are unstable, either because they are largely impermeable and hence difficult to drain or because they cannot be properly compacted. It is sometimes possible to establish some soils with cement but in most cases it will be necessary to excavate the soil to a considerable depth and to replace it by a suitable granular soil. The most stable sub-grade soils are gravel or sand, both being readily compactable and easy to drain. It's often unnecessary to excavate these soils to a depth of more than three or four inches, and if sufficient supplies are available they can be used as filling material, particularly on embankments where the soil must be capable of a high-degree of compaction.

The stability of a soil is largely dependent on an unchanging moisture content, and to assist this adequate drainage is necessary, although in the case of heavy clays no form of drainage is very effective.

Mechanical excavation is carried out by a variety of machines, including the shovel and drag-line excavator. The choice of plant used will depend on how deep a cut is required and also in how accessible the cut is. After the soil has been excavated to the appropriate depth and filled, it is compacted by a roller until it is firm. Following this, it is common practice to lay a sub-base over the sub-grade soil in order to strengthen it, and to ensure that the traffic load shall be distributed as widely as possible over the foundation. The sub-base which is normally composed of granular material with good drainage characteristics will vary in depth according to the nature of the sub-grade, and also according to what thickness of concrete is to be laid above it.

It's essential that the sub-base should be compacted to uniform density since the density of soil is closely related to its bearing capacity.

The compacted soil is then covered either with a sealing coat of tar or with rolls of water-proof paper, the object of which is to prevent liquid cemen-

from the concrete base from seeping into it, thus weakening the lower layers of the concrete and increasing the moisture content of the base.

***Answer these questions***

1. Describe the various purposes of surveys while planning a road.
2. Explain the unsuitable or unstable soils and suitable or stable soils with examples.
3. Explain these: sub-grade, sub-base and sealing coat of tar.
4. What is necessary for the stability of soil?
5. What is the sub-base normally composed of?
6. How do you lay the foundation of a road?

#### **14.10 Letter from Foreign Grave**

Dear mother,

This is a gesture of memory from your son

Who lives seven hundred seas away.

I know how sad you must be without me.

But I'm fine here in this valley of shadows, free

From all mundane avarice, misery, and tears,

Resting now at peace for every and a day.

The flesh that once was sleek and sound

Has given way to dust, and now only we, the bones,

Remain to discuss upon my ruined destiny.

I do clearly remember that dawn when the unsung song

Of sadness hung in the air, and I had to bid farewell

To you all; the shadows had crowded over the dales.

And ravines like impatient ghosts; my dog Pangrey

Whimpered on and on wagging its tail nervously.

As though it had known fully well that this departure

Would never bring its master back again.

And with you eyes welling up with tears pressing your lips against

My abir-daubed brow, you had blessed me in your breath  
 'To be always brave'. I have tasted fire and swallowed it raw  
 At many fronts from Burma, Ladakh, Nefra, Malaya and Kargil  
 To Germany, Italy, Tunisia, Falkland, and Kosovo. Yes, mother,  
 I had been a hero all the while until a piece of glowing lead  
 Pierced my heart like a bolt from the blue.  
 Packing me off into a realm of dream and eternity-for ever more.

My fate has fastened my eyes to my kingdom where  
 History broods amidst the debris of lies and hypocrisy.  
 That's why I lie buried here among my friends and enemies.  
 Those who killed us and those whom we killed. We have everything.  
 In common, here; we live in total harmony in a community  
 Of true brotherhood. For we are the lost citizens of the world,  
 Weep not for me oh my mother.  
 For my war is over; now I need no more  
 To risk the gunshots and shells or risk my khukuri,  
 Or advance through the hell of the fronts.  
 Yelling the dreaded words "Ayo Gorkhali",  
 By which, indeed, we scared our enemies to death  
 But in return, the very mantra snatched away our own lives.  
 Wars are always wars and death takes no prisoners,  
 And soldier a mere little thing for sacrifice, mother.  
 All my dreams, my youth, and my life have been  
 Plundered by those slow fat generals who make their medals on young blood.

Oh my mother dear,  
 The only thing I always regret is that  
 I was unable to make up for your milk during this lifetime.  
 For I died fro the cause of others in a war of no glory.  
 Forgive me, mother. And weep not for me any more

But ruminate for those living whose wars are now to be feared about.

**(From *Sleepwalks* by D. B. Gurung)**

### **Glossary:**

Avarice (n.)	: Extreme desire for death, agreed
Bolt from the blue (ph.)	: An event or a piece of news which is sudden and unexpected
Brood (v.)	: To think a lot about something that makes you very annoyed, anxious upset or sad
Dale (n.)	: A valley (especially in northern England)
Debris (n.)	: /Debri:/ broken pieces of wood, metal, brick etc. that are left after something has been destroyed
Departure (v.)	: An act of leaving a place
Destiny (n.)	: Fate, luck
Front (n.)	: An area where fighting takes place in a war; a battle field
Gesture (n.)	: Something you do or say to show a particular feeling or intention
Hypocrisy (n.)	: Falseness, pretension
Misery (n.)	: Great suffering of the mind or body
Mundane (adj.)	: Not interesting, not exciting, earthly
Piece of glowing lead (n.)	: Bullet
Plunder (v.)	: To steal things using force
Ravine (n.)	: A deep, very narrow valley with steep sides
Regret (n.)	: To feel sorry about something you have done
Ruined (adj.)	: Destroyed or severely damaged
Scare to death (ph.)	: Frighten terribly
Sleek (adj.)	: Smooth, shiny, elegantly dressed
Wag (v.)	: If a dog wags its tail or its tail wags, its tail moves from side to side several times
Whimper (v.)	: To make low, weak, crying noises (of animals)

### **Vocabulary**

Give the denotative or direct meaning of the following expressions:

- Seven hundred seas away
- Valley of shadows
- Resting at peace
- The flesh
- The flesh has given way to dust
- Eyes welling up with tears
- My war is over now
- Make up for your milk

***Answer these questions***

1. Where is the son at this moment and where is his mother?
2. Why is the son free from all misery and tears?
3. What is the son's present fate?
4. What was the last moment like when the son had to bid farewell?
5. What does the son remember vividly even today?
6. Even his Pangrey could predict the son's future. What did he know?
7. What were the last words of blessing the young man's mother spoke?
8. Name the different war fronts that the young man was deputed to.
9. Where is the young man lying today?
10. Why does the young man tell his mother 'weep not for me, my mother'?
11. What is the son regretting for now?
12. What is the last message that the young man wants to write to his mother in this letter?

