

Modern Society and the Quest for Human Happiness

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The Dalai Lama

I am a comparative newcomer to the modern world. Although I fled my homeland as long ago as 1959, and although my life since then as a refugee in India has brought me into much closer contact with contemporary society, my formative years were spent largely cut off from the realities of the twentieth century. This was partly due to my appointment as Dalai Lama: I became a monk at a very early age. It also reflects the fact that we Tibetans had chosen—mistakenly, in my view—to remain isolated behind the high mountain ranges which separate our country from the rest of the world.

Today, however, I travel a great deal, and it is my good fortune continuously to be meeting new people. Moreover, individuals from all walks of life come to see me. Quite a lot—especially those who make the effort to travel to the Indian hill-station at Dharamsala where I live in exile—arrive seeking something. Among these are people who have suffered greatly: some have lost parents and children; some have friends or family who committed suicide; [some] are sick with cancer and with AIDS-related illnesses. Then, of course, there are fellow Tibetans with their own tales of hardship and suffering. Unfortunately, many have unrealistic expectations, supposing that I have healing powers or that I can give some sort of blessing. But I am only an ordinary human being. The best I can do is try to help them by sharing in their suffering.

For my part, meeting innumerable others from all over the world and from every walk of life reminds me of our basic sameness as human beings. Indeed, the more I see of the world, the clearer it becomes that no matter what our situation, whether we are rich or poor, educated or not, of one race, gender, religion, or another, we all desire to be happy and to avoid suffering. Our every intended action, in a sense our whole life—how we choose to live it within the context of the limitations imposed by our circumstances—can be seen as our answer to the great question which confronts us all: “How am I to be happy?”

We are sustained in this great quest for happiness, it seems to me, by hope. We know, even if we do not admit it, that there can be no guarantee of a better, happier life than the one we are leading today. As an old Tibetan proverb puts it, The next life or tomorrow—we can never be certain which will come first. But we hope to go on living. We hope that through this or that attraction we can bring about happiness. Everything we do, not only as individuals but also at the level of society, can be seen in terms of this fundamental aspiration. Indeed, it is one shared by all sentient beings. The desire or inclination to be happy and to avoid suffering knows no boundaries. It is in our nature. As such, it needs no justification and is validated by the simple fact that we naturally and correctly want this.

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And this is precisely what we see in countries both rich and poor. Every-
where, by all means imaginable, people are striving to improve their lives. Yet 40
strangely, my impression is that those living in the materially developed coun-
tries, for all their industry, are in some ways less satisfied, are less happy, and
suffer more than those living in the least developed countries. Indeed, if we
compare the rich with the poor, it often seems that those with nothing are, in
fact, the least anxious, though they are plagued with physical pains and suffer- 45
ing. As for the rich, while a few know how to use their wealth intelligently—that
is to say, not in luxurious living but by sharing it with the needy—many do not.
They are so caught up with the idea of acquiring still more that they make no
room for anything else in their lives. In their absorption, they actually lose the
dream of happiness, which riches were to have provided. As a result, they are 50
constantly tormented, torn between doubt about what might happen and the
hope of gaining more, and plagued with mental and emotional suffering—
even though outwardly they may appear to be leading entirely successful and
comfortable lives. This is suggested both by the high degree and by the disturb-
ing prevalence among the populations of the materially developed countries 55
of anxiety, discontent, frustration, uncertainty, and depression. Moreover, this
inner suffering is clearly connected with growing confusion as to what consti-
tutes morality and what its foundations are.

I am often reminded of this paradox when I go abroad. It frequently happens
that when I arrive in a new country, at first everything seems very pleasant, 60
very beautiful. Everybody I meet is very friendly. There is nothing to complain
about. But then, day by day as I listen, I hear people's problems, their concerns,
and worries. They experience feelings of isolation; then follows depression.
The result is the troubled atmosphere which is such a feature of the developed
world. 65

At first, this surprised me. Although I never imagined that material wealth
alone could ever overcome suffering, looking at the developed world from
Tibet, a country materially always very poor, I must admit that I thought
wealth would have gone further toward reducing suffering than is actually the 70
case. I expected that with physical hardship much reduced, as it is for the
majority living in the industrially developed countries, happiness would be
much easier to achieve than for those living under more severe conditions.
Instead, the extraordinary advancements of science and technology seem to
have achieved little more than numerical improvement. In many cases,
progress has meant hardly anything more than greater numbers of opulent 75
houses in more cities, with more cars driving between them. Certainly there
has been a reduction in some types of suffering, including especially certain
illnesses. But it seems to me that there has been no overall reduction.

Saying this, I remember well an occasion on one of my early trips to the
West. I was the guest of a very wealthy family who lived in a large, well- 80
appointed house. Everyone was very charming and polite. There were servants
to cater to one's every need, and I began to think that here, perhaps, was proof

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positive that wealth could be a source of happiness. My hosts definitely had an air of relaxed confidence. But when I saw in the bathroom, through a cupboard door which was slightly open, an array of tranquilizers and sleeping pills, I was reminded forcefully that there is often a big gap between outward appearances and inner reality. 85

This paradox whereby inner—or we could say psychological and emotional—suffering is so often found amid material wealth is readily apparent throughout much of the West. Indeed, it is so pervasive that we might wonder whether there is something in Western culture which predisposes people living there to such kinds of suffering? This I doubt. So many factors are involved. Clearly, material development itself has a role to play. But we can also cite the increasing urbanization of modern society, where high concentrations of people live in close proximity to one another. In this context, consider that in place of our dependence on one another for support, today, wherever possible, we tend to rely on machines and services. Whereas formerly farmers would call in all their family members to help with the harvest, today they simply telephone a contractor. We find modern living organized so that it demands the least possible direct dependence on others. The more or less universal ambition seems to be for everyone to own their own house, their own car, their own computer, and so on in order to be as independent as possible. This is natural and understandable. We can also point to the increasing autonomy that people enjoy as a result of advances in science and technology. In fact, it is possible today to be far more independent of others than ever before. But with these developments, there has arisen a sense that my future is not dependent on my neighbor but rather on my job or, at most, my employer. This in turn encourages us to suppose that because others are not important for my happiness, their happiness is not important to me. 95 100 105

We have, in my view, created a society in which people find it harder and harder to show one another basic affection. In place of the sense of community and belonging, which we find such a reassuring feature of less wealthy (and generally rural) societies, we find a high degree of loneliness and alienation. Despite the fact that millions live in close proximity to one another, it seems that many people, especially among the old, have no one to talk to but their pets. Modern industrial society often strikes me as being like a huge self-propelled machine. Instead of human beings in charge, each individual is a tiny, insignificant component with no choice but to move when the machine moves. 110 115

 **Follow-up** Now answer this question:

According to the Dalai Lama, how have urbanization and advances in technology affected modern life?

Development, Democracy, and the Village Telephone

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Sam (Satyan) Pitroda

I was born in 1942 and raised in a poor village in one of the poorest areas of rural India, a place with kerosene lamps and no running water. In 1980, at 38, I was a U.S. citizen and a self-made telecommunications millionaire. By 1990, I was 47 years old and nearing the end of nearly a decade back in India. I was a leader of a controversial but largely successful effort to build an Indian information industry and begin the immense task of extending digital telecommunications to every corner of my native country, even to villages like the one where I was born. 5

The effort persists today at an increased pace, but it remains controversial. Some of the controversy has centered on me and my methods. Most of it focuses on the effectiveness and logic of bringing information technology to people who are in global terms the poorest of the poor. 10

Common sense and accepted thinking about economic development have long held it ridiculous to supply Third-World villages with state-of-the-art technology. What subsistence farmers need is not high-tech science and complex systems, the argument goes, but immunizations, basic literacy, disease- and drought-resistant cereals and oilseeds, simple pumps, deep-drop toilets, electricity—all the “appropriate” technologies that the unsophisticated rural poor can use and understand. 15

I agree with this argument as far as it goes. Third-World farming villages need water, hygiene, health, and power, and the need is usually great. But the argument falls short in its definition of “appropriate.” It ignores technology’s profound social implications. And it comes dangerously close to sentencing the Third-World poor to a life of third-rate capacities and opportunity. 20

For me, three facts about Third-World development stand out with great force. First, high technology is already an essential element in effective water sourcing, sanitation, construction, agriculture, and other development activities. Water surveys are carried out from satellites. Bioengineering has revolutionized crop production. Appropriate technology has moved well beyond the water screw and the inclined plane. 25

Second, modern telecommunications and electronic information systems are thoroughly appropriate technologies even in those regions of the world that still lack adequate water, food, and power. The reason is simply that modern telecommunications is an indispensable aid in meeting basic needs. If a U.S. community needed, say, widespread immunization or replacement of a power grid, would the telephone seem a vital or an irrelevant tool in getting the job done? Would the telephone seem more or less critical if the job were tied to a flood or drought and required the mobilization of resources over a broad area? 30

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Third, as a great social leveler, information technology ranks second only to 40 death. It can destroy cultural barriers, overwhelm economic inequalities, even compensate for intellectual differences. In short, high technology can put unequal human beings on an equal footing, and that makes it the most potent democratizing tool ever devised. . . .

[Here Pitroda describes his work in India in detail, including: the creation of 45 the Centre for Development of Telematics, or C-DOT; the installation of digital phone equipment partly manufactured in India; the installation of new telephone lines; and other improvements to the rural telephone system.]

C-DOT ran a test in Karnataka state with hugely encouraging results. In one town of 5,000 people with almost no previous telephone service, business 50 activity rose many times following installation of an automatic digital exchange for 100 lines. Suddenly, it was possible for a truck owner to chase his drivers, line up goods and labor by telephone, and monitor the movement of his vehicles. Local farmers could call nearby cities and get real prices for their produce. Artisans could speak to customers, machine operators could arrange for 55 service and repairs, shopkeepers could order goods—all by phone and in real time. In the six months after the introduction of service, total bank deposits in the town rose by an impressive 80 percent.

There were also social benefits. The townspeople could call doctors and ambulances, order pumps and textbooks, call newspapers, speak to politicians, 60 share experiences with colleagues, and organize community ceremonies and functions. One villager told me that when his father died seven years earlier, he'd had to send 20 messengers on trains and buses to inform relatives in nearby villages. More recently when his mother followed, the villager went to the local tea shop and phoned all 20 villages—instant, certain, and far less 65 expensive.

By the turn of the century or very shortly after, almost all of India's 600,000 villages will have telephone service. Once in place, the village telephone becomes as critical as water, food, shelter, and health services. Once exposed, 25 people in rural areas want a village telephone more than they want any other community service.

Of nearly equal importance for me, the community phone becomes an instrument of social change, fundamental to the process of democratization. With telecommunications networks now spreading across the Second and 30 Third Worlds, I believe that no amount of effort can put information back in the hands of the few, to be isolated, concentrated, and controlled. 75



Follow-up Now answer this question:

Does the author appreciate technology more for its technical benefits or its social implications?

C Reading for more detail

Read the selection again. Mark any places in the text that are still unclear to you.

 **EXERCISE 4** *Identifying and correcting logical fallacies*

With a partner, read these statements on the topic of developing countries. Which ones contain logical fallacies? Mark statements containing fallacies with an *X*. Then discuss what makes it a fallacy and how you could correct it.

- _____ 1 Developing countries must industrialize, or they will never develop.
- _____ 2 Every sensible person knows that a little more pollution is the price we have to pay for material progress.
- _____ 3 International aid is essential to developing nations because they cannot modernize without outside help.
- _____ 4 It is obvious to any intelligent person that political problems are far more important than economic problems in today's world.
- _____ 5 Politicians cannot be trusted to do the right thing because they are all corrupt.
- _____ 6 Since developed countries caused the inequality among nations, they have an obligation to solve the problem.
- _____ 7 Experts agree that education is the key to developing a country.

 **Follow-up** Discuss your answers with another pair of partners or the class.

EXERCISE 5 *Student model of an argument essay*

This essay by a Mexican student is an example of an argument essay, the kind of essay you will write in Part 5 of this chapter. Read the paper the first time to answer these questions:

- 1 Has Mr. Orozco convinced you of his thesis?
- 2 Does he avoid logical fallacies in his paper?

Then read the paper a second time to answer the questions that follow it.

Francisco Orozco

What Is Quality of Life?

When people have the great experience of living in other countries, they can perceive how different the inhabitants' values and lives are from those in their own countries. In some countries, people base their quality of life on the amount of material goods they have. Most individuals in these countries base their welfare on the accumulation of money, goods, and services. To be sure, infrastructure, technology, and material progress have brought to these people a higher standard of living. In other countries, material factors play a smaller role in the quality of life. People in these countries judge that their traditions and folklore, education,

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and social relations are the most important qualities in their lives. Development is inevitable in every country, but as we develop, we must remember that the quality of life of individuals has two sides. When we talk about improving a country's quality of life, we should consider individuals living comfortably and fulfilling both material and spiritual needs. It is a mistake to look only at the material side and to ignore the spiritual side when considering quality of life. 10

On the spiritual side, quality of life means that people enjoy life the best way possible while having spare time for their families and friends. A country that stresses spiritual matters as quality of life has the advantage of creating a peaceful, secure environment for people to live in. People have enough time to share with others and learn about art, music, and traditions. They also find themselves useful to others and do the things they like without feeling the necessity to make more money than they need. A country that emphasizes nonmaterial factors may also have disadvantages such as slower progress and poor development. There is sometimes not enough money to build and create the infrastructure that inhabitants need. 15 20

In other countries, where a higher standard of living is the primary goal, it seems that everything around people ends up in monetary transactions. Personal economic growth seems to be an important issue for most people. On the positive side, a higher standard of living brings through our doors new technologies like TVs, VCRs, computers, fax machines, kitchen appliances, and so on. We also have social and medical services that make our lives more comfortable. On the other hand, a higher standard of living can bring us a number of bothersome consequences like unemployment, inflation, and a rising crime rate, all of which are evidence that a developed country is not 100 percent secure. In addition, social relations are often poor because people don't have time to talk and listen to their neighbors. 25 30 35

An experience of mine in southern Mexico has helped me to understand that quality of life consists of more than modern material goods. It was interesting to observe how spiritual matters were more significant than anything else in this small town. I looked at people in the streets talking to each other about their experiences and life. I saw handicrafts made by people who inherited the crafts from their ancestors. I heard musicians playing in the streets, and in the market I saw people trading what they didn't need for things they really did need. All the people had smiles on their faces and the time to talk to each other without stress or any rush. Mothers had time to attend to their children and teach them what had been passed down from generation to generation. Education was important for them too. In fact, one mother's priority each day was to send her children off to school and to supervise their homework. It was interesting to see how happily the people in this town lived despite their material poverty. Their reliance on a traditional life resulted for them in a more stable society than any governed by money and goods. 40 45 50

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When we talk about development, we talk about human progress with its positive and negative consequences. We should not forget that development does not start with goods. Rather, as Schumacher points out, it starts with people and their education, with organization, and with discipline (Schumacher, page 168). All three require time and effort to succeed. However, even more important than development is the quality of life of the people and the strong social structure it provides. A good quality of life and a strong social structure, which depend as much on the spiritual as on the material, provide social welfare, the goal of every society. At the same time they provide the foundation on which to build as the society develops and prospers.

Work Cited

Schumacher, E.F. *Small Is Beautiful: Economics As If People Mattered*. New York: Harper & Row, Publishers, Inc., 1973.

- 1 What is Mr. Orozco's argument, or thesis?
- 2 Does he present both sides of the argument? Where?
- 3 Does he make clear which side of the argument he prefers? If so, in which paragraph?
- 4 Does the introduction catch your interest and make you want to read on?
- 5 What point does he make in the conclusion? Does the conclusion leave you thinking about his thesis?
- 6 Which paragraph shows the writer's voice the most strongly?

C Sentence grammar: Parallelism

PARALLEL FORMS

When ideas are presented in the same grammatical form they are said to be *parallel*. Parallelism makes writing easier to read and understand. Look at the sentences below. The sentences marked *wrong* contain items that are not grammatically parallel. These sentences are harder to read and understand because they contain grammatical forms that do not match.

- WRONG* a. He would rather *swim* than to jog for exercise.
- CORRECT* b. He would rather *swim* than *jog* for exercise.
- WRONG* c. Early to bed, early to rise, makes a man *healthy, wealthy, and gives him wisdom*.
- CORRECT* d. Early to bed, early to rise, makes a man *healthy, wealthy, and wise*.

14-9 Reference List of Verbs Followed by Gerunds

Verbs with a bullet (•) can also be followed by infinitives. See Chart 14-10.

1. admit	He <i>admitted stealing</i> the money.
2. advise•	She <i>advised waiting</i> until tomorrow.
3. anticipate	I <i>anticipate having</i> a good time on vacation.
4. appreciate	I <i>appreciated hearing</i> from them.
5. avoid	He <i>avoided answering</i> my question.
6. can't bear•	I <i>can't bear waiting</i> in long lines.
7. begin•	It <i>began raining</i> .
8. complete	I finally <i>completed writing</i> my term paper.
9. consider	I <i>will consider going</i> with you.
10. continue•	He <i>continued speaking</i> .
11. delay	He <i>delayed leaving</i> for school.
12. deny	She <i>denied committing</i> the crime.
13. discuss	They <i>discussed opening</i> a new business.
14. dislike	I <i>dislike driving</i> long distances.
15. enjoy	We <i>enjoyed visiting</i> them.
16. finish	She <i>finished studying</i> about ten.
17. forget•	I'll <i>never forget visiting</i> Napoleon's tomb.
18. hate•	I <i>hate making</i> silly mistakes.
19. can't help	I <i>can't help worrying</i> about it.
20. keep	I <i>keep hoping</i> he will come.
21. like•	I <i>like going</i> to movies.
22. love•	I <i>love going</i> to operas.
23. mention	She <i>mentioned going</i> to a movie.
24. mind	<i>Would you mind helping</i> me with this?
25. miss	I <i>miss being</i> with my family.
26. postpone	Let's <i>postpone leaving</i> until tomorrow.
27. practice	The athlete <i>practiced throwing</i> the ball.
28. prefer•	Ann <i>prefers walking</i> to driving to work.
29. quit	He <i>quit trying</i> to solve the problem.
30. recall	I <i>don't recall meeting</i> him before.
31. recollect	I <i>don't recollect meeting</i> him before.
32. recommend	She <i>recommended seeing</i> the show.
33. regret•	I <i>regret telling</i> him my secret.
34. remember•	I <i>can remember meeting</i> him when I was a child.
35. resent	I <i>resent her interfering</i> in my business.
36. resist	I <i>couldn't resist eating</i> the dessert.
37. risk	She <i>risks losing</i> all of her money.
38. can't stand•	I <i>can't stand waiting</i> in long lines.
39. start•	It <i>started raining</i> .
40. stop	She <i>stopped going</i> to classes when she got sick.
41. suggest	She <i>suggested going</i> to a movie.
42. tolerate	She <i>won't tolerate cheating</i> during an examination.
43. try•	I <i>tried changing</i> the light bulb, but the lamp still didn't work.
44. understand	I <i>don't understand his leaving</i> school.

14-10 Reference List of Verbs Followed by Infinitives

Verbs with a bullet (•) can also be followed by gerunds. See Chart 14-9.

Verbs Followed Immediately by an Infinitive

1. afford	I <i>can't afford to buy</i> it.	24. like•	I <i>like to go</i> to the movies.
2. agree	They <i>agreed to help</i> us.	25. love•	I <i>love to go</i> to operas.
3. appear	She <i>appears to be</i> tired.	26. manage	She <i>managed to finish</i> her work early.
4. arrange	I'll <i>arrange to meet</i> you at the airport.	27. mean	I <i>didn't mean to hurt</i> your feelings.
5. ask	He <i>asked to come</i> with us.	28. need	I <i>need to have</i> your opinion.
6. can't bear•	I <i>can't bear to wait</i> in long lines.	29. offer	They <i>offered to help</i> us.
7. beg	He <i>begged to come</i> with us.	30. plan	I'm <i>planning to have</i> a party.
8. begin•	It <i>began to rain</i> .	31. prefer•	Ann <i>prefers to walk</i> to work.
9. care	I <i>don't care to see</i> that show.	32. prepare	We <i>prepared to welcome</i> them.
10. claim	She <i>claims to know</i> a famous movie star.	33. pretend	He <i>pretends not to understand</i> .
11. consent	She finally <i>consented to marry</i> him.	34. promise	I <i>promise not to be</i> late.
12. continue•	He <i>continued to speak</i> .	35. refuse	I <i>refuse to believe</i> his story.
13. decide	I <i>have decided to leave</i> on Monday.	36. regret•	I <i>regret to tell</i> you that you failed.
14. demand	I <i>demand to know</i> who is responsible.	37. remember•	I <i>remembered to lock</i> the door.
15. deserve	She <i>deserves to win</i> the prize.	38. seem	That cat <i>seems to be</i> friendly.
16. expect	I <i>expect to enter</i> graduate school in the fall.	39. can't stand•	I <i>can't stand to wait</i> in long lines.
17. fail	She <i>failed to return</i> the book to the library on time.	40. start•	It <i>started to rain</i> .
18. forget•	I <i>forgot to mail</i> the letter.	41. struggle	I <i>struggled to stay</i> awake.
19. hate•	I <i>hate to make</i> silly mistakes.	42. swear	She <i>swore to tell</i> the truth.
20. hesitate	<i>Don't hesitate to ask</i> for my help.	43. talk	He <i>tends to talk</i> too much.
21. hope	Jack <i>hopes to arrive</i> next week.	44. threaten	She <i>threatened to tell</i> my parents.
22. intend	He <i>intends to be</i> a firefighter.	45. try•	I'm <i>trying to learn</i> English.
23. learn	He <i>learned to play</i> the piano.	46. volunteer	He <i>volunteered to help</i> us.
		47. wait	I'll <i>wait to hear</i> from you.
		48. want	I <i>want to tell</i> you something.
		49. wish	She <i>wishes to come</i> with us.

Verbs Followed by a (Pro)noun + an Infinitive

50. advise•	She <i>advised me to wait</i> until tomorrow.	64. invite	Harry <i>invited the Johnsons to come</i> to his party.
51. allow	She <i>allowed me to use</i> her car.	65. need	We <i>needed Chris to help</i> us figure out the solution.
52. ask	I <i>asked John to help</i> us.	66. order	The judge <i>ordered me to pay</i> a fine.
53. beg	They <i>begged us to come</i> .	67. permit	He <i>permitted the children to stay</i> up late.
54. cause	Her laziness <i>caused her to fail</i> .	68. persuade	I <i>persuaded him to come</i> for a visit.
55. challenge	She <i>challenged me to race</i> her to the corner.	69. remind	She <i>reminded me to lock</i> the door.
56. convince	I couldn't <i>convince him to accept</i> our help.	70. require	Our teacher <i>requires us to be</i> on time.
57. dare	He <i>dared me to do</i> better than he had done.	71. teach	My brother <i>taught me to swim</i> .
58. encourage	He <i>encouraged me to try</i> again.	72. tell	The doctor <i>told me to take</i> these pills.
59. expect	I <i>expect you to be</i> on time.	73. urge	I <i>urged her to apply</i> for the job.
60. forbid	I <i>forbid you to tell</i> him.	74. want	I <i>want you to be</i> happy.
61. force	They <i>forced him to tell</i> the truth.	75. warn	I <i>warned you not to drive</i> too fast.
62. hire	She <i>hired a boy to mow</i> the lawn.		
63. instruct	He <i>instructed them to be</i> careful.		

14-7 Common Verbs Followed by Either Infinitives or Gerunds

Some verbs can be followed by either an infinitive or a gerund, sometimes with no difference in meaning, as in Group A below, and sometimes with a difference in meaning, as in Group B below.

Group A: Verb + Infinitive or Gerund, with No Difference in Meaning

begin start continue	like love prefer*	hate can't stand can't bear	The verbs in Group A may be followed by either an infinitive or a gerund with little or no difference in meaning.
(a) It began to rain . / It began raining . (b) I started to work . / I started working . (c) It was beginning to rain .			In (a): There is no difference between began to rain and began raining . If the main verb is progressive, an infinitive (not a gerund) is usually used, as in (c).

Group B: Verb + Infinitive or Gerund, with a Difference in Meaning

remember forget	regret try	stop	The verbs in Group B may be followed by either an infinitive or a gerund, but the meaning is different.
(d) Judy always remembers to lock the door. (e) Sam often forgets to lock the door. (f) I remember seeing the Alps for the first time. The sight was impressive. (g) I'll never forget seeing the Alps for the first time.			Remember + infinitive = remember to perform responsibility, duty, or task, as in (d). Forget + infinitive = forget to perform a responsibility, duty, or task, as in (e). Remember + gerund = remember (recall) something that happened in the past, as in (f). Forget + gerund = forget something that happened in the past, as in (g).**
(h) I regret to tell you that you failed the test. (i) I regret lending him some money. He never paid me back.			Regret + infinitive = regret to say, to tell someone, to inform someone of some bad news, as in (h). Regret + gerund = regret something that happened in the past, as in (i).
(j) I'm trying to learn English. (k) The room was hot. I tried opening the window, but that didn't help. So I tried turning on the fan, but I was still hot. Finally, I turned on the air conditioner.			Try + infinitive = make an effort, as in (j). Try + gerund = experiment with a new or different approach to see if it works, as in (k).
(l) The students stopped talking when the professor entered the room. The room became quiet. (m) When Ann saw her professor in the hallway, she stopped (in order) to talk to him.			Stop + gerund = stop an activity. Stop can also be followed immediately by an infinitive of purpose, as in (m): Ann stopped walking in order to talk to her professor. (See Chart 15-1, p. 331.)

*Notice the patterns with **prefer**:

prefer + gerund: I **prefer staying home to going** to the concert.

prefer + infinitive: I'd **prefer to stay home (rather) than (to) go** to the concert.

****Forget** followed by a gerund usually occurs in a negative sentence or in a question: e.g., *I'll never forget, I can't forget, Have you ever forgotten, and Can you ever forget* are often followed by a gerund phrase.