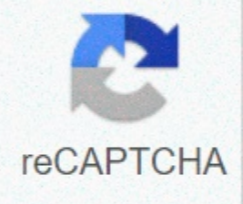




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## Tolerance by em forster text

Edward M. Forster, On Tolerance
Edward M. Forster, On Tolerance
NoteA British writer E.M Forster (1879-1970) published the following text, which refers to the time after World War II, in 1941. Although half a century has passed since the text was written, the writer's ideas are still valid. The world is full of people - shockingly full: it's never been more full and they're all tumbling over each other. Most of these people do not know, and some of them one does not like; He doesn't like the color of their skin, say, or the shape of their noses, or the way they're blown up, or the way they talk, or the smell, or their clothes, or their love of jazz, or their dislike of jazz, and so on. Well, what can you do? There are two solutions. One is the Nazi solution. If you don't like people, kill them, banish them, separate them, and then parade them up and down to proclaim that you're the salt of the earth. The other way is much less exciting, but overall it's the path of democracies, and I prefer it. If you don't like people, I'll put them in as much as you can. Don't try to love them; you can't just strain yourself. But try to put up with them. On the basis of this tolerance, a civilised future can be built. Of course, I see no other basis for the postwar world. Because what you're going to need most are the negative virtues: not the bumpy, sentimental, irritable, vindictive. I have lost all faith in positive militant ideas; so rarely can it be carried out without thousands of people being crippled or imprisoned. Terms like 'I'm purifying this nation.' Cleaning up this town scares me and disgusts me. They may not have mattered when the world was emptier: now they are terrible when one nation is confused with another, when one city cannot be organically separated from its neighbours. And another point: reconstruction is unlikely to be quick. I don't think it's psychologically suitable for it, the plan of architects is never so wisely. In the long run, yes, perhaps: the history of our species justifies this hope. But civilization has its own mysterious regressions, and it seems to me that we are now destined to be in one of them, and we need to recognize that and behave accordingly. I believe tolerance will be essential after peace is made. It is always useful to give a concrete example: and I asked myself how I should behave if I met the Germans fighting against us after the peace was signed. I shouldn't try to love them. First, they broke a window in my little ugly apartment. But I'm going to try to put up with them, because that's common sense, because in the postwar world, we have to live with the Germans. We can't exterminate them, just like they couldn't exterminate the Jews. We have to put them away, for a lofty reason, but because it is the next thing that needs to be done. Then I do not regard tolerance as a great, ever-established divine principle, although I may quote that there are many mansions in my Father's house to support this view. It's just an impromptu, fit for an overcrowded and overheated planet. This continues when love gives out, and love usually gives out as soon as we move away from our home and our friends and stand among strangers in the line of potatoes. Tolerance is in the queue; otherwise we think: Why will people be so slow?; it is desirable in the tube, or Why do people become so fat?; it is desirable to phone or why is it so deaf?; or vice versa: Why are they mumbling? He's wanted on the street, in the office, in the factory, and above all among the classes, and nations. It's boring. And yet it's a fantasy. Because you have enough time to take someone else's place. Which is a desirable spiritual practice. Tolerance is not the same as weakness. Apologies to people don't mean we give in to them. That complicates the problem. But rebuilding civilization is complicated. I am only sure that if the Lord does not build the house, those who build it will work in vain. Perhaps when the house is finished, love will enter, and the greatest force in our private lives will prevail in public life. We are talking about the text1. According to Forster, what are two ways to treat people who don't like it? Which one does he like and why? 2. Why does the writer choose Germany to exemplifie his opinion? 3. What is forster understanding of history? 4. This excerpt comes from a special text called an essay. The essay is in a fairly open text form, but - usually - there are two types: the reasoning and the expository essay. Of both kinds, the writer presents an extremely personal way of viewing some serious or light themes in an artistic way. What essay does Forster's On Tolerance Extract mean? Explain your decision. 5. This text was first broadcast on the radio by Forster himself. Considering the language and style of the text, what audience is the essay directed at? Quote from the text to support the answer. 6. People's apologies don't mean we give in to them. That complicates the problem. Do you agree with these statements? If so, provide examples of your personal experience or public life to support these views. If not, protect your position in an argument text. Note The British writer E.M Forster (1879-1970) published the following text, which refers to the time after The Second World War, in 1941. Although half a century has passed since the text was written, the writer's ideas are still valid. The world is full of people - shockingly full of: They've never been so full before, and they're all tumbling over each other. 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