ANNA ZELLMA

DEVELOPING AN ATTITUDE OF POSITIVE TOLERANCE AMONG YOUNG PEOPLE IN POLAND A COLLECTIVE CASE STUDY

Abstract. This paper presents the findings of a quality study conducted in 2021 on developing an attitude of positive tolerance among young people in Poland. The collective case study method was applied. Five cases of educational institutions were analysed whose statutes provide for the promotion of the pedagogy of tolerance inspired by the teachings of John Paul II. The research sample comprised: The Centre for the Thought of John Paul II, the "Opus of New Millenium" Foundation, the John Paul II Institute for Intercultural Dialogue in Kraków, the St. John Paul II Youth Aid Foundation "Wzrastanie," and the Association of Friends of Catholic Schools. The educational programmes of these institutions mainly address young people in Poland. The study revealed that positive tolerance, based on an axiological foundation, occupies an important position in the activities of these institutions. Founded on the teachings of John Paul II, it incorporates human dignity, respect, the common good, responsibility, intercultural and inter-religious dialogue, and cooperation. The study revealed that educational initiatives were diversified concerning the content and methodological solutions, whose aim is to discover the essence of positive tolerance and its boundaries. These create various opportunities to get to know another person, show respect, dialogue, change prejudices, cooperate, and build unity in diversity. Young people are encouraged to engage in intercultural and interreligious dialogue both directly and using the latest information and communication technologies that favoured the development of a positive tolerance attitude.

Keywords: positive tolerance; pedagogy; youth; education; John Paul II; attitude; dialogue.

In Poland, despite the dominance of Catholicism, society is rapidly evolving under global cultural influence and experiencing diverse cultural, religious, and political intertwinements, requiring an attitude of openness, re-

Prof. Dr Hab. ANNA ZELLMA – University of Warmia and Mazury in Olsztyn, Faculty of Theology; address for correspondence: ul. Kard. Hozjusza 15, 11-041 Olsztyn; e-mail: anna.zellma@uwm.edu.pl; ORCID: https://orcid.org/0000-0002-3612-3454.

spect for diversity, and inter-faith dialogue.[1] This creates many challenges for developing an attitude of positive tolerance among young people. A declaration on principles of tolerance announced and signed by the UNESCO member states on November 16, 1995, emphasises the role of education in developing an attitude of tolerance.[2] Education in a responsible society, which is open to otherness, appreciates freedom, and expresses respect for human dignity; it is the most effective way of preventing intolerance.[3] Hence, education-oriented towards developing an attitude of positive tolerance has been attracting a lot of attention in Poland in recent years. This is testified to by numerous studies on the subject, practical material as well as educational and social initiatives aimed at promoting tolerance.[4] Researchers and educators assume that tolerance is an attitude that can be learned.[5] As a moral principle to be followed at all times regardless of the circumstances, tolerance is one of the human values that guards social life, but it is not an

---

[1] Cf. e.g. Berenika Dyczek, "Społeczno-kulturowe uwarunkowania postaw tolerancyjnych młodzieży z Cieszyna i Czeskiego Cieszyna (wybrane aspekty)," *Górnośląskie Studia Socjologiczne. Seria Nowa* 12 (2021): 143–159; Joanna Stepaniuk, "Wielokulturowość w (przed) pandemicznym świecie i jej znaczenie dla procesu uczenia się międzykulturowego," *Podstawy Edukacji* 14 (2021): 41–57; Anna Zellma, Andrzej M. Kielian, Wojsław W. Czupryński, and Monique van Dijk-Groeneboer, "Religiousness of Young People in Poland as a Challenge to Catholic Education: Analyses Based on a Survey," *Religions* 12 (2022): 1142.

[2] *Deklaracja Zasad Tolerancji ogłoszona i podpisana przez państwa członkowskie UNESCO 16 listopada 1995*, accessed March 1, 2023, portal.tezeusz.pl.

[3] Ibid.

[4] Cf. e.g. Jerzy Kostorz, "O potrzebie tolerancji w posłudze katechety," *Roczniki Pastoralno-Katechetyczne* 3 (2011): 253–264; Justyna Ryszewska-Banko, "Tolerancja jako wartość i cel w edukacji wielo-i międzykulturowej dziecka w młodszym wieku szkolnym," *Edukacja Międzykulturowa* 4 (2015): 213–228; Aldona Zakrzewska, "Różnorodność kulturowo-wyznaniowa społeczeństwa wyzwaniem dla wychowania obywatelskiego w szkole katolickiej," in *Religia i edukacja w styczności z różnorodnością kulturową*, eds. Joanna M. Garbula, Jacek J. Pawlik, (Olsztyn: Wydawnictwo Uniwersytetu Warmińsko-Mazurskiego w Olsztynie, 2017), 83–103; Anna Zellma, "Niekwestionowana rola edukacji międzykulturowej w szkolnym nauczaniu religii," in *Religia i edukacja w styczności z różnorodnością kulturową*, 171–180.

[5] Cf. e.g. Jerzy Nikitorowicz, "Tolerancja i odpowiedzialność nauczyciela," *Kwartalnik Pedagogiczny*: 1–2 (2000a): 163–174; IDEM, "Tolerancja jako wartość w pracy nauczyciela w społeczeństwie wielokulturowym," *Chowanna* 2 (2000b): 62–74; IDEM, "Edukacja międzykulturowa w kreowaniu kultury pokoju w warunkach wielokulturowości," in *Polacy w Odessie. Studia Interdyscyplinarne*, eds. Jarosław Ławski, Natalia Malitutina, Robert Szymula (Białystok: Wydawnictwo Prymat, 2021), 103–116; Jolanta Suchodolska, "Edukacja międzykulturowa – drogą kształtowania wrażliwości na Innego," in *Społeczne uwarunkowania edukacji międzykulturowej*, tom 1: *Konteksty społeczne*, eds. Tadeusz Lewowicki, Ewa Ogrodzka-Mazur, Janina Urban, (Toruń: Wydawnictwo Adam Marszałek, 2009), 265–274; Joanna Szempruch, "Szkoła w społeczeństwie wielokulturowym," *Edukacja Międzykulturowa* 2 (2021): 56–72.

absolute moral norm.[6] Therefore, it is extremely important to develop educational initiatives with the features of good practices that are a positive source of information and inspire teachers to accompany young people in their holistic development.

The main objective of this scientific reflection is to examine selected educational initiatives inspired by the teachings of John Paul II oriented towards developing an attitude of positive tolerance among young people in Poland. The following central research problem was formulated: what initiatives concerning the development of an attitude of positive tolerance among young people in Poland have been undertaken by institutions that promote the teachings of John Paul II? The problems are formulated as three specific questions: What motives guide the institutions in their actions? What content do they convey? What methodological solutions do they apply to develop the attitude of positive tolerance among young people? Such analyses require that the theoretical assumptions should be presented first based on the definition of positive tolerance adopted here. This is followed by a presentation of the study's methodology (including the characterisation of the research sample). In this context, the findings of this study on developing an attitude of positive tolerance among young people in Poland will be presented. The last part of the paper opens a discussion on the results of the analyses and the concise conclusions.

1. THEORETICAL ASSUMPTIONS

For centuries, tolerance has been regarded as one of the attitudes playing an important role in interpersonal contacts, with a tension between "I/mine" and "not-mine/not-ours."[7] This tension is sometimes a source of conflict and suffering, which can be a starting point for dialogue and doing good for others. Hence the terms "tolerance" (Latin *tolero* – "support," "maintain," "protect," "withstand," "bear," and "suffer") contains both positive and negative content.[8] Definitions of tolerance in the literature on the subject vary. Many

---

[6] Konrad Glombik, "Tolerancja jako postawa moralna," *Studia Oecumenica* 13 (2013): 113–126.

[7] Paweł Garbuzik, "Poznać, aby zrozumieć. Idea tolerancji we współczesnej edukacji," *Edukacja – Technika – Informatyka* 4 (2019): 66–71.

[8] Jolanta Ambrosewicz-Jacobs, *Tolerancja. Jak uczyć siebie i innych* (Kraków: Villa Decius, 2004), 22; Jerzy Nikitorowicz, "Tolerancja i patriotyzm w edukacyjnym procesie kształtowania społeczeństwa obywatelskiego," *Pedagogika Społeczna* 3 (2019): 177–188.

researchers see it as understanding religious and political beliefs different from one's own.[9] Others link tolerance to the exclusion of discrimination against those whose behaviour and belonging to a social group may be disapproved of by others, those who constitute the majority of society.[10] Such approaches to tolerance can reveal a passive attitude and lack of openness to another person and involvement in a dialogue. Some researchers believe that tolerance is not only a lack of negative behavioural responses to otherness but rather respect for it, recognising the equal rights of every person, the absence of condemnation of or aversion to otherness and the readiness to coexist with others and conduct a dialogue without prejudice while maintaining the basic moral norms.[11] This understanding of tolerance corresponds with an attitude of positive tolerance, also known as active tolerance.

A positive tolerance attitude means: 1) relatively constant openness to other people and their otherness and an individual's readiness to get to know another person voluntarily and accept every person's right to be different and have different views and specific activities; 2) showing non-judgemental respect for others people's freedom, their thoughts, opinions, and way of life; 3) appreciating diversity (e.g. cultural, religious, political); and 4) opening up to otherness and learning about it voluntarily, being together in one world and engaging in dialogue.[12] Kind consent to someone's otherness does not mean that one identifies with it, but it is proof that one recognises another person's right to freedom. This does not mean consent to evil because evil is never tolerated.[13] An attitude of positive tolerance does not require one to give up one's personal convictions, views, opinions, or actions or to refrain from expressing them. On the contrary, it requires one to preach the truth while at the same time giving others a right to keep their convictions and

---

[9] Cf. e.g. Janusz Kirenko, Urszula Olejnik, "Społeczna percepcja dystansu i tolerancji," *Horyzonty Wychowania* 19 (2020): 131–147.

[10] Urszula Sokólska, "Słowo tolerancja w ujęciu leksykograficznym," in *Nie/porozumienie, nie/tolerancja, w(y)kluczenie w języku i kulturze*, eds. Ewa Biłas-Pleszak, Artur Rejter, Katarzyna Sujkowska-Sobisz, Wioletta Wilczek (Katowice: Wydawnictwo Uniwersytetu Śląskiego, 2021), 25–39.

[11] Ambrosewicz-Jacobs, *Tolerancja. Jak uczyć siebie i innych*, 22; Glombik, "Tolerancja jako postawa moralna," 113–126.

[12] See e.g. Joanna Bazaniak, "Inność obiektem tolerancji. Kształtowanie postaw tolerancyjnych u dzieci w wieku wczesnoszkolnym w ich środowisku edukacyjnym," *Poznańskie Studia Teologiczne* 23 (2009): 323–357; Mariusz Sztaba, *Tolerancja, ale jaka? Koncepcja wychowania do tolerancji w świetle nauczania Jana Pawła II do Polaków* (Częstochowa: Kuria Metropolitarna w Częstochowie. Tygodnik Katolicki „Niedziela", 2006), 24–31.

[13] Ibid.

opinions.[14] Positive tolerance has some clear boundaries. Being guided by legally and morally defined and recognised norms should be regarded as important key. For tolerance to be a socially useful value and not undermined, it has to take into account the good of the individual and the common good. Tolerance that disregards the truth and good leads to "a new form of totalitarian enslavement."[15] Tolerance ends where evil starts, when the norms, customs, and laws within a society are broken.[16]

Positive tolerance is a disposition to respect other people's convictions, preferences, and actions developed during the education process that does not involve giving up one's personal values.[17] It involves integrated components: cognitive, emotional-judgemental, and behavioural.[18] Tolerance in everyday life manifests itself in one's views, opinions, feelings, and behaviour. [19] For example, someone is tolerant when they do not feel inner outrage, aversion, or hostility towards another person, including expressed in their behaviour or thinking, when it is different from what one thinks is right.[20] One is also tolerant when one consciously refrains from actively forbidding others to express values different from theirs. Tolerance helps to fulfil the need to be oneself, to own up to one's weaknesses, errors, and one's outlook on the world and problems. It also helps to "bear" unpleasant situations in which someone else violates basic social norms.[21]

Pedagogues note that accompanying young people in discovering the rule that consents to someone else's otherness is not equal to identifying with that otherness but creates a safe space for dialogue. According to them, dialogue is the most effective method for developing a positive tolerance attitude.[22] This requires referring to fundamental values that are not in conflict

---

[14] Bazaniak, "Inność obiektem tolerancji," 323–354; Glombik, "Tolerancja jako postawa moralna," 113–126.

[15] Sztaba, *Tolerancja, ale jaka?*, 81.

[16] Bazaniak, "Inność obiektem tolerancji," 323–354.

[17] Garbuzik, "Poznać, aby zrozumieć," 66–71.

[18] Bazaniak, "Inność obiektem tolerancji," 323–354.

[19] See more e.g. Rivka T. Witenberg, *The psychology of tolerance: Conception and development* (Singapore: Springer, 2019).

[20] Barbara Szczęch, and Irmina Rostek, "Tolerancja młodych, wykształconych Polaków," *Studia Paedagogica Ignatiana* 4 (2016): 177–192.

[21] Cf. e.g. Berenika Dyczek, "Społeczno-kulturowe uwarunkowania postaw tolerancyjnych młodzieży z Cieszyna i Czeskiego Cieszyna (wybrane aspekty)," *Górnośląskie Studia Socjologiczne. Seria Nowa* 12 (2021): 143–159; Szczęch, and Rostek, "Tolerancja młodych, wykształconych Polaków," 177–192.

[22] Cf. e.g. Bazaniak, "Inność obiektem tolerancji. Kształtowanie postaw tolerancyjnych u dzieci w wieku wczesnoszkolnym w ich środowisku edukacyjnym," 323-354; Carolin Rapp,

with human freedom; on the contrary, they protect against abusing it.[23] Therefore, educators should accompany young people in discovering the multitude of cultural patterns and references, in recognising and understanding the essence of properly understood tolerance, its types and its importance to human and social development, in developing autonomy and the right of choice, the ability to make judgements according to universal values, as well as an ability to engage in dialogue and cooperation.[24] This is favoured by educational interactions and is based on unconditional love oriented towards discovering the essence of positive tolerance and acquiring the ability to distinguish tolerance as a value from pseudo-tolerance, or setting its boundaries and perceiving its links with other values.[25] Showing young people the world of values and supporting them in understanding their importance to human development in the individual and social aspects is regarded as important. Moreover, it includes teaching young people to love another person because of such a person's great value and to understand the obligations that arise from it. Therefore, care, altruism, and responsibility for another person occupy an important place in the process of developing an attitude of positive tolerance.[26] At the same time, attention is drawn to the need to create educational situations in which young people will acquire the ability to analyse and attribute values to phenomena – their causes, course, individual and social effects, in the aspect of generating good. This is linked to the need to teach young people to reflect on their own lives and create their own identities as a problem-solving skill in a creative manner.[27] Actions aimed at activating young people in diverse ways, during which they will have multiple opportunities for dialogue, positive experiences, negotiating and solving problems, are of particular importance.

and Markus Freitag, "Teaching tolerance? Associational diversity and tolerance formation," *Political Studies* 5 (2015): 1031–1051.

[23] Glombik, "Tolerancja jako postawa moralna," 113–126; Zellma, Kielian, Czupryński, and Dijk-Groeneboer, "Religiousness of Young People in Poland as a Challenge to Catholic Education: Analyses Based on a Survey," 1142.

[24] Bazaniak, "Inność obiektem tolerancji," 333–340; Ryszewska-Banko, "Tolerancja jako wartość i cel w edukacji," 218–221.

[25] Cf. e.g. Zellma, "Niekwestionowana rola edukacji międzykulturowej w szkolnym nauczaniu religii," 171–180; Marina Zonova, Natalya Nikolaeva, and Natalya Sosnina, "The Development of a Tolerant Personality in Terms of Multilingual Education," *Advances in Social Science, Education and Humanities Research* 360 (2019): 285–290.

[26] Bazaniak, "Inność obiektem tolerancji," 337–340.

[27] Cf. e.g. Ibid., 335–340; Gafurova N. Ravshanovna, "Methods of development tolerance skills pupils in primary school," *Academicia: an International Multidisciplinary Research Journal* 1 (2021): 1221–1224.

2. RESEARCH METHODOLOGY

The issues analysed in this paper comprise a concise presentation of the quality research concerning the development of the attitude of positive tolerance among young people in Poland. Detailed case analyses are kept in the paper author's personal archive.

The research was conducted in 2021 as part of the project entitled "Pedagogy of tolerance. Following in the footsteps of Karol Wojtyła," executed with the support of the Minister of Education and Science as part of the programme entitled Social Responsibility of Science. A quality case study method was applied. Robert Stake recommended choosing this method, and believes that applying a quality case study "is not determined by methodological reasons, but by the research interest in specific cases."[28] Among the three varieties of the case study method proposed by the cited author, a collective case study was chosen. It involves the simultaneous examination of several cases "in order to better explore the phenomenon (…) or a general state of things."[29] Cases of sociocultural and educational institutions in Poland were examined, whose statutes provide for undertaking educational initiatives associated with developing positive tolerance that is inspired by the teachings of John Paul II. The choice of individual cases was based on a potential for exploring and understanding the issue better and presenting the proposition concerning the processes of accompanying young people in developing an attitude of positive tolerance. Therefore, a targeted choice was applied in creating a research sample.

Such institutions were chosen, that – inspired by the teachings of John Paul II – accompany young people in Poland in discovering positive tolerance and practicing it every day by undertaking actions aimed at promoting this kind of tolerance. The keywords positive tolerance, secondary school students, intercultural dialogue, John Paul II's teachings addressed to young people, and accompanying young people were used to search for materials on the Internet that document the activities of five institutions according to the adopted criterion. The research sample comprised the following organi-

---

[28] Robert E. Stake, "Jakościowe studium przypadku," in *Metody badań jakościowych. Tom 1*, eds. Norman K. Denzin, Yvonna S. Lincoln (Warszawa: Wydawnictwo Naukowe PWN, 2009), 628; cf. Magdalena Ciechowska, "Studium przypadku," in *Wybrane metody jakościowe w badaniach pedagogicznych*. Część 1, eds. Magdalena Ciechowska, Maria Szymańska (Kraków: WAM, 2017), 165–195.

[29] Stake, "Jakościowe studium przypadku," 628.

sations: Centrum Myśli Jana Pawła II [The Centre for the Thought of John Paul II], Fundacja Pomoc Młodzieży im. św. Jana Pawła II "Wzrastanie" [St. John Paul II Youth Aid Foundation "Wzrastanie"], Fundacja „Dzieło Nowego Tysiąclecia" ["Opus of the New Millenium" Foundation], Instytut Dialogu Międzyreligijnego im. Jana Pawła II w Krakowie [John Paul II Institute for Intercultural Dialogue], and Stowarzyszenie Przyjaciół Szkół Katolickich [Association of Friends of Catholic Schools].

The research involved an analysis of existing data that comprised the available resources of the Internet websites of the institutions and other Internet websites, with links including video clips, visual materials (photographs, images), and public documents (articles) that record the activities of the institutions comprising the research sample. Among all the materials, those chosen emphasised the issues associated with developing all the components of the attitude of positive tolerance described above. The research data set contained descriptions of educational projects, short interviews, and young people's and organisers' accounts of participation in various educational initiatives (e.g. educational workshops, contests, meetings, open-air exhibitions, urban games, virtual trips, vacation camps, concerts, theatre plays, day-care activities, discussion groups, and cultural mass events).

As recommended by John Creswell, the accumulated data were analysed in several stages.[30] First, the audio-video materials were transcribed, and the data were arranged within specified cases. Subsequently, all the existing data were reviewed in order to get a general orientation of the materials and documents. The next research stage involved a detailed analysis of the accumulated data. A non-structured approach was applied at this stage. It involves isolating thematic threads or categories concerning the formulated research question.[31] (The last stage of the analysis involved data interpretation, i.e., explaining their meaning.[32]

---

[30] See more: John W. Creswell, *Projektowanie badań naukowych. Metody jakościowe, ilościowe i mieszane* (Kraków: Wydawnictwo Uniwersytetu Jagiellońskiego, 2013).

[31] Anssi Peräkylä, "Analiza rozmów i tekstów," in *Metody badań jakościowych*. Tom 2, eds. Norman K. Denzin, and Yvonna S. Lincoln (Warszawa: Wydawnictwo Naukowe PWN, 2009), 325–349; cf. Earl Babbie, *Badania społeczne w praktyce* (Warszawa: PWN, 2003), passim; Robert K. Yin, *Studium przypadku w badaniach naukowych. Projektowanie i metody* (Kraków: Wydawnictwo Uniwersytetu Jagiellońskiego, 2015).

[32] Creswell, *Projektowanie badań naukowych. Metody jakościowe, ilościowe i mieszane*, passim; cf. Babbie, *Badania społeczne w praktyce*, passim; Yin, *Studium przypadku w badaniach naukowych. Projektowanie i metody*, passim.

RESULTS

The applied method of existing data analysis allowed for isolating thematic topics that comprise a description of the process of developing an attitude of positive tolerance among young people in Poland inspired by the teachings of John Paul II. These topics address the research questions in the introduction focusing on the motivations behind institutions promoting tolerance education based on the teachings of John Paul II. They also examine the content and methodologies used to cultivate a positive tolerance mindset in young people in Poland.

The analysis helped to isolate three motives that guide the institutions chosen for analysis. They can be described in the following way: caring about the holistic education of the young generation, striving to support young people in discovering the essence of positive tolerance, accompanying young people in developing the ability to engage in dialogue, becoming a person open to another person, capable of showing respect for others, regardless of their attitudes, opinions, behaviour (Centrum Myśli Jana Pawła II [The Centre for the Thought of John Paul II],[33] Fundacja "Dzieło Nowego Tysiąclecia" ["Opus of New Millenium" Foundation],[34] Instytut Dialogu Międzyreligijnego im. Jana Pawła II w Krakowie [John Paul II Institute for Intercultural Dialogue in Kraków][35]). Developing an attitude of positive tolerance among young people was triggered by the will to promote cultural and religious diversity among young people and create an opportunity to get to know others, to be together, to hold a dialogue, and to cooperate (Fundacja "Dzieło Nowego Tysiąclecia" ["Opus of New Millenium" Foundation],[36] Fundacja Pomoc Młodzieży im. św. Jana Pawła II "Wzrastanie" [St. John Paul II Youth Aid Foundation "Wzrastanie"],[37] Instytut Dialogu Międzyreligijnego im. Jana Pawła II w Krakowie [John Paul II Institute for Inter-

---

[33] Centrum Myśli Jana Pawła II, accessed May 1, 2021, centrumjp2.pl.

[34] Fundacja "Dzieło Nowego Tysiąclecia", accessed June 10, 2021, dzielo.pl/o-fundacji/kim-jestesmy/.

[35] Instytut Dialogu Międzykulturowego im. Jana Pawła II w Krakowie, accessed February 6, 2021, www.idmjp2.pl/index.php/pl/projekty/oblicza-dialogu/865-czym-jest-projekt-oblicza-dialogu.

[36] Fundacja "Dzieło NowegoTysiąclecia", accessed June 10, 2021, dzielo.pl/o-fundacji/kim-jestesmy/.

[37] Fundacja Pomocy Młodzieży im. św. Jana Pawła II "Wzrastanie", accessed May 4, 2021, www.wzrastanie.com.pl/.

cultural Dialogue],[38] and the Stowarzyszenie Przyjaciół Szkół Katolickich [Association of Friends of Catholic Schools].[39] The assumptions of the educational project entitled "Oblicza dialogu [Faces of Dialogue]" were executed by the Instytut Dialogu Międzykulturowego im. Jana Pawła II in Kraków. Its main objectives include "creating a platform of understanding for interreligious and intercultural dialogue, promoting actions and attitudes open to other cultures and religions, fighting stereotypes, and being oriented towards getting to know and coexistence with another person"[40]). A similar pedagogical value is observed in actions taken by Fundacja Pomocy Młodzieży im. św. Jana Pawła II "Wzrastanie." The basic motive of the educational activity in the pedagogy of tolerance is the love of another person that "breeds mutual understanding, respecting someone else's opinions and preferences."[41] This is associated with the Centrum Myśli Jana Pawła II being oriented towards "discovering freedom as a condition for building peace."[42] In turn, the activities of the Fundacja "Dzieło Nowego Tysiąclecia" are triggered by defending human dignity, supporting young people in acquiring the ability to develop talents, showing respect for other people, openness, dialogue, and cooperation.[43] It is also considered important to promote authentic values, including the spirit of brotherly love in interpersonal relationships, seeking the truth in love, building a culture of love, teaching understanding, kindness, openness, and specific sensitivity to the needs of others.[44] These motifs appear in all the cases under analysis, also in the statutory goals and the activities of the Stowarzyszenie Przyjaciół Szkół Katolickich [Association of Friends of Catholic Schools].[45]

---

[38] Instytut Dialogu Międzykulturowego im. Jana Pawła II w Krakowie, "Projekty. Oblicza dialogu," accessed February 6, 2021, www.idmjp2.pl/index.php/pl/projekty/oblicza-dialogu/865-czym-jest-projekt-oblicza-dialogu.

[39] Stowarzyszenie Przyjaciół Szkół Katolickich, accessed July 3, 2021, www.spsk.edu.pl/cele-i-misja-stowarzyszenia/.

[40] Instytut Dialogu Międzykulturowego im. Jana Pawła II w Krakowie, "Projekty. Oblicza dialogu," accessed February 6, 2021, www.idmjp2.pl/index.php/pl/projekty/oblicza-dialogu/865-czym-jest-projekt-oblicza-dialogu.

[41] Fundacja Pomocy Młodzieży im. św. Jana Pawła II "Wzrastanie", accessed May 4, 2021, www.wzrastanie.com.pl/.

[42] Centrum Myśli Jana Pawła II, accessed May 1, 2021, centrumjp2.pl.

[43] Fundacja "Dzieło NowegoTysiąclecia," accessed June 10, 2021, dzielo.pl/o-fundacji/kim-jestesmy/.

[44] Ibid.

[45] Stowarzyszenie Przyjaciół Szkół Katolickich, accessed July 3, 2021, www.spsk.edu.pl/cele-i-misja-stowarzyszenia/.

An analysis of the research data shows that individual institutions that comprise the research sample realised the importance of the cognitive component of the attitude of positive tolerance. Therefore, they took up a wide range of issues from the sphere of pedagogy of tolerance. These included the following: authentic values and their importance in a person's holistic development, a multitude of cultural patterns and references, the essence of positive tolerance and its importance to human and social development, borders of tolerance, dialogue, cooperation, loving the human person and respecting their great value, caring for the good of a person and the common good, altruism and responsibility for another person.[46] Much attention was rightly devoted to discovering the values promoted by John Paul II in his teachings, attitude, and activities. The emphasised values included the dignity of a person, the rights of a person, the truth, beauty, respect, freedom, self-love and loving another person, love of God and homeland, and responsibility for oneself and others. Among the most meaningful content is stressing that tolerance does not mean consent to evil and breaking social norms, but requires objecting to evil and cases of breaking basic human rights.[47]

The methodological solutions played a key role in developing the emotional, judgemental, and behavioural components of the attitude of tolerance. These included educational projects focused on dialogue, peace, tolerance, and cultural heritage, as well as workshops on effective communications, theatre plays, meetings in discussion groups, and traditional and virtual trips.[48] The young people's experiences were referred to. The participants had a lot of opportunities for independent and creative activities, and these were accompanied by positive emotions. Young people were also encouraged to participate in urban games focused on discovering the cultural wealth of the region, meaning freedom and peace.[49] Such activities can be exemplified by successive editions of the educational project entitled "Oblicza dialogu [Faces of Dialogue]," executed by the John Paul II Institute for Inter-

---

[46] Centrum Myśli Jana Pawła II, accessed May 1, 2021, centrumjp2.pl; Fundacja "Dzieło Nowego Tysiąclecia," accessed June 10, 2021, dzielo.pl/o-fundacji/kim-jestesmy/; Fundacja Pomocy Młodzieży im. św. Jana Pawła II "Wzrastanie," accessed May 4, 2021, www.wzrastanie.com.pl/; Instytut Dialogu Międzykulturowego im. Jana Pawła II w Krakowie, "Projekty. Oblicza dialogu," Accessed 6 February 2021, www.idmjp2.pl/index.php/pl/projekty/oblicza-dialogu/865-czym-jest-projekt-oblicza-dialogu; Stowarzyszenie Przyjaciół Szkół Katolickich, accessed July 3, 2021, www.spsk.edu.pl/cele-i-misja-stowarzyszenia/.

[47] Ibid.

[48] Ibid.

[49] Ibid.

cultural Dialogue in Kraków. Its main objectives include "creating a platform of understanding for interreligious and intercultural dialogue, promoting actions and attitudes open to other cultures and religions, fighting stereotypes, oriented towards getting to know and coexistence with another person."[50]

The institutions under analysis, engaged in developing an attitude of positive tolerance among young people, employ modern information and communication technologies in their activities (e.g. internet platforms and mobile applications). They use them as tools for acquiring knowledge and sharing it, presenting their own projects and promoting various youth-engaging initiatives (e.g. contests and virtual trips). The research material was found to contain many examples confirming this constatation. These include Internet websites and Facebook accounts that present not only educational initiatives but also young people's involvement in tolerance pedagogy inspired by John Paul II's teachings.[51]

DISCUSSION

An analysis of the accumulated research materials indicates that actions have been initiated in Poland concerning developing an attitude of positive tolerance among young people. They focus not only on passing on knowledge during extracurricular activities. It seems important to create various opportunities for young people to engage in dialogue, empathy, and cooperation in building peace and unity in a diversity of cultures, opinions, and religions. This fosters positive emotions, motivating people to engage in activities and dialogue and accept responsibility for the common good. Such actions are consistent with the results of studies on developing the cognitive component, with emotional, judgemental, and behavioural attitudes of tolerance among young people being educated.[52] They also correspond with studies on the

---

[50] Instytut Dialogu Międzykulturowego im. Jana Pawła II w Krakowie. 2021. "Projekty. Oblicza dialogu."

[51] Centrum Myśli Jana Pawła II, accessed May 1, 2021, centrumjp2.pl; Fundacja "Dzieło Nowego Tysiąclecia," accessed June 10, 2021, dzielo.pl/o-fundacji/kim-jestesmy/; Fundacja Pomocy Młodzieży im. św. Jana Pawła II "Wzrastanie," accessed May 4, 2021, www.wzrastanie.com.pl/; Instytut Dialogu Międzykulturowego im. Jana Pawła II w Krakowie, "Projekty. Oblicza dialogu," Accessed February 6, 2021, www.idmjp2.pl/index.php/pl/projekty/oblicza-dialogu/865-czym-jest-projekt-oblicza-dialogu; Stowarzyszenie Przyjaciół Szkół Katolickich, accessed July 3, 2021, www.spsk.edu.pl/cele-i-misja-stowarzyszenia/.

[52] See e.g. Raisa Kuzmenko, "Tolerance as the Basis of Education," *Research Journal of Education, Psychology and Social Sciences* 1 (2020): 9–12.

importance of curricular and extra-curricular activities in the process of developing the attitude of tolerance.[53]

These initiatives, undertaken by the institutions in this research, involve John Paul II's teachings on fundamental values that are of key importance in the pedagogy of tolerance, including human dignity, respect, responsibility, truth, goodness, and love. This constatation is consistent with the findings of studies on John Paul II's teachings that show the irrefutable value of the pope's thoughts regarding various areas of social life, including tolerance in interpersonal relationships and intercultural and interreligious dialogue.[54]

The research procedure showed that developing positive tolerance increasingly often considers not only the forms and methods of getting young people involved in a multitude of ways, but also provides new information and communication technologies, especially social media and mobile applications, in order to show the diversity of multiculturalism and religious pluralism, promoting dialogue, and providing new impressions and experiences. This methodological approach is justified. It reinforces the effectiveness of educational activities with respect to developing an attitude of positive tolerance. This statement is consistent with a study on the importance of new

---

[53] See e.g. Gulnaz Fakhretdinova, Liudmila Dulalaeva, Ekaterina Tsareva, "Extracurricular activities in engineering college and its impact on students' tolerance formation," in *The Impact of the 4th Industrial Revolution on Engineering Education Proceedings of the 22nd International Conference on Interactive Collaborative Learning (ICL2019)*. Vol. 1134, eds. Michael E. Auer, Hanno Hortsch, Panarit Sethakul (Cham: Springer, 2019), 143–150; Hanna Ragnarsdóttir, Halla Jónsdóttir, Gunnar J. Gunnarsson, and Gunnar E. Finnbogason, "Diversity, Religion and Tolerance: Young Adults' Views on Cultural and Religious Diversity in a Multicultural Society in Iceland," *Religion & Education* 4 (2020): 3–25; Abdulkhamid A. Rayimov, "Social Aspects of the Formation of Social Activity in Youth," *Oriental Journal of Social Sciences* 1 (2021): 29–32; Natalia Ruman, "Wychowanie ekumeniczne – realizacja form organizacyjnych oraz metod działalności szkół ponadpodstawowych z uwzględnieniem sytuacji zróżnicowania wyznaniowego na ziemi pszczyńskiej," *Podstawy Edukacji* 14 (2021): 129–145; Maykel Verkuyten, Levi Adelman, and Kumar Yogeeswaran, "Tolerance as forbearance: Overcoming intuitive versus deliberative objections to cultural, religious, and ideological differences," *Psychological Review* 2 (2022): 368–387.

[54] See e.g. Marta Buk-Cegiełka, and Anna Badora, *Nauczanie Jana Pawła II w procesie wychowawczo-dydaktycznym szkoły*, tom. 2: *Nauczanie Jana Pawła II w procesie lekcyjnym* (Kraków: SCRIPTUM, 2020); James R. Felak, *The Pope in Poland: The Pilgrimages of John Paul II, 1979-1991* (Pittsburgh: University of Pittsburgh Press, 2020; Zygfryd Glaeser, and Anna Zellma, *Die ökumenische Pädagogik von Papst Franziskus. Auf dem Weg zu einem neuen Verständnis von Martin Luther und seinem Erbe* (Göttingen: Vandenhoeck & Ruprecht Verlage, 2021); Markus Vogt, "Christian Peace Ethics and Its Relevance for Tolerance and Reconciliation in Ukraine," in *Proactive Tolerance. The Key to Peace*, eds. Markus Vogt, Arnd Küppers (Baden-Baden: Nomos Verlagsgesellschaft, 2021), 115–138.

information and communication technologies in the holistic education of young people.[55]

CONCLUSIONS

The analysis of the research material has shown that the social institutions in Poland chosen for the analysis play an important role in promoting positive tolerance based on an axiological foundation. They provide young people with an opportunity to participate in various educational initiatives associated with the pedagogy of tolerance inspired by the teachings of John Paul II. Young people can develop dialogue skills in social interactions. There are a lot of opportunities to actively listen, negotiate, show respect, change stereotypes, and build unity in diversity. The programmes of the institutions under analysis are very rich, updated, and adapted to the needs of young people. A constantly newer programme is needed (e.g. inspired by the assumptions of intercultural education) as well as new teaching aids, developed in such a way as to be interesting for young people and helpful in developing an attitude of positive tolerance. Given new opportunities through technology, information, and communication, one should raise the value of these new educational tools that can also serve the pedagogy of tolerance. There is a need for social interactions (face-to-face meetings, teamwork) that play an essential role in developing the skills of being with others and for others, openness, dialogue, and cooperation.

This research approach permits referring the conclusions on developing an attitude of positive tolerance among young people in Poland only to the institutions that make up the research sample. It does not provide grounds for generalisations and for extrapolating them to a wider population of educational institutions in Poland. No empirical studies on positive tolerance have been conducted in Poland so far. In the future, further studies – based on a new research sample – should be undertaken and expanded to include

---

[55] See e.g. Matthew L. Bernacki, Jeffrey A. Greene, and Helen Crompton, "Mobile technology, learning, and achievement: Advances in understanding and measuring the role of mobile technology in education," *Contemporary Educational Psychology* 60 (2020): 101–827; Svitlana Koda, Dinara Turkpenova, Svitlana Kyrylenko, Valentyna Malyk, and Alla Lukiianchuk, "Innovative elements in distance learning in a multicultural environment," *Amazonia Investiga* 11 (2022): 232–239; Anna Zellma, "Cyberprzestrzeń w warsztacie pracy edukacyjnej nauczyciela religii – szansa czy zagrożenie?," *Świat i Słowo* 1 (2014): 185–196; Anna Zellma, "Creativity of Religion Teacher as a Determinant of students' Creativity," *Roczniki Teologiczne* 11 (2020): 95–105.

qualitative and quantitative research among young people and teachers of religion.

BIBLIOGRAPHY

Ambrosewicz-Jacobs, Jolanta. *Tolerancja. Jak uczyć siebie i innych.* Kraków: Villa Decius, 2004.

Anssi Peräkylä, "Analiza rozmów i tekstów." In *Metody badań jakościowych.* Tom 2, eds. Norman K. Denzin, and Yvonna S. Lincoln, 325-349, Warszawa: Wydawnictwo Naukowe PWN, 2009.

Babbie, Earl. *Badania społeczne w praktyce*. Warszawa: PWN, 2003.

Bazaniak, Joanna. "Inność obiektem tolerancji. Kształtowanie postaw tolerancyjnych u dzieci w wieku wczesnoszkolnym w ich środowisku edukacyjnym." *Poznańskie Studia Teologiczne* 23 (2009): 323–357.

Bernacki Matthew L., Jeffrey A. Greene, Hellen Crompton. "Mobile technology, learning, and achievement: Advances in understanding and measuring the role of mobile technology in education." *Contemporary Educational Psychology* 60 (2020): 101827.

Buk-Cegiełka Marta, Anna Badora. *Nauczanie Jana Pawła II w procesie wychowawczo-dydaktycznym szkoły*. Tom 2, *Nauczanie Jana Pawła II w procesie lekcyjnym.* Kraków: Scriptum, 2020.

Centrum Myśli Jana Pawła II. Accessed May 1, 2021, centrumjp2.pl.

Ciechowska, Magdalena. "Studium przypadku." In *Wybrane metody jakościowe w badaniach pedagogicznych*. Część 1, eds. Magdalena Ciechowska, Maria Szymańska, 165–195. Kraków: WAM, 2017.

Creswell, John W. *Projektowanie badań naukowych. Metody jakościowe, ilościowe i mieszane.* Kraków: Wydawnictwo Uniwersytetu Jagiellońskiego, 2013.

Deklaracja Zasad Tolerancji ogłoszona i podpisana przez państwa członkowskie UNESCO 16 listopada 1995. Accessed March 1, 2023, portal.tezeusz.pl.

Dyczek, Berenika. "Społeczno-kulturowe uwarunkowania postaw tolerancyjnych młodzieży z Cieszyna i Czeskiego Cieszyna (wybrane aspekty)." *Górnośląskie Studia Socjologiczne. Seria Nowa* 12 (2021): 143–159.

Fakhretdinova, Gulnaz, Liudmila Dulalaeva, and Ekaterina Tsareva. "Extracurricular activities in engineering college and its impact on students' tolerance formation." In *The Impact of the 4th Industrial Revolution on Engineering Education Proceedings of the 22nd International Conference on Interactive Collaborative Learning (ICL2019)*. Vol. 1134, eds. Michael E. *Auer*, Hanno *Hortsch*, Panarit *Sethakul, 143–150.* Cham: Springer, 2019.

Felak, James R., *The Pope in Poland: The Pilgrimages of John Paul II, 1979-1991.* Pittsburgh: University of Pittsburgh Press, 2020.

Fundacja "Dzieło Nowego Tysiąclecia". Accessed June 10, 2021, dzielo.pl/o-fundacji/kim-jestesmy/.

Fundacja Pomocy Młodzieży im. św. Jana Pawła II "Wzrastanie". Accessed May 4, 2021, www.wzrastanie.com.pl/.

Garbuzik, Paweł. "Poznać, aby zrozumieć. Idea tolerancji we współczesnej edukacji." *Edukacja – Technika – Informatyka* 4 (2019): 66–71.

Glaeser, Zygfryd, Anna Zellma. *Die ökumenische Pädagogik von Papst Franziskus. Auf dem Weg zu einem neuen Verständnis von Martin Luther und seinem Erbe.* Göttingen: Vandenhoeck & Ruprecht Verlage, 2021.

Glombik, Konrad. "Tolerancja jako postawa moralna." *Studia Oecumenica* 13 (2013): 113–126.

Instytut Dialogu Międzykulturowego im. Jana Pawła II w Krakowie. Accessed February 6, 2021; www.idmjp2.pl/index.php/pl/projekty/oblicza-dialogu/865-czym-jest-projekt-oblicza-dialogu.

Instytut Dialogu Międzykulturowego im. Jana Pawła II w Krakowie. "Projekty. Oblicza dialogu." Accessed February 6, 2021, www.idmjp2.pl/index.php/pl/projekty/oblicza-dialogu/865-czym-jest-projekt-oblicza-dialogu.

Kirenko, Janusz, and Urszula Olejnik. "Społeczna percepcja dystansu i tolerancji." *Horyzonty Wychowania* 19 (2020): 131–147.

Koda, Svitlana, Dinara Turkpenova, Svitlana Kyrylenko, Valentyna Malyk, and Alla Lukiianchuk. "Innovative elements in distance learning in a multicultural environment." *Amazonia Investiga* 11 (2022): 232–239.

Kostorz, Jerzy. "O potrzebie tolerancji w posłudze katechety." *Roczniki Pastoralno-Katechetyczne* 3 (2011): 253–264.

Kuzmenko, Raisa. "Tolerance as the Basis of Education," *Research Journal Of Education, Psychology And Social Sciences* 1 (2020): 9–12.

Nikitorowicz, Jerzy. "Edukacja międzykulturowa w kreowaniu kultury pokoju w warunkach wielokulturowości." In *Polacy w Odessie. Studia Interdyscyplinarne*, eds. Jarosław Ławski, Natalia Malitutina, Robert Szymula, 103–116. Białystok: Wydawnictwo Prymat, 2021.

Nikitorowicz, Jerzy. "Tolerancja i odpowiedzialność nauczyciela." *Kwartalnik Pedagogiczny* 1–2 (2000a): 163–174.

Nikitorowicz, Jerzy. "Tolerancja jako wartość w pracy nauczyciela w społeczeństwie wielokulturowym." *Chowanna* 2 (2000b): 62–74.

Nikitorowicz, Jerzy. "Tolerancja i patriotyzm w edukacyjnym procesie kształtowania społeczeństwa obywatelskiego." *Pedagogika Społeczna* 3 (2019): 177–188.

Ragnarsdóttir, Hanna, Halla Jónsdóttir, Gunnar J. Gunnarsson, and Gunnar E. Finnbogason. "Diversity, Religion and Tolerance: Young Adults' Views on Cultural and Religious Diversity in a Multicultural Society in Iceland." *Religion & Education* 4 (2020): 3–25.

Rapp, Carolin, and Markus Freitag. "Teaching tolerance? Associational diversity and tolerance formation." *Political Studies* 5 (2015): 1031–1051.

Ravshanovna, Gafurova N. "Methods of development tolerance skills pupils in primary school." *Academicia: An International Multidisciplinary Research Journal* 1(2021): 1221–1224.

Rayimov, Abdulkhamid A. "Social Aspects of the Formation of Social Activity in Youth." *Oriental Journal of Social Sciences* 1 (2021): 29–32.

Ruman, Natalia. "Wychowanie ekumeniczne – realizacja form organizacyjnych oraz metod działalności szkół ponadpodstawowych z uwzględnieniem sytuacji zróżnicowania wyznaniowego na ziemi pszczyńskiej." *Podstawy Edukacji* 14 (2021): 129–145.

Ryszewska-Banko, Justyna. "Tolerancja jako wartość i cel w edukacji wielo-i międzykulturowej dziecka w młodszym wieku szkolnym." *Edukacja Międzykulturowa* 4 (2015): 213–228.

Sokólska, Urszula. "Słowo tolerancja w ujęciu leksykograficznym." In *Nie/porozumienie, nie/tolerancja, w(y)kluczenie w języku i kulturze*, eds. Ewa Biłas-Pleszak, Artur Rejter, Katarzyna

Sujkowska-Sobisz, Wioletta Wilczek, 25–39. Katowice: Wydawnictwo Uniwersytetu Ślą-skiego, 2021.

Stake, Robert E. "Jakościowe studium przypadku." In *Metodybadań jakościowych.* Tom 1, eds. Norman K. Denzin, Yvonna S. Lincoln, 623–654. Warszawa: Wydawnictwo Naukowe PWN, 2009.

Stepaniuk, Joanna. "Wielokulturowość w (przed) pandemicznym świecie i jej znaczenie dla pro-cesu uczenia się międzykulturowego." *Podstawy Edukacji* 14 (2021): 41–57.

Stowarzyszenie Przyjaciół Szkół Katolickich. Accessed July 3, 2021, www.spsk.edu.pl/cele-i-misja-stowarzyszenia/.

Stowarzyszenie Przyjaciół Szkół Katolickich. Accessed July 3, 2021, www.spsk.edu.pl/cele-i-misja-stowarzyszenia/.

Suchodolska, Jolanta. "Edukacja międzykulturowa – drogą kształtowania wrażliwości na Inne-go." In *Społeczne uwarunkowania edukacji międzykulturowej.* Tom 1, *Konteksty społeczne*, eds. Tadeusz Lewowicki, Ewa Ogrodzka-Mazur, Janina Urban, 265–274. Toruń: Wydawnic-two Adam Marszałek, 2009.

Szczęch, Barbara, and Irmina Rostek. "Tolerancja młodych, wykształconych Polaków." *Studia Paedagogica Ignatiana* 4 (2016): 177–192.

Szempruch, Joanna. "Szkoła w społeczeństwie wielokulturowym." *Edukacja Międzykulturowa* 2 (2021): 56–72.

Sztaba, Mariusz. *Tolerancja, ale jaka? Koncepcja wychowania do tolerancji w świetle nauczania Jana Pawła II do Polaków.* Częstochowa: Kuria Metropolitarna w Częstochowie. Tygodnik Katolicki „Niedziela", 2006.

Verkuyten, Maykel, Levi Adelman, Kumar Yogeeswaran. "Tolerance as forbearance: Overcom-ing intuitive versus deliberative objections to cultural, religious, and ideological differences." *Psychological Review* 2 (2022): 368–387.

Vogt, Markus. "Christian Peace Ethics and Its Relevance for Tolerance and Reconciliation in Ukraine." In *Proactive Tolerance. The Key to Peace*, eds. Markus Vogt, Arnd Küppers, 115–138. Baden-Baden: Nomos Verlagsgesellschaft, 2021.

Witenberg, Rivka T. *The psychology of tolerance: Conception and development.* Singapore: Springer, 2019.

Yin, Robert K. *Studium przypadku w badaniach naukowych. Projektowanie i metody.* Kraków: Wydawnictwo Uniwersytetu Jagiellońskiego, 2015.

Zakrzewska, Aldona. "Różnorodność kulturowo-wyznaniowa społeczeństwa wyzwaniem dla wy-chowania obywatelskiego w szkole katolickiej." In *Religia i edukacja w styczności z różno-rodnością kulturową*, eds. Joanna M. Garbula, Jacek J. Pawlik, 83–103. Olsztyn: Wydawnic-two Uniwersytetu Warmińsko-Mazurskiego w Olsztynie, 2017.

Zellma, Anna, Andrzej M. Kielian, Wojsław W. Czupryński, and Monique van Dijk-Groeneboer. "Religiousness of Young People in Poland as a Challenge to Catholic Education: Analyses Based on a Survey." *Religions* 12 (2022): 1142.

Zellma, Anna. "Niekwestionowana rola edukacji międzykulturowej w szkolnym nauczaniu reli-gii." In *Religia i edukacja w styczności z różnorodnością kulturową*, eds. Joanna M. Garbula, Jacek J. Pawlik, 171–180. Olsztyn: Wydawnictwo Uniwersytetu Warmińsko-Mazurskiego w Olsztynie, 2017.

Zellma, Anna. "Creativity of Religion Teacher as a Determinant of Students' Creativity." *Roczni-
ki Teologiczne* 11 (2020): 95–105.

Zellma, Anna. „Cyberprzestrzeń w warsztacie pracy edukacyjnej nauczyciela religii – szansa czy
zagrożenie?" *Świat i Słowo* 1 (2014): 185–196.

Zonova, Marina, Natalya Nikolaeva, and Natalya Sosnina. "The Development of a Tolerant Per-
sonality in Terms of Multilingual Education." *Advances in Social Science, Education and
Humanities Research* 360 (2019): 285–290.

KSZTAŁTOWANIE POSTAWY TOLERANCJI POZYTYWNEJ
WŚRÓD MŁODZIEŻY W POLSCE:
ZBIOROWE STUDIUM PRZYPADKU

Streszczenie

W artykule przedstawiono wyniki autorskiego badania jakościowego przeprowadzonego
w 2021 roku na temat kształtowania postawy tolerancji pozytywnej wśród młodzieży w Polsce.
W analizowanych badaniach jako główną metodę badawczą zastosowano zbiorowe studium przy-
padku. Przeanalizowano 5 przypadków instytucji edukacyjnych, które w założeniach statutowych
mają promocję pedagogii tolerancji inspirowanej nauczaniem Jana Pawła II. Próbę badawczą
utworzyły: Instytut Dialogu Międzyreligijnego im. Jana Pawła II w Krakowie, Centrum Myśli
Jana Pawła II, Fundacja Pomoc Młodzieży im. św. Jana Pawła II „Wzrastanie", Fundacja „Dzieło
Nowego Tysiąclecia" i Stowarzyszenie Przyjaciół Szkół Katolickich. Oferta edukacyjna tych in-
stytucji adresowana jest głównie do młodzieży w Polsce. Badanie ujawniło, że tolerancja pozy-
tywna, oparta na aksjologicznym fundamencie, zajmuje ważne miejsce w działalności badanych
instytucji. U podstaw znajduje się nauczanie Jana Pawła II na temat godności człowieka, szacun-
ku, dobra wspólnego, odpowiedzialności, dialogu międzykulturowego i międzyreligijnego, współ-
pracy. Wyniki przeprowadzonych badań wskazują na zróżnicowane pod względem treści i roz-
wiązań metodycznych inicjatywy edukacyjne, które służą odkrywaniu istoty tolerancji pozy-
tywnej i jej granic oraz stwarzają różne okazje do poznawania Innego, okazywania szacunku,
dialogu, zmiany uprzedzeń, współpracy, budowania jedności w różnorodności. Młodzież miała
wiele okazji zarówno do bezpośredniego, jak też za pomocą nowych technologii informacyjno-
-komunikacyjnych, zaangażowania w dialog międzykulturowy i międzyreligijny, co sprzyjało
kształtowaniu postawy tolerancji pozytywnej.

Słowa kluczowe: tolerancja pozytywna; pedagogia; młodzież; edukacja; Jan Paweł II; postawa;
dialog.