„UPBRINGING TO TOLERANCE" AS A VALUE SHAPING THE ATTITUDES OF A CHILD IN THE EARLY SCHOOL-AGE - PARTICIPATION OF THE FAMILY AND SCHOOL

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Abstract. *Dynamic socio-economic, cultural and technological changes as well as the crisis in upbringing and education caused uncertainty, unsteadiness and axiological instability, including the chaos of ethical values, principles and norms. Tolerance as a basic, universal and timeless value in the era of typical „anti-value" globalisation should be one of the priority categories of social life, developed in the paradigm of coexistence, cooperation, openness to dialogue and otherness. The article presents empirical research on education and "tolerance" upbringing as a value shaping the attitudes of a child in early school age. The definition of tolerance and intolerance, their essence, scope, types and boundaries was re (interpreted). Two child-rearing environments have been critically and specifically reflected: the family (parents) and school (teachers) as places for shaping and developing tolerant and intolerant attitudes, world-view responsibility and axiological openness.*
Keywords: upbringing, values, tolerance, intolerance, attitudes, family, school

Introduction

In a life of an individual, values play a fundamental role. Their appearance in reflections and scientific deliberations not only had a huge impact on the development of the humanities, but also drew attention to the invisible specificity of this certain fragment of reality. Today, we are observing an increase in interest in terminology in relation to the phenomenological ethics of values. Philosophers in their considerations regarding values touch, apart from others, problems of good and evil, perfection, beauty and truth, tolerance, identity, etc. It is worth to refer to the Neo-Kantian school of Baden (F. Brentano, N. Hartmann, M. Heidegger, H.R. Lotze, M. Scheler, H. Rickert and others), in which many times reference was made to values, evaluation criteria and to the highest values (Karbowniczek, 2012; Grabowski, 2010). The axiological reflection captures values as those that relate to man, as a moral being, as an ethical personality, and as a valuing and evaluating being. They contain: correspondence, reference to a man who thanks to them can develop his own existence, give a deeper sense of his own existence, approach the ideal of

human perfection. The values perfect the human person, initiate its action. Values are the good, excellence, purpose, idea, benefit, quality of being. They are not only the motive of action, but also show the individual's worthiness and the natural and existential correlate of human strivings, choices, goals, and references. They are the realities that motivate, activate, orientate and give the individual a sense of accomplishment and enable experiencing the meaning. (Grzybek, 2010, 3-4; Valdeverde, 1998, 20; Darowski, 2008, 118; Stępień, 2008; Popielski, 1994, 46, 2008).

The world of values in the face of philosophical reflection is a necessary world in which the individual functions. In the modern world, we have succumbed to the illusion that it will be a world of tolerant people, without prejudice and with full of respect for others, but unfortunately today's reality intensifies the processes of alienation and even threatens the departure of man from the foundations of his humanity. Family and school as the closest social environments in this respect fulfil the most important role, shape children's awareness, transfer values that affect further life, functioning, behaviour, problem solving and decision-making. Education and teaching „to tolerance" - respecting the Christian system of values, adopts universal ethical principles as the basis. They serve to develop children's sense of responsibility, love for their homeland, respect for multicultural heritage, while at the same time flexible opening to the values of cultures of Europe and the whole world. Educational institutions should therefore provide each child with the conditions necessary for its development, preparing it for fulfilling family and civic duties, based on the principles of solidarity, democracy, cooperation, integration, tolerance, justice and freedom. Values are primarily a source of initiatives, directives, intentions for kindergarten, school and all further education, occur as a system of norms affecting the activities of the teacher and students (Karbowniczek, 2016).

Through upbringing and teaching, we refer to values that students can accept and even identify with them. Children in early school age are in the sphere of interactions enabling the process of their socialisation, in the conditions of cultural diversity through learning mutual communication, shaping positive attitudes and eradicating outdated stereotypes.

The aim of the article is to present empirical research on upbringing and education „to tolerance" as a value shaping the attitudes of a child in early school age and (re)interpretation and critical reflection of two educational environments: families and schools, that are places for shaping and developing tolerant and intolerant attitudes, world-view responsibility as well as axiological openness. The issue of research focuses on checking the understanding of tolerance by parents and teachers from five institutions (urban and rural environment), defining its boundaries, shaping and developing attitudes to „tolerance" in children, inculcating axiological values in everyday life and

functioning of pupils, an indication of the degree of tolerance, its essence and reasons for intolerance in upbringing and education.

Tolerance and intolerance – notions, boundaries, interpretations

Tolerance and intolerance are (re) interpreted in Polish and foreign literature in a very different way. Together with such values as: freedom, the right to a dignified life, peace, subjectivity and human identity, family, education, work - it belongs to universal and timeless values. It is generally accepted that tolerance is a forbearance in relation to the beliefs of others, different from our own (Hamer, 1994). It means patience and forbearance for diversity, otherness. It is respect for other people's feelings, views, tastes, beliefs, customs and behaviour even if they are completely different from our own, or completely contradictory to them.

A.W. Janke (2000), presenting nine interpretations of the term tolerance, emphasises the comparative view of the definition and its polysemantism, various shades of the essence, content range and subject. Contemporary understood tolerance means respect for the freedom of other people, their thoughts and opinions and the way of life. This respect takes the form of forgiveness and kindness for something that does not have to be our participation, but what enjoys our acceptance of existence in the name of democratic freedom (Prajsner, 2005). Tolerance in sociological terms means understanding, in medical - resistance, while in technical terms - tolerable deviation from the accepted norm. A tolerant man is the one who tolerates, that is, accepts the others, their views, ways of being, etc. Tolerance is a tried and tested way of living in the same society of different groups of people, different in terms of world view, or fundamental political theses (Chałas, 2003).

It has a positive meaning when it is „rational”, cognitively active and actively involved. Tolerance from patience, indulgence and indifference distinguishes consciousness because it is a determined individual attitude towards the environment, regulated by intellectual-cognitive, emotional and motivational elements. G. Klimowicz claims that tolerance consists in trading higher values or accepting the so-called lesser evil. In the first case, it is about protection against the threatening evil, in the second it is about avoiding the greater evil, which is fighting, conflict, and accepting the realisation of the lesser evil (Chałas, 2003). Tolerance means granting others the right to profess views and to a certain behaviour. This is normal, unstained by emotions, equal treatment of others and the same reference to what is different, strange, deviating from mass standards, different from what is sanctioned by tradition or appropriate for the majority of society. It is not unlimited or absolute. It is always possible only to some degree and in some respect. (Sztumski, 2001).

Gołaszewska (2000) believes that tolerance is characterised by kindness for people whose ways of thinking and living are not consistent with our feelings. A tolerant man demonstrates the ability to look at other people's eyes through the eyes of the other, understanding, penetrating into his experience and who and what he is, so as to understand his separateness and the motives of a particular behaviour. We distinguish mental tolerance, which concerns respecting the views of other people and the moral, relating to behaviour and lifestyle. The individual's differentiation may be manifested in appearance, views on specific topics, in presented values, racial or cultural origin. Referring to shaping the attitudes of a child in the family and school, the sphere of tolerance should be taken into account: physical, biological, sexual, hierarchy of values and views, racial, national, religious, normative, material and social. Lack of tolerance towards the above-mentioned spheres and their individual components may result from many factors. A person may not tolerate something if someone or something threatens him, inhibits his activity, independence, when there is jealousy, lack of sympathy or anxiety (Legutko, 1998).

The sense of tolerance towards others develops, above all, at a particular stage of moral development of a human being. The attitude of tolerance is connected with the philosophical position called ethical subjectivism. We should be tolerant of those who disagree with us. Everyone has the right to their own opinion, and no one has the right to dictate to the other what moral views he should receive. Ethical submissiveness, according to which morality is a matter of personal feelings, justifies the attitude of tolerance in a convincing way (Rachels, 1998). The boundaries and aspects of tolerance are changing. They depend on historical and cultural factors, from the sense of security and the state of threat. Tolerating others, their thoughts, behaviours and actions, as Sztumski (2001) writes, should not threaten our existence, our ideas, attitudes, actions. At the same time, the conduct of others, tolerated by the community, cannot lead to the violation of moral norms recognised by it to such an extent that it could destabilise and disintegrate the community. It should be remembered that the limits of tolerance change with subsequent generations. It depends on the pace of civilizational and cultural changes caused by social and technical revolutions, during which the paradigms in culture are changed. They usually oscillate around the values of the average attitudes, behaviours and ways of thinking mass occurring in a given community, etc. Hamer (1994) presented, in a very interesting way, the issue of limits of tolerance in her publication. The author drew attention to banditry (the element of violence and harm), anarchy (freedom as a responsibility for one's own identity, conviction of a specific creativity in taking action, "courage" of thinking, individualism).

When it comes to the collision of internal freedom with external coercion, anarchy can be reached, the toleration of which destroys socially developed

ways of co-existence, giving a stronger weapon in hand, condemns the weaker ones to dependence, moral law (limiting freedom for people to determine what is good and what is good and what is bad), labelling (attributing negative traits to an individual in order to lower its value - humiliation, insulting, criticism, stigma), cult of aggression (physical and verbal), stupidity (dullness, thoughtlessness, concretisation of thinking in combination with the impaired ability to abstract thinking, lack of criticism and self-criticism, using heard judgments, too liberal education, authoritarian education in family and school, lack of tact, respect for intimacy, moral blackmail, extreme nonconformity demonstrating specific individualism and independence of thinking), violation of social norms (law, customs, the culture of others and their respect), the right of nations to self-determination.

Intolerance, in turn, is the opposite of tolerance. Defining the limits of tolerance results in the definition of intolerant attitudes and their theoretical analysis in the pedagogical aspect. The attitude of intolerance is connected with the lack of acceptance, disagreement with behaviours in which we perceive evil or views with which we cannot identify. Intolerance, or set of prejudices, is most often manifested in the tendency to look for "scapegoats" and in conformism, that is, in yielding to the beliefs existing in a given community (Hamer, 1994).

The most important reasons for prejudices can be the authoritarian personality, the failure to meet important needs, the dehumanisation of relations between people and the sense of danger caused by the economic, political and ideological crises. The subject of intolerance can be a person or evil resulting from behaviour or opinion. Intolerance is a behaviour or opinion directed against people, phenomena or values that „do not suit us", are „different", in order to change or destroy them, even though their existence or possession is justified by nature, custom, morality (Chałas, 2003). The reasons for intolerance are most often seen in educational mistakes, difficult economic situation and the sense of threat associated with it.

The subject source of intolerance are individuals, groups, institutions or the state. It can take the form of aggression, compulsion, expulsion, limitation or physical destruction. It can be described as an attitude resulting from rational or pseudo-reasoning processes, motivated by various factors with a strong emotional colour, concerning other people, groups, institutions, their properties, cultural or religious value systems, individual's rights to be distinct in thought, behaviour and values (Bazaniak, 2009). In the author's opinion, intolerances are graded. The mildest form is the distance to the person, its characteristics and behaviours, manifested in a mental rejection, occurring only in mind; another, a verbal attack: criticism, ridicule, verbal stigma of a discriminatory character, then demonization, the desecration of a person, act or value, by means of words, drawing, aggressive gestures. In this case, the attitude of intolerance takes a

behavioural form, tinged with strong negative emotions, followed by psychological repression and readiness to use physical repression. However, the most dangerous manifestation of intolerance is the readiness to eliminate people or the value of culture, which is based on rigorous prohibitions.

In my opinion, tolerance and intolerance are learned traits. Usually, these attitudes are taken by the child from people closest to him whom he trusts. The family fulfils a constitutive role here, followed by the school, peer groups and social roles in the later life.

Shaping the sense and attitude of tolerance in the family and at school

The basic environments where the child lives and spends time are family, kindergarten and school. In the modern world, when socio-cultural paradigms change very fast, it is important in pedagogy to make permanent scientific reflection on the process of upbringing and education up „to tolerance" in the basic environments of an individual's life. In a globalised society, upbringing constantly faces challenges which are to prepare the student for independent living. Upbringing „to tolerance" is carried out through consciously planned educational activities in the family and school environment as well as through everyday life, in which the child should experience care, tenderness, respect for his or her and others dignity. Family is a community of people and an institution of universal humanity, encountered in all epochs and cultures. It is a fundamental form of human intercourse and an integral part of every society. It is built on a marriage or partnership, it is a legal unit (Dyczewski, 1995; Walzer, 1997). Its socio-cultural dimension forms the basis for shaping the empowered role of the individual. As an open, intimate group, the cradle of personality development meets certain goals, tasks and functions. Apart from satisfying the basic needs of the child, the family should provide him with a personal model, be an educational ideal, take care of comprehensive personality development, introduce into multidirectional communication, and educate in the spirit of values.

It should primarily create a climate of proper upbringing, love, stimulating development, care, teaching, should demonstrate: flexibility, responsibility, introduce into dialogue, set limits, and teach tolerance (Karbowniczek, 2016). Relations in the family environment influence the shaping of positive characteristics of the child's behaviour, his attitudes and the socialisation of personality. A child learns from parents how to speak, think, control reactions, tolerance for other people and is usually guided by information provided by relatives. However, unconditional love during early childhood is an indispensable condition for raising a tolerant child.

In order to educate towards tolerance, one should everyday have time to play together and talk, should not dominate and should not give contradictory or unclear instructions, consistently enforce requirements, impose nothing in advance (joint arrangements and negotiations, synergy), respect each other, give time for reflection and the right to make mistakes, avoid negative evaluations, have positive relationships with loved ones. Tolerance is an extremely important mechanism regulating individual and collective behaviour - its creation becomes the goal of the educational process as well as of the intellectual and emotional development. The tolerant attitude towards "others" is closely related to the attitude of tolerance towards "oneself".

Parents influence the child's sense of tolerance through specific educational methods they use. It is necessary to pay special attention to the internal integration of the child's personality, its autonomy, formation of pro-social attitudes, upbringing the individual capable of having own reflections on life, shaping the sense of identity (who he is) in the changing world. Satisfying children's needs determines the proper process of socialisation: love, kindness and cordiality, contact with parents and their active presence, establishing cooperation, self-realisation, respect and recognition. It is also important to minimise the use of coercion and penalties, substantive argumentation in order to convince juveniles about the rightness of the action, consistency in educational actions, resistance to mistakes made, avoidance of negative evaluations. Hamer (1994) includes the following as tolerance favourable skills: active listening (concentration of attention, eye contact, openness, empathy, paraphrase and others), the art of criticising (transmission and critical remarks), assertiveness, conflict resolution strategies and negotiations, friendship, stress control. It should be remembered that a tolerant attitude is an attitude open to changes that can be made under the influence of others. Exaggerated conservatism is not conducive to tolerance, and exaggerated progressiveness and liberalism may lead to exceeding the limits of tolerance (Sztumski, 2001).

At school, there are various opportunities to develop a sense of tolerance and „tolerance education". These include: giving the pupils a good example (modelling, introducing a student in the world of norms and values), entrusting specific tasks related to showing a tolerant attitude towards others, doing favours, using persuasion - including discussion, or influencing students' moral awareness. The essence of tolerant attitudes, according to Nikitorowicz (2010), is conscious restraining from actions that prohibit the presentation of other values than its own. The teacher "educates to tolerance" taking into account three basic components of attitudes: emotional - evaluating, cognitive, behavioural.

A student manifests tolerance if he spiritually allows, does not get angry internally, does not feel indignation, resentment or hostility towards others, his

behaviour or way of thinking that differs from what he considers to be right or normal. He does not behave in a manner that is against one's behaviour that deviates from the standards he or she accepts. Developing a tolerant attitude at school helps in achieving the desire to be yourself, admit own weaknesses, mistakes, own view of the world and existing problems. In this context, the teacher should help the student to draw a specific project of life, teach a different view of the world, preserve what is own and indigenous, seek an antidote to conflicts occurring in the global world, teach how to bring together individuals, nations and religions, how to shape autonomy and the right to choose, criticism and evaluation criteria according to the universal values of culture as well as negotiating and seeking a compromise. Teacher's task is to notice and recognise cultural differences, to shape an open and flexible attitude to all otherness. From an early age, we defend students against their objectification in the macroworld by organising the education process in a way that does not eliminate the microworld. For the process of "tolerance education" and the development of attitudes at school, it is important to observe the following rules of educational behaviour: constructing educational interactions on the basis of equivalence; realising that identity is a complicated process of interaction between children, in which the subject is the situation, and its creators are individuals with different life orientations, needs and acquired cultural heritage; knowledge of the student's needs, his individuality, interests, mental, physical and emotional condition; using knowledge about the activity of the student as the acting subject, about ways of entering into two-subject interaction (initiation, communication, coordination of specific activity with the activity of others); enabling the appearance of spontaneous creativity, active reaction with attention, feeling and thinking on stimuli, behaviours, situations; seeking the right to decision; creating an atmosphere of communication and mental contact between the teacher and the student, enabling defining optimal ways of support; creating an atmosphere that liberates and enhances faith in one's own strength and capabilities, breaking formalism, distrust and fear; atmosphere of kindness, cordiality and helpfulness.

The first area of intolerance is the individual itself. Lack of tolerance toward oneself is expressed in the lack of self-acceptance as a whole or only some of the features of a character. Lack of self-acceptance implies the lack of acceptance of the other person (Bazaniak, 2009, 328). The reason for intolerance in the youngest attitudes is above all the lack of tolerance towards the child in the parents' attitudes. It results from the lack of knowledge of parents about the second person, the educational process, emotional development of the child, closely related to the reluctance to take the trouble of learning about it, as well as understanding the motives of the young person's behaviour.

Research organisation

Empirical research was carried out among 142 parents and 15 teachers from two primary schools (classes I-III urban environment - 79 parents, 7 teachers) and three primary schools (classes I-III rural environment - 63 parents, 7 teachers) in the Lesser Poland Voivodship in 2017 - 2018. Their subject was to examine the role of parents and teachers in educating children "to tolerance", and in particular, creating a sense of tolerance as a value, defining its purpose, limit, acceptance, perceiving skills in everyday life, creating an individual through proper behaviour and positive childcare for a "tolerant person".

My task was to learn the phenomenon of "education for tolerance" as a value in the family and school and to examine the impact of tolerant and intolerant attitudes of parents on the child's functioning in their everyday lives. Research problems determine the scope of projects, a set of questions to which we seek answers through scientific research. What is the relationship between child's tolerance or intolerance with stereotypes and prejudices that parents manifest? What is the role of parents and teachers in shaping the sense of tolerance in early school-aged children? What are the reasons and manifestations of tolerance or intolerance of pupils in the opinion of the respondents?

I used the method of a diagnostic survey by choosing the following techniques: a questionnaire and an interview and research tools: a questionnaire for parents and an interview questionnaire with teachers. In turn, the subject of analysis and (re)interpretation were the opinions of parents and teachers on educating „towards tolerance" as the value shaping the attitudes of the child in the early school age. The selection of the research group was purposeful. In the empirical research carried out in two schools (urban environment) participated 47% of men and 53% of women, while in three rural schools 16% of men and 84% of women aged from 29 to 47 years. The majority of respondents representing city and rural schools had higher and half-higher education. When entering the research, I accepted that tolerance means respect, acceptance and recognition of the richness of the diversity of cultures in the world, our forms of expression and ways of being human. My intention was to: check the understanding of the concept of tolerance by respondents (teachers) from five institutions (urban and rural environment), define its boundaries, shape and develop attitudes „to tolerance" in children, inculcate axiological values in everyday life and the functioning of pupils, indicate of the degree of tolerance, its essence and reasons for intolerance in upbringing and education. The next research procedure concerned obtaining the opinion of early school education teachers on tolerance and intolerance - factors, aspects, level, behaviour and attitudes of children.

Conclusions. Innovations. Recommendations

The research shows that in the urban group the concept of tolerance is understood in many aspects. According to 45% of respondents, tolerance is respect, acceptance of another person and their views. The same percentage of respondents indicated human freedom and its right to a different opinion, openness to political, cultural and religious views and respect for "otherness" in the world, forbearance for cultural diversity. The smallest percentage (10%) of respondents considered tolerance as an attitude excluding discrimination of people belonging to a different religion or with a different orientation. I obtained similar results in rural schools. Out of the total, 48% of parents defined tolerance as respect for another person, for dissimilarity and other views, 41% emphasized acceptance, while 11% considered it as understanding and recognition of diversity.

The obtained data shows that tolerance in the interpretation of respondents is the respect and acceptance of another person, views and differences. Boundaries of tolerance are subject to change and evolution. They change depending on the situation and place of the unit's functioning. In the opinion of 88% of respondents (city), there is a tolerance limit, which should not be exceeded, 12% of respondents did not express their opinion on this subject. There can be no tolerance for evil, violence, humiliation, persecution, exploitation or theft. Parents believe that evil destroys both individual people and the community. Tolerance is first of all, a matter of consciousness, not instinct. In the second group (village), 84% of respondents approved the existence of a tolerance limit. Most often it was related to: antisocial behaviour, which should be levelled, setting standards for tolerating someone, and also for the freedom of another person. The remaining 16% of parents did not answer this questions.

Educating the attitude of tolerance in the family and school requires continuity. It is taught through the personal pattern, synergy and relationships between children in the group. The educational work, therefore, requires a lot of attention in developing harmonious social relations. Such activities are fostered by the democratic style of education in the family home and school. In the opinion of 94% of respondents (city), the attitude of tolerance is a shaped disposition to respect others' opinions, preferences and actions, which does not mean giving up certain beliefs and values that are its condition. It helps in realising the desire to "be yourself", admit your own weaknesses, mistakes, your own view of the world. In the presented group, 6% of the respondents did not have an opinion on this topic. In the rural environment, however, 100% of the respondents believed that tolerance attitudes are taught through direct life situations and practical actions, that is: altruistic behaviour, active participation

in information, negotiation and internal dialogues, triggering positive emotions in interactions, mitigating all misunderstandings, conflicts solving skills, further by recognising other views, tastes or behaviours, openness, respect and understanding.

Respondents in further research tried to determine the place of tolerance in the system of values of spiritual and civilization culture (shaping and constitution of tolerance as one of the values of European culture). Most of them, 58% (city), said that tolerance is related to interpersonal relationships both because of views, attitudes, behaviour in the social context, including political living, which means activities related to the functioning of society. It results from this that it is a value realised in the sphere of social and political life, and especially in its organisational sphere, that is, it belongs to the civilizational values. The respondents (38%) pointed to universal values: truth, dignity, goodness, honesty and kindness, which correspond to the areas of spiritual culture: science, morality, religion and art. Other - 4% did not answer this question. According to 45% of respondents from the second group (village), tolerance also belongs to civilisation values. It is a condition for a sense of security, creates a harmonious and open system of society, based on the principles of justice. Civilization is a side of the unit's activity, realising the conditions that provide it with the opportunity to live and function (Zachariasz, 2001).

Speaking of tolerance as a value, respondents (37%) emphasised its axiological dimension (actions, duty in the case of implementation). In turn, 19% of parents drew attention to the relationship between tolerance and other universal values: the right to life in freedom, subjectivity and human identity, responsibility, civic freedom, patriotism, a life free of threats, democracy, political pluralism and worldview. Respondents in the survey pointed to the intensification of intolerant attitudes in Polish society (passivity, indifference), they also emphasised a large drop in tolerance (activity, acceptance). The urban group believed that the most common causes of intolerance are: wealth and lack of sufficient knowledge about tolerance (29 people); selfishness, fear of the unknown, sense of threat, lack of understanding / acceptance, racism and bad behaviour (21 people); stereotypes, envy, lack of conversation and religion (18 people); politics, gossip, discrimination, faith, xenophobia, diseases, bad environment and indifference (11 people). In rural schools, in turn, 24 parents saw the causes of intolerance in: lack of sensitivity, acceptance, respect and understanding, as well as lack of adequate education; 17 people pointed to fear; 11 respondents for selfishness, contempt and jealousy; 3 respondents pointed to the pursuit of material goods, exaltation, 5 respondents mentioned anonymity, lack of empathy and discipline, as well as disinformation about the problem and

conflicts, 3 respondents mentioned bad company, racism and aggression (I used numerical data, because respondents had the possibility of multiple responses).

The obtained data proves that respondents' opinions are different in both cases. The analyses show that the reasons for intolerance arise from educational mistakes, from difficult economic situations, ideological and political-cultural factors, dehumanization of interpersonal relations. During the tests, parents made an attempt to assess the level of tolerance, observed behaviours and attitudes of their friends in their daily lives. The results obtained in the urban group are not satisfactory. Parents' opinion shows that 65% of observed people show a low level of tolerance, 29% presents the average level, while 6% - high.

The obtained data indicate that the level of tolerance is low. People who are incomprehensible, selfish and above all uneducated enough to live in accordance with the attitudes of tolerance are more and more often encountered. The respondents from rural schools assessed the tolerance level very similarly. Of the total, 60% of the respondents rated it as medium, while 40% as low. None of the respondents mentioned the high degree.

Analysing the data, it should be noted that the observed individuals hardly accept people of different cultures or races. They are not familiar with their place of origin, customs, behaviour and functioning in everyday life, often inhibiting harmonious peace. During the research, parents emphasised the important role of education and developing appropriate attitudes consistent with the principles of democracy. In the rural group, I noticed very interesting answers regarding the idea and the essence of tolerance. Respondents are divided here into supporters and opponents of the cultural diversity of nations and nationalities, education, religion, and political viewpoint. According to 27 respondents in our country, society should be educated towards tolerance, 15 people thought that the topic of tolerance should be discussed in various magazines. It is also important to organise meetings with foreigners and their families in the media and to construct appropriate educational programs.

In the second stage of research, the opinions of early school education teachers on tolerance and intolerance - factors, level, attitudes and behaviours - were important to me. According to the teachers, tolerance is an attitude that excludes discrimination of people whose way of conduct and membership in a given group may be subject to disapproval by others, but also it is openness to the needs and problems of disabled or dissenting people. Important aspects mentioned by the pedagogues were: acceptance, forbearance towards others, openness to other people and the attitude of empathy and sensitivity. The school brought up the subject of tolerance when the situation demanded it. Problem discussions were often held, as well as plays and integration games about shaping tolerant attitudes, thanks to which the student learns to live in accordance with the applicable laws. According to the teachers, the majority of

children did not show tolerance, their behaviour most often constituted a pattern of imitation of their guardians. Egocentrism prevailed. Participating in charity actions from time to time, helping disabled people, showing them respect and support they tried to see their needs. It should be emphasized that they often and quickly caught "otherness". They did not understand yet that they can hurt someone with their behaviour, especially when it comes to the dissimilarity of their colleagues. When (re)interpreting teachers' narratives, it should be stated that they help students to understand tolerance, teach to behave in accordance with its principles through

A variety of verbal activities and practical activities, such as reading literature (fairy tales affecting the positive development of tolerance), watching movies, walking, listening to music, radio programs, workshops, happenings, tolerance trees and more. Moreover, showing respect, reaction to manifestations of intolerance, ethical behaviour, empathy and sensitivity, allowing the expression of feelings, avoiding generalisation and labelling are the actions leading to shaping tolerant attitudes in their multi-aspect dimension. Showing tolerance at school and outside the classroom can have positive and negative effects. A lot has already been said in this article about the positive ones. Therefore, I paid particular attention to the negative ones indicated by teachers of early school education: laughing at other students, being indifferent to another person, criticism, disrespect for different views, marginalisation of disabled children's needs, selfishness, lack of ability to see help, showing with finger and slandering, lack of acceptance of different opinion, lack of reaction to bad behaviour and aggression due to fear, ignorance of tolerance, manifestation and physical aggression. Intolerance at the early school education stage is also manifested in showing the wealth of children from rich and influential families. Research shows that it significantly widens its circles. Modern sets of toys, fashionable, branded things, attractive and diverse computer games, new phones are items that indicate the high social status of families in which children are brought up. The rich chose another rich peer for their group, while the others - poorer, constituted a larger group, were rejected, ridiculed, had "their world", went a bit beyond class membership.

Summary

Contemporary understood tolerance means respect for the freedom of other people, their thoughts and opinions and the way of life of a given society. There exists is a strong connection between the imitation of tolerant or intolerant attitudes by children, which are related to stereotypes and prejudices manifested by the parents. Empirical research has shown that intolerance is a very big problem in the modern world.

A child, living and raising in the "amok" of change, in nuclear families, emptiness and axionormative chaos, is guided by what "others will say". Therefore, in order to correctly shape and then further develop the tolerance attitude in I-III classes pupils, parents and educators should form a model of a tolerant unit that does not feel negative emotions towards others with different cultures and different views.

A child observing parents, teachers, peer groups and the local community learns to live in accordance with the applicable laws or just the opposite. Family and school play a key role in shaping tolerant and intolerant attitudes in early school children. Their task is to determine the limit of tolerance, its beginning and end. As a result, the youngest will learn: integration, see otherness, show sensitivity to the needs of others, accept colleagues from poorer families, diversity, shape awareness of the equivalence of all cultures, solve problems related to prejudices or negative stereotypes, develop openness, and renounce a sense of cultural superiority for dialogue, negotiation and exchange of values.

"Upbringing to tolerance" and shaping attitudes in the surveyed families and schools show a low level. There is a lack of mutual community interactions and social narratives, group negotiations, which in the sociocultural trend should be treated as essential. The paradigm of social constructivism in this empirical research has been presented as the original perspective of social observation of tolerant and intolerant children in early school-age, their recognition, tracking, explaining and assessing the reality in which they are brought up. Limits, the shape of tolerance or intolerance depend primarily on parents and teachers. Their knowledge, views, communication, experience, way of being, attitude towards children create tolerant attitudes, increase or decrease their areas and spheres.

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