

TOLERANCE, POSTMATERIALIST VALUES AND LGBTI COMMUNITY

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The concept of tolerance can take on slightly different meanings depending on ethnic, religious, social, gender connotations, although it is mostly defined as the ability to perceive thoughts, behaviors and lifestyles that differ from one's own without aggression (at the same time, tolerance is not the same as indifference) [1].

Tolerance strengthens democratic culture and is incompatible with authoritarian regimes that uphold a single rigid system of beliefs [2]. Tolerance helps foster a sense of openness, understanding of others and different cultures. Tolerance is strongly related to individual cultural competence, which in turn is based on knowledge of self and others. Building cultural competence requires ongoing educational efforts: studying and reflecting on one's heritage, worldview, identity, skills, and limitations, as well as awareness of one's own privileges related to cultural identity, race, class, gender, sexual orientation, literacy, education level, etc. Intercultural competence requires respect for human rights, dignity and individual characteristics. Tolerance teaches rejection of violence and peaceful resolution of conflicts [3].

The transition from industrial society to postindustrial society, according to R. Inglehart, polarizes the values of survival and self-expression. Such polarization is a sensitive indicator, since the conditions that give rise to post-materialist values also foster values of self-expression. But the values of self-expression encompass a range of issues that go beyond post-materialist values. Emphasis on gender equality is part of a broader syndrome of tolerance towards other groups, including foreigners, gays and lesbians. Values of self-expression prioritize environmental protection, tolerance for diversity, social activity, in particular, participation in making significant decisions in economic and political life [4].

Postmaterialist values act as a factor in strengthening equality and inclusion of minorities in public life. When LGBTI people are deprived of full participation in public life because of their identity, human rights are violated. Such exclusions and violations of rights may have a negative impact on social cohesion and interaction. Greater inclusion of LGBTI people can expand an economy's human capital through greater educational opportunities, better health outcomes, or additional work-related training. Exclusion of LGBTI people in educational institutions and health-related contexts reduces aggregate human capital [5].

References:

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