THE IMPORTANCE OF STATE BORDER GUARDS' MORAL VALUES WITHIN THE CONTEXT OF CONTEMPORARY MIGRATION CHALLENGES

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Abstract. *Modern human being lives in a constantly changing global world where one strives to save fundamental priorities of own value system. With regard to rapidly changing geopolitical conditions in the world and migrant crises in the European Union a question of tolerance becomes more and more relevant in a society. The aim of the paper is – by highlighting tolerance position in human value system and its importance in today's world to assess future State Border Guard Service officers' level of tolerance and to make suggestions for its deeper education. Research results indicate certain tendencies. Firstly, subjective self - evaluation of respondents tolerance significantly differs from the objective tolerance level which was revealed in the research. The data obtained point out typical respondents' overvaluating of their own tolerance level. Secondly, respondents showed a big influence of mass media and social networks. Contemporary migrant crises and its descriptions in different mass media are acknowledged by respondents as factors diminishing, not increasing tolerance. Thirdly, research results make us claim that present tolerance level of our respondents, including future SBGS officers, is poor and should be encouraged.*
Suggestions: general University politics, lectures attitude of mind and their behaviour play important role in tolerance growth; more attention should be paid to gaining multicultural competencies, fostering authentic thinking and developing empathy to other people.

Keywords: *infidel, liberal education, migration, people belonging to other nations and religions, tolerance, value system.*

Introduction

Modern human being lives in a constantly changing global world where, according to outstanding researchers of globalization, social, political and economic activity crosses the borders of different countries, political powers and economical units become more and more dependent on each other as well as they are affected by outside their borders happening conflicts, changes and processes (Held, et. al., 2002: 39). While economic and political state limits are disappearing Western citizen strives to save fundamental priorities of his value system - democracy, freedom, and human rights as an unquestionable good. However, a wish to use ones' accepted world order model in a global world meets bigger and bigger challenges. Contemporary political and military conflicts demonstrate openly what everyone knows and understands theoretically, i.e. the world is not homogeneous from the perspective of economics, politics or religion.

Moreover, it applies different values and takes different priorities. Different cultural traditions stimulate different ways of understanding the world and human's place in it, giving an individual sense to life.

At the moment we are observing in Europe a massive wave of war refugees and seekers of a better life adjoining them. Appropriate solutions to a present situation are being searched by the leaders of the EU state members. Citizens of different states show ambiguous perspectives and responsibilities of their countries. However, it is evident that European Union, its value system, institutions and citizens have confronted with an unexperienced phenomenon when processes happening in one region make impact on a wider and wider society outside its borders. Despite the fact that migration is a natural and inevitable outcome of a modern and rapidly globalizing process, present flows of illegal migrants and war refugees coming to the EU challenge the world order model which is accepted in Western culture. New migrants bring their culture, value system, political and religious beliefs. Thus, while making solutions and proceeding to concrete practical actions inside the EU, it should be taken into account that Western world order model is not the only one, the world is diverse and it is necessary to take into account cultural, religious differences and related value systems, traditions.

Migrant crises in the European Union sets new goals not only to the EU state leaders, but to the officers directly confronting massive and hardly manageable flows of illegal migrants. According to rapidly changing geopolitical conditions officers of Lithuanian State Border Guard Service have to be ready to solve analogical problems and react to unpredictable situations immediately, where professional qualifications as well as personal qualities are of high importance.

Every year approximately thirty officers of State Border Guard Service graduate from Mykolas Romeris University where students acquire new skills and knowledge of law, profession and general education consequently contributing to future officers' professional and personal growth. It should be noted that liberal education is extremely crucial to officer's personal growth as it helps to react adequately to different cultural traditions, ethical values and political beliefs. No less important than knowledge of other nations' traditions, religion and values appears officer's personal attitude and value system. In the present paper I will concentrate on one of the values – tolerance, which becomes more and more relevant with so far unseen migrant flows having distinct religious beliefs, value systems, cultural and social traditions.

The aim of the paper is – by highlighting tolerance position in human value system and its importance in today's world to assess future State

Border Guard Service officers' level of tolerance and to make suggestions for their deeper knowledge of humanities.

Role of tolerance in a contemporary global world

The term 'tolerance' (translated from Greek means ability to survive, endure) is applied in a wide variety of contexts such as medicine, linguistics, technical subjects, state management, human relations. While talking about social relations this term shows respect to the other person's right to be 'different'. The Treaty of Lisbon defines fundamental EU constitutional principles and explains tolerance as one of the values which serve as a bases for member state politics and getting together. A question of tolerance and its limits in a society becomes more and more actual because of such late years events as migrant crises in Europe, different EU state members' attitude towards their role and possibilities. A clear interface of different cultures and their acknowledged values throws down a serious challenge to a modern human being – to learn to cross the limits of 'I' and accept 'a different I'.

Tolerance is a necessary factor of any kind of relations. It requires people to coexist peacefully with other who have different values or beliefs. It is impossible to claim respect towards one's personality, attitudes and beliefs without similar duty. In this case tolerance is closely connected to freedom. Being an expression of freedom tolerance is not a question of an inner freedom as it is an acknowledgement of freedom to other humans, its protection from restrictions and persecutions' (Plečkaitis, 1998: 101). A possibility of everyone's freedom is always connected to other people's freedom. It is the only way to be free. If there were no control over freedom, if freedom had no bounds, freedom would destroy itself.

Tolerance obliges appreciate other people positively without any previous superstitions, accept other's right to have different opinions and beliefs and rule one's life. In other words, tolerance demands to respect other people right to make their decisions. Not showing tolerance to one or another group of people, their attitude and beliefs we encroach on their freedom. Surely, this does not mean we have to approve something we consider wrong, thus, we have to be able to listen carefully to the arguments, i.e. be able to hear and to accept the other.

After taking tolerance as an essential principle of human relations a person realizes still an open unanswered question - is it necessary to tolerate everything all the time? Is it obligatory to tolerate incompetence, ignorance or even simple-mindedness trying to make significant decisions, related not only to one person but simultaneously influencing the others? Can violence or war propaganda be tolerated? What about national and

religious hatred and the like? Modern society comes up with different religious, political, social, cultural tolerance/intolerance manifestations. The best known example of intolerance comes up from one of the largest religions of Islam, where some followers take their religion as an undeniable absolute truth, the consequences of which have led to the biggest today's threat - terrorism. Religious intolerance stimulates war and political conflicts, human deaths. Famous philosopher John Locke in *'A Letter concerning Toleration'* which was written in the XVII century stated clearly that religion connected with politics becomes a destructive power.

Present situation in the Near East makes us understand that no confession having its individual way of God's word interpretation can take it as the only possible manner to read God's word. As human beings we have no right to the final interpretation of Revelations. The Second Vatican Council resolutions consolidate religious liberty (Dignitatis Humanae) which allows worshipping God according to ones cognition. Releasing these resolutions Catholicism has refused any claims to absoluteness and acknowledges tolerance to otherwise-minded believers or non-believers. However, any doubts in intolerant faith and especially criticism are considered to be an offence, which consequently leads to punishment. This incongruity shows up in today's events threatening human freedom, security and identity. It is a significant complex issue requiring a more extensive analyses than this article can make. Still there is a narrower closely related aspect asking how terror acts in the name of Islam and intolerance to believers of other confessions affect our tolerance towards the 'others' and the 'different ones'. Others' intolerance to our value system should not be responded automatically with the same intolerance. This way we would take path towards total religious, national, political etc. confrontation, leading nowhere.

On the other hand, tolerance must have certain limits as limitless tolerance stands for an idea impossible to justify (Legutko, 2006). Each person is responsible for what he/she tolerates or not. However, human behavior is affected by society which usually sets its own standards, formulates various stereotypes, specific thinking patterns and makes people think and act the way the others think and act. This is much easier as it demands less responsibility. Thus, there is a danger inside such attitude. The more established similar thinking and attitude stereotypes in a society, the more intolerant to the 'others' society becomes, no matter if these are national, sexual or religious differences. The majority of modern Western world societies is protected from intolerance by democracy and its institutions legitimizing variety of attitudes and beliefs, free self-expression. Despite this fact quite an ambiguous but significant question raises – does democratic society, being tolerant to the others, have to tolerate the ones

who are not tolerant towards itself and its separate citizens? Does tolerance mean a must tolerate everything and everybody? To my mind no, as in that particular case it would not be able to defend from its opposite – intolerance. Recent well known events in Germany and Sweden, tightening EU immigration politics signify that tolerance towards 'the others' is not something taken for granted. On the contrary, tolerance is closely related to 'others' behavior, respect towards basic values of a receptive country signifying their identity. Therefore we come back to the question of limits of tolerance.

Analysis of tolerance limits

Trying to find out how modern young people including future officials of State Border Guard Service are ready to tolerate 'different others' a short survey was carried out. The aim of this survey – to determine future officers' level of tolerance towards people belonging to other nations and religions. The tasks are: 1) to identify respondents' opinion about their own and Lithuanian tolerance and its revelation during the survey, 2) to estimate what factors stimulate or lessen their level of tolerance towards people belonging to other nations and religions. A questionnaire prepared by ourselves was used to get students' subjective evaluations, analyses of which would reveal basic points of the problem, make its quantitative analysis, define significant factors and their relations.

45 people participated in this survey. 25 of the participants were future officers of State Border Guard Service (first and third year students) and 20 participants were students of other professions (not officers). 9 female and 36 male respondents were interviewed. Average age of the participants was 20,6. Such a small number of respondents is connected with a number of students in this particular programme. The results of this research do not strive to make broad generalizations, thus, they try to indicate tendencies which should be taken into consideration in the process of education of future officers of State Border Guard Service.

In result analysis the following methods were used: rational reconstruction of literature sources, logical and quantitative analyses as well as method of result's generalization.

The results indicate certain tendencies of respondents' attitudes. According to subjective ones' evaluation respondents defined their tolerance towards 'the others' as tolerant enough (this was indicated by 75 – 80 %). However, Lithuania is not that tolerant (less than one third of young people indicated that). Almost half of the respondents (48,9 %) agree that it is necessary to encourage Lithuanian citizens' tolerance, 22,2 % of respondents disagree with the statement and 28,9 % neither agree nor disagree. In spite of considering themselves as tolerant people, respondents are unwilling to meet significant numbers of coming migrants to Lithuania. Dominating choices were 0 or 1 % to

5 % of total country population. Less than one fourth of respondents would agree migrants to make 10% (or even more) of population.

The following numbers reflect the answers about the influence of present migrant flow to respondents' level of tolerance: 80 % of students – non officers responded negatively while only 40 % of future officers chose this option. The following question analyzed how students' tolerance towards people belonging to other nations and religions is affected by mass media, social networks, respondents' friends and relatives.

Table 1 shows the results. The survey indicates that, in respondents' opinion, mass media as much as social networks minimize tolerance towards migrants flowing the EU. Mass media influence on declining tolerance was pointed out by 72 % of future officers and 45% of other students, while social networks influence 80 % and 65 % respectively. However, a positive influence of these means was mentioned by 0 % to 10 % respectively.

Table 1 Factors influencing tolerance (Source: own elaboration)

Impact factors on tolerance	Future officers (%)	Other students (non officers) (%)	Total: (%)
Mass media:			
positive influence	8	10	8.9
negative influence	72	45	60
no impact	20	45	31.1
Social networks:			
positive influence	4	0	2.2
negative influence	80	65	73.3
no impact	16	35	24.4
Family and friends:			
positive influence	8	10	8.9
negative influence	16	25	20
no impact	76	65	71.1

Thus, the data reveal that external factors have more influence on tolerance of future officers. A significant close relationships (family and friends) effect was acknowledged by approximately one third of respondents (20 % of which indicate decrease and 8,9 % - increase). 71 % of students think that family and friends have no impact on their tolerance level. When asked to show the hierarchy of meaningful factors by themselves (starting with the most significant factors influencing

respondents' tolerance towards foreigners and infidels to the least significant) students presented different sequences. Mass media and social networks were mentioned as the most significant by students of other professions, whereas close relationships are of high importance for first year SBGS students. Senior SBGS students value and listen to official state officials opinion. But it is evident that mass media and social networks aren factors of the highest importance. Unfortunately, this influence does not stimulate its users' tolerance. Social networks influence is of emotional character and reflects a variety of dominating moods in a society, which does not mean it has a less significant effect. Mass media on the contrary shapes public opinion, value system, sets behaviour and attitude standards, thus, its objectivity and professionalism are of high importance. Thus, journalists should be very attentive and present facts and their interpretations responsibly, give strong arguments to stand their positions and evaluations.

This survey analyzed migrants (foreign economic migrants, war refugees, Muslims) acceptance (tolerance) in the context of some social deviation groups (gypsies, sexual minorities, homeless and ex-prisoners). Tolerance level could be evaluated as follows: 1) totally agree; 2) more agree than disagree; 3) more disagree than agree; 4) totally disagree; 5) I am indifferent to this issue. Respondents' answers let us identify which groups mentioned above are tolerated more and the ones tolerated less. Proportion of the first two choices and the third and fourth options enables us to determine tolerance level. According to the data obtained all participants of the survey indicated Muslims as the least tolerated group, then ex-prisoners and gypsies. Foreign economic migrants (who are not considered to be Muslims) and homeless appear to be tolerated most by all respondents. Different respondent group results are alike and their tolerance level towards different groups is very close. To sum up, the scale starting with the most tolerated group to the least tolerated one is as follows:

1) foreign migrants (economic migrants);
2) homeless;
3) war refugees;
4) sexual minorities;
5-6) gypsies and ex-prisoners;
7) Muslims.

Result analyses enables to determine respondents' tolerance level. In officers' group intolerant choices (No.3; No.4) dominate tolerant ones (No.1; No.2) twice. In other students group quantity of choices differs almost four times. These students are less tolerant than officers.
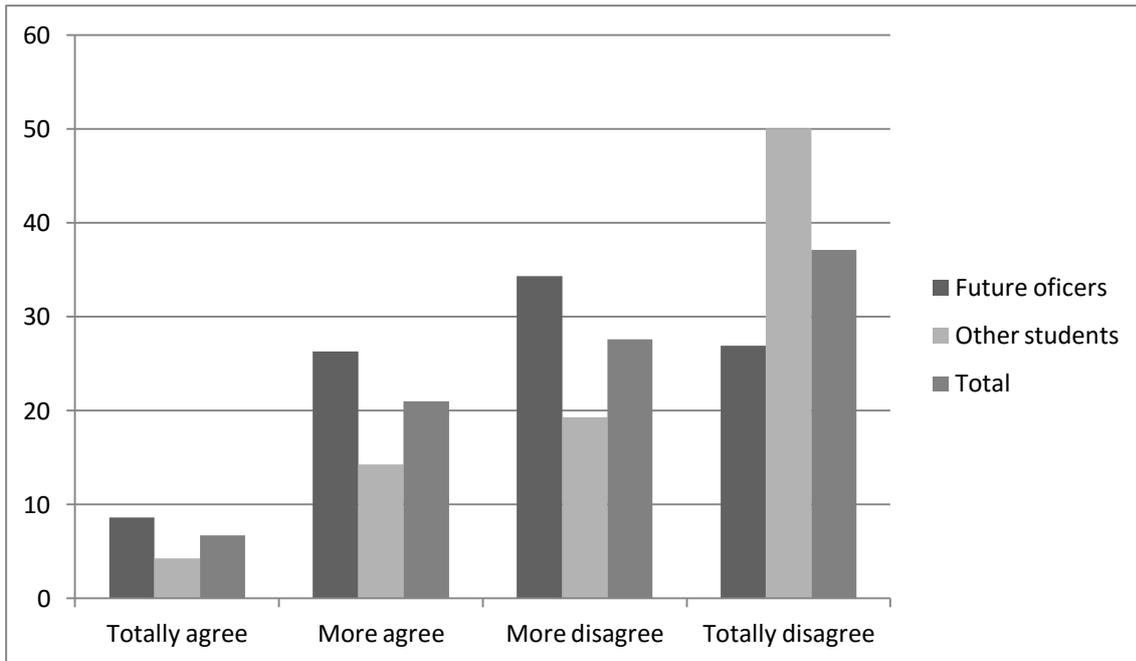
Fig. 1 Tolerance level (Source: own elaboration)

After making comparison of these results with respondents' opinion on their own tolerance level towards 'the others' we notice a significant gap. Respondents tend to consider themselves much more tolerant than the research showed. In other words, they overvalue their tolerance level, which consequently leads to doubt respondents' objectivity towards valuating their tolerance level.
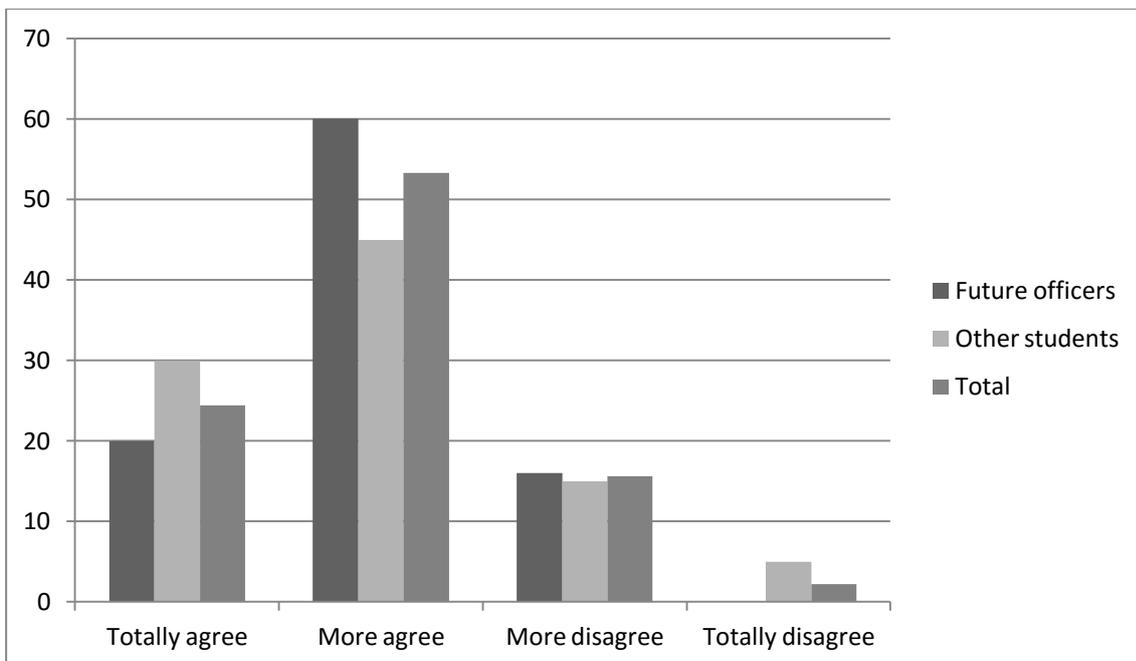

Fig. 2 Self-tolerance evaluation (Source: own elaboration)

This survey reveals the interesting tendencies which could be a subject matter of further study.

Conclusion and suggestions

Research results indicate certain tendencies. Firstly, subjective self - evaluation of respondents tolerance significantly differs from the objective tolerance level which was revealed in the research. The data obtained point out typical respondents' overvaluating of their own tolerance level. Secondly, respondents showed a big influence of mass media and social networks. Contemporary migrant crises and its descriptions in different medias are acknowledged by respondents as factors diminishing, not increasing tolerance. Thirdly, research results make us claim that present tolerance level of our respondents, including future SBGS officers, is poor and should be encouraged.

Acknowledging tolerance as one of key elements of the value system contributing to personality growth it is necessary to be mindful of future SBGS officers' liberal education. General University politics, lecturers attitude of mind and their behaviour play important role in tolerance growth. However, more attention should be paid to: gaining multicultural competencies, fostering authentic thinking skills which protect from public stereotypes, developing empathy to other people. Liberal education is extremely crucial in developing such personality characteristics as respect to others and responsibility for ones actions.

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