



Analysis of social orientation programmes – Austria

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List of abbreviations

AIF – Austrian Integration Fund (Translation of Österreichischer Integrationsfonds)
AMS – Arbeitsmarktservice (Public Employment Service)
BM.I – Bundesministerium für Inneres (Austrian Federal Ministry of the Interior)
DAF – Deutsch als Fremdsprache (German as foreign language)
DAZ – Deutsch als Zweitsprache (German as second language)
EU – European Union
IOM – International Organisation for Migration
MA – Magistratsabteilung (Municipal Department)
NGO – Non Government Organisation
AIF – Austrian Integration Funds (Österreichischer Integrationsfonds)
TCN – Third country nationals
UNHCR – United Nations High Commission for Refugees
UNO – United Nations Organisation

Introduction

In autumn 2015, as a result of the refugee flows, the Austrian Parliament decided to establish value and orientation courses for refugees and subsidiary protection status holders and to offer them via the Austrian Integration Funds (AIF, *Österreichischer Integrationsfonds*). The aim of these courses is to offer social orientation and information about the rules of life in Austria to those, who have a “different cultural background”. The expert council of the Austrian Integration Funds in cooperation with the International Organisation for Migration (IOM) has developed curricula for social orientation and value courses, which provide an overview about the most important fundamental values in Austria, like laicism or gender equality.

Parallel to these offers, the government decided to promote the “Startpaket Deutsch & Integration”, in the frame of which a coordinated language support strategy was developed. This also foresaw the implementation of the above named value courses nationwide and their inclusion into the German language courses.¹ This took place in 2016. Furthermore, value and orientation courses have been made accessible to asylum seekers and they were offered in reception centres.

In September 2016, it was decided that basic value and orientation courses should be integrated in the frame of the “*Startpaket Deutsch und Integration*”. The AIF has thus developed a new curriculum, which should be applied in all language courses provided by the AIF and also by external course providers commissioned by the AIF. Additionally, the AIF provides workshops for German language trainers on methods of teaching values in language courses, there is an obligation for language trainers to participate in these workshops. This report analyses to what extent these state coordinated activities provide for social orientation and can be used as a tool to promote tolerance and combat racism and xenophobia.

With the Integration Act, which came into force in June 2017, a legal basis has been established, with which the most central areas for integration, namely language acquisition as well as value education and orientation, have been anchored and made compulsory. The target group of the Integration Act are persons entitled to asylum or subsidiary protection from the age of 15 and above, who have been granted their status after 31 December 2014.² The brochure “Coexistence in Austria – United by Our Values”,³ published by the Federal Ministry for Europe, Integration and Foreign Affairs, is a document which provides a detailed overview of Austrian fundamental values in the context of integration. The brochure is produced by the Austrian Integration Fund. All asylum seekers, who got a positive decision, are obliged to go to the AIF and get this book, which is available in German and all languages, which are common among the target group. This publication is also the basis for the exams on values and social orientation, which are obligatory for the protection status holders according to the Integration Act. This brochure forms an essential part of the analysis for this report. Furthermore, the course books for the “*Startpaket Deutsch und Integration*” levels A1,⁴ A2 and B1 have been taken into account too. The Course Book for German Language Courses, levels A1 and A2 are called “*Pluspunkt Deutsch – Österreich*” and targeted to migrants without language skills. The content is practice oriented and aims to make the users “fit” for situations of daily life. This course book has been developed specifically for preparing the users to take the AIF exams (AIF-Test Neu A2 level) and “*Deutsch Test für Österreich*” (DTÖ-Deutsch Test für Österreich, A2- und B1 Niveau). Furthermore the course book for B1 level is called “*Schritte international 5, Deutsch als Fremdsprache Kursbuch und Arbeitsbuch Niveau B1*”. This is a German book with a specific part on Austria and Switzerland. The three books are especially suited to prepare for the “*Deutsch vor Zuzug*” exam in the frame of the Integration Agreement or the application

¹ Austrian Integration Fund, [Annual Report 2016](#), Vienna 2017, p. 30.

² <https://www.bmeia.gv.at/en/integration/integration-of-persons-entitled-to-asylum-or-subsiary-protection/>

³ http://www.cib.or.at/data/werte/Mein_Leben_in_Osterreich_Lernunterlagen.pdf

⁴ A Basic User (A1-Beginner, A2-Elementary Skills), B Independent User (B1-Intermediate Skills).

for citizenship. According to the AIF, the books are therefore a good choice for course teachers as well as for migrants, but in fact the teachers and course providers are free to decide which materials they will use, as long as the requested content will be covered. However, as the exam bases on these books, they are most likely to be used. The content of these course books has been analysed for this report. Furthermore, the training material for the AIF value and social orientation courses has been included into the analysis.⁵

The desk research is enriched by a case study, which consists of participation in the value and orientation courses. Carrying out the case study through participating in the special social orientation courses, provided at the AIF's branch offices, which provide an in-depth learning of values and social orientation and which are offered cost-free and to be used voluntarily, was refused by the Austrian Integration Funds. Refusal was justified with disturbance of the working atmosphere. However, there was a possibility to participate in the German language courses, offered by an external provider of the AIF. In the course of this, also two interviews have been carried out with course teachers. All data gathered in the course of the case study has been anonymized.

⁵ Austrian Integration Fund, Werte- und Orientierungskurse, available at: <https://www.integrationsfonds.at/kurse/werte-und-orientierungskurse/werte-und-orientierungskurse/>

I. National law and fundamental rights in social orientation – by area

The information provided in the following section bases on the social orientation courses/modules, which are part of a regular language course curriculum. This is because – different from stand-alone initiatives, NGO services, volunteer services or information available directly at the authorities – participation in the language courses is obligatory for migrants and thus these social orientation services have the broadest coverage among migrants. Only in cases where the regular curriculum does not offer information on the respective issues, information is supplemented with other sources.

1. Main principles of the Constitution and values of society

This issue is dealt with in the brochure “Co-Existence in Austria” within the section “Principles of Co-Existence – legal integration”. It says that the Austrian Federal Constitution is the basis for rules and regulations of coexistence, which must be respected and observed by everyone.⁶

The brochure Co-Existence in Austria points out that these rules and regulations must be respected, upheld and observed by all, as they guarantee a life based on dignity, freedom and security. It is explained that human dignity requires people to treat others as respectfully and with the same level of fairness as they expect from others, that freedom only works if people assume responsibility and contribute to the community and that this is the essence of a community based on solidarity. It further highlights that security and adherence to the law are intrinsically linked, as laws are made to safeguard security, and it can be assumed that the law is fair. The training document also highlights that law is beneficial for the people, from which it emanates. All actions by state authorities and state agencies are governed by and based on the law.⁷ In the way, this information about the constitution and its main principle is presented focussing on the duties of the people and the importance of following the rules and obeying the law. Freedom is not presented as a right in itself, but rather by focussing on the preconditions of its realisation, i.e. contributions to the community.

Furthermore, the brochure deals with human dignity and states that this is based on fundamental rights. It is pointed out explicitly, that human dignity does not depend to a person’s gender, age, education, religion, background, origin or looks and that human dignity must be respected in contact with one’s fellow citizens and the state too must respect and uphold human dignity. The brochure puts an emphasis on the laws, which form the basis of the implementation of fundamental and human rights in Austria. The brochure states that these laws ensure that all people are equal and are treated with human dignity; however, the concrete laws (i.e. Equal Treatment Act) are not mentioned. Rather there is a focus in the brochure on the need to obey the law and it is mentioned that those who do not observe the laws will be punished or have to face other legal consequences. The brochure brings examples for human rights, namely the following: the state’s responsibility to protect people’s lives, the prohibition of torture, the protection of property and gender equality. Regarding the state’s obligation to protect the life, it says that the police force, the armed forces and other government organisations do not pose a threat to honest law-abiding citizens. This formulation has a kind of educational connotation, as it can be read in a way of “if you are honest and law-abiding (and even a citizen), you have nothing to fear”. The prohibition of torture is explained by saying that punishments must never be inhumane and people – also those in prison – must be treated with dignity. During police operations, police forces are only allowed to use a commensurate and necessary level

⁶ Austria/Federal Ministry for Europe, Integration and Foreign Affairs. Training document for the Value and orientation courses. My life in Austria, opportunities and rules, Vienna, pp. 119-129, available at: <https://www.integrationsfonds.at/kurse/werte-und-orientierungskurse/werte-und-orientierungskurse/>

⁷ Austria/Federal Ministry for Europe, Integration and Foreign Affairs. Training document for the Value and orientation courses. My life in Austria, opportunities and rules, Vienna, pp. 119-120, available at: <https://www.integrationsfonds.at/kurse/werte-und-orientierungskurse/werte-und-orientierungskurse/>

of violence, both physically and psychologically. However, no concrete information is available on the rights of the suspects and accused. However, it points out that people should not be sent back to a country in which they will face torture or inhumane and degrading treatment. When it comes to the protection of property, it is only said that taking away people's property is against the law. Here, the target group is explicitly addressed as potential violator of a human right and not as potential victim of a human rights violation. Finally, the section on equal rights for women and men is described and explained in most detail (compared to the other human rights examples). All women's rights in the employment, family and domestic area are explained and point out, also children's rights are addressed in this section, while the prohibition to discriminate people along other characteristics, like ethnicity or religion, is not mentioned.⁸ An extra section (apart from human dignity and fundamental rights) is dedicated to the civil rights and liberties, freedom of expression is pointed out particularly as one of many rights. When it comes to freedom of expression it is explicitly said, that "the law may permit or ban something I personally may not like, or which is not compatible with or runs counter to my religious or cultural views or convictions. Irrespective of that, the law shall always prevail in Austria and I must act within the law".⁹ Also here, the target group is addressed as a potential violator of a human right and not as a potential victim of a human rights violation. Furthermore, the brochure explicitly addresses legitimate interference into personal freedoms, which are particularly due to solidarity based on responsibility for the young, the old, the sick and the unemployed and thus everybody has the duty to make a positive contribution to society (i.e. employees and employers co-fund the Austrian social security system).

Finally, the section on the "principles of coexistence – legal integration" addresses the separation and distribution of power as central feature of the constitution, the principle of democracy (the law emanates from people, they are based on peaceful discussions) and the rule of law. It explicitly says that (only) Austrian citizens are allowed to vote, votes are free and secret.¹⁰

The course books for obligatory German language courses do not deal with these constitutional issues, they rather put an emphasis on the "softer" societal values. The following lessons have been included into the analysis because of relevance to the topic: Lesson 11 on public authorities, which mainly deals with the registration office (address, date and place of birth, main residence, second residence, landlord, applying for housing benefit, registering a car, public employment service or downloading templates). The information is on the duties of the individual and no information is provided on their rights, i.e. complaining about discriminatory behaviour of clerks, etc.¹¹ Lesson 14 on living together contains information on talking with neighbours, problems in the house, i.e. too small waste baskets, elevator is out of order, door bell is out of order, neighbours are too loud and other complaints about neighbours, separating waste, playground.¹²

The course book for obligatory German language courses level A2 contains 14 lessons, lesson 12 on meeting points includes information on neighbourhood centres, located in Vienna. It says that they offer besides meeting points and exchange also counselling on healthcare, housing and on social issues. Furthermore, possibilities related to volunteer work are explained.¹³ Lesson 12 also includes the issue "phoning with authorities", whereby the subject example deals with a person, who wants to attend an international street festival and wants to rent a small stand to sell food from her

⁸ Austria/Federal Ministry for Europe, Integration and Foreign Affairs. Training document for the Value and orientation courses. My life in Austria, opportunities and rules, Vienna, pp. 121-122, available at: <https://www.integrationsfonds.at/kurse/werte-und-orientierungskurse/werte-und-orientierungskurse/>

⁹ Austria/Federal Ministry for Europe, Integration and Foreign Affairs. Training document for the Value and orientation courses. My life in Austria, opportunities and rules, Vienna, pp. 123-124, available at: <https://www.integrationsfonds.at/kurse/werte-und-orientierungskurse/werte-und-orientierungskurse/>

¹⁰ Austria/Federal Ministry for Europe, Integration and Foreign Affairs. Training document for the Value and orientation courses. My life in Austria, opportunities and rules, Vienna, pp. 125-127, available at: <https://www.integrationsfonds.at/kurse/werte-und-orientierungskurse/werte-und-orientierungskurse/>

¹¹ Jin/Schöte (2013), pp. 113-122, 198.

¹² Jin/Schöte (2013), pp. 145-154.

¹³ Jin et al. (2013), pp. 134-137.

country of origin.¹⁴ Lesson 13 on banks and insurances provides information on the existence of legal aid insurance. However, this information is very brief and does not go into detail.¹⁵ Issues like discrimination are not addressed in the whole book.

In the Course book for obligatory German language courses level B1 second part, section 13 deals with German history and also with political participation. Examples of citizens' engagement are addressed in this section. However, they mainly deal with the protection of the environment, rather than discrimination or racism.¹⁶ Furthermore, information is provided on political parties in Germany. However, this information is very brief (mainly about the names and the party colours). The section ends with an exercise, whereby the course participants should found a party, nominate a speaker, develop a party programme and do elections. The vocabulary and grammar sections in this lesson deal with arguing and bringing in pro and contra arguments for certain opinions and views.¹⁷

Additional training materials for language course teachers on values include the issue of the political system in Austria for German language level C1. This section deals with the functioning of Austrian democratic institutions (Government, National Council, Federal Chancellor, Ministries) and their duties and responsibilities, the relevant political parties and also information about the constitution.¹⁸ Furthermore, in the frame of this, also materials dealing with the freedom of opinion and expression are available for German language level B1. Using the example of the prohibition to smoke, the users learn to argue, they learn pros and cons of such a prohibition. The boundaries of the freedom of expression are also dealt with. Here, the prohibition of hate speech and incitement is mentioned and also the law banning national socialist activities. It is also mentioned that those, who violate this rule, can be punished with sentences or with arrest. However, no information is provided on what to do in case one gets victimised by hate speech.¹⁹

2. Prohibition of and protection against discrimination

In the official training document of the Federal Ministry for Europe, Integration and External affairs, gender equality is expressed on several occasions as a fundamental value in Austria, e.g. in relation to human rights,²⁰ in relation to education,²¹ several times in the section on diversity of coexistence and cultural integration.²²

In the introduction to the section on labour market and the economy discrimination, a reference is made to the "meritocratic principle" which applies on the Austrian labour market, meaning that: "In Austria, all employees and their

¹⁴ Jin et al. (2013), pp. 138-139.

¹⁵ Jin et al. (2013), pp. 146.

¹⁶ Hilbert et al. (2005), p. 61.

¹⁷ Hilbert et al. (2005), pp. 64-65.

¹⁸ Österreichischer Integrationsfonds, **Materialien für den DaF- und DaZ-Unterricht mit Schwerpunkt Österreich**. Ausgearbeitete Unterrichtseinheiten für die Niveaustufen A1-B2, um Österreich von mehreren Seiten hautnah kennen zu lernen. Arbeitsblatt Das politische System in Österreich, available at: https://sprachportal.integrationsfonds.at/fileadmin/user_upload/Das_politische_System_in_Oesterreich.pdf

¹⁹ Österreichischer Integrationsfonds, **Materialien für den DaF- und DaZ-Unterricht mit Schwerpunkt Österreich**. Ausgearbeitete Unterrichtseinheiten für die Niveaustufen A1-B2, um Österreich von mehreren Seiten hautnah kennen zu lernen. Arbeitsblatt Meinungsfreiheit – was darf man sagen?, available at: https://sprachportal.integrationsfonds.at/fileadmin/user_upload/Meinungsfreiheit-Was_darf_man_sagen.pdf

²⁰ Austria/Federal Ministry for Europe, Integration and Foreign Affairs. Training document for the Value and orientation courses. My life in Austria, opportunities and rules, Vienna, p. 122, available at: <https://www.integrationsfonds.at/kurse/werte-und-orientierungskurse/werte-und-orientierungskurse/>

²¹ Austria/Federal Ministry for Europe, Integration and Foreign Affairs. Training document for the Value and orientation courses. My life in Austria, opportunities and rules, Vienna, p. 96, available at: <https://www.integrationsfonds.at/kurse/werte-und-orientierungskurse/werte-und-orientierungskurse/>

²² Austria/Federal Ministry for Europe, Integration and Foreign Affairs. Training document for the Value and orientation courses. My life in Austria, opportunities and rules, Vienna, pp. 131-137, available at: <https://www.integrationsfonds.at/kurse/werte-und-orientierungskurse/werte-und-orientierungskurse/>

employers are assessed based on their individual performance.”²³ However, the section remains silent on what happens if this principle is not followed. Furthermore, in the same section, there is a subchapter, called “equal opportunities and equal treatment in the labour market”. This section – one more time – refers to gender equality, which is also expressed through the fact that many women are superiors, managing directors, bosses, principals or school teachers and which has to be accepted by everyone in the labour market.²⁴ As it subsequently says: “Austria expects everyone to accept this equality and to act in a way that facilitates and fosters collaboration based on respect. This shall apply to all people regardless of their background, country of origin, religion or faith and political conviction”. It appears that the section was written based on the assumption that the target group falls in the category of potential perpetrator of discrimination (against women), rather than a potential victim of discrimination. This assumption is underlined by the fact, that this training document on the other hand makes no reference to the prohibition of and protection against discrimination – neither because of gender, nor because of other discrimination grounds. Also, no information is provided about main institutions and other stakeholders, such as equality bodies, NGOs or the power of courts in that area. Consequently, no information is provided about relevant legal and administrative procedures and how to complain to equality bodies, police, courts, etc. It just says in the section on equal treatment at the labour market: “In Austria discrimination is not permitted at work or when hiring new employees. In other words: it [is] not important where you come from. What counts are your qualifications, your willingness to work and your commitment to performance.”²⁵

This sentence rather implies a denial of discrimination at the Austrian labour market, than providing information to potential victims of discrimination. This is underlined by the emphasis on what counts, namely qualifications, willingness to work and commitment to performance. This could be interpreted as explanatory narrative for discrimination, whereby the reasons for not offering the job to a member of the target group, could not be found in the discriminatory attitude and behaviour of the employer, but rather in the (in-)ability of the applicant.

The **course book for obligatory German language** courses in level A2 contains 14 lessons, each of them begins with a picture rich start page, which introduces the issue and the vocabulary. It is followed by pages, which present the content in more detail and the grammar lessons and it ends with exercises. The relevant lessons are: lesson 5 – at the working place: does it include issues on discrimination? The analysis shows that lesson 5 includes typical female and typical men occupations, basic dialogues with colleagues (mainly on how to pose questions in a polite way, how to request something in a polite way), understanding notes and messages from colleagues or the superiors. It does not deal with discrimination or the principle of equality.²⁶

Additional training materials for course teachers on values include the issue gender equality for C1 level. Here, information about the institutions, who deal with equal opportunities between men and women are provided, e.g. the *Frauenservice*, which is a feminist NGO, supporting women in empowerment, training and the labour market. Furthermore, information about male and female dominated occupations are there, the fact that women are overrepresented in part-time jobs and also the gender pay gap is addressed. The material is enriched with statistics on the gender pay gap in Europe. The information about discrimination is descriptive and explicitly targets gender equality,

²³ Austria/Federal Ministry for Europe, Integration and Foreign Affairs. Training document for the Value and orientation courses. My life in Austria, opportunities and rules, Vienna, p.99, available at: <https://www.integrationsfonds.at/kurse/werte-und-orientierungskurse/werte-und-orientierungskurse/>

²⁴ Austria/Federal Ministry for Europe, Integration and Foreign Affairs. Training document for the Value and orientation courses. My life in Austria, opportunities and rules, Vienna, p. 104, available at: <https://www.integrationsfonds.at/kurse/werte-und-orientierungskurse/werte-und-orientierungskurse/>

²⁵ Austria/Federal Ministry for Europe, Integration and Foreign Affairs. Training document for the Value and orientation courses. My life in Austria, opportunities and rules, Vienna, p. 105, available at: <https://www.integrationsfonds.at/kurse/werte-und-orientierungskurse/werte-und-orientierungskurse/>

²⁶ Jin/Schote (2013), pp. 113-122, 198.

rather than racism or xenophobia. Also no information is provided on equality bodies, rather there is information about support services.²⁷

The personal freedoms of all people are pointed out several times. At the same time it is emphasized that this is only valid within the law, in exercising all freedoms, everybody must strictly follow the law: however, the concrete content of the law is never mentioned explicitly.

The interviews with the course providers and also the case study revealed that – other than gender equality – protection against discrimination is no issue in the courses. If it is dealt with, then upon request of the participants, i.e. if they come up with an experience of discrimination, then the whole group discusses it. While one interviewee course provider states that information is provided about counselling services available in such cases, the other one states that she does not know, who would be responsible and thus cannot provide information. In the course of the interview, she points out that she would need more information on the protection against discrimination and particularly on relevant players in this regard in order to be able to forward this information on her course participants.

Both interviewees state that migrants observe the discrepancy between what should be and what is in their life, i.e. when it comes to discrimination. Course teachers often bring up the rights of the child, because they have noticed in the courses, that parents often are unaware that in Austria it is forbidden to strike or use violence against a child.

Basically, the relevance of this topic for the course participants often depends on their background. Usually for well-educated or for people that shares the same values, these issues are less relevant, than for others.

3. Justice and law enforcement

In the section on principles of co-existence and legal integration, the official training document of the Federal Ministry for Europe, Integration and Foreign Affairs addresses that all people must comply with the law and all laws are applied equally to all people and people's rights are protected in the same manner. Also it explicitly says that all people are judged in a fair manner, according to the same rules. It is said that the basis and the limit of state action is defined by the law and that authorities, who enforce the law, are like all citizens bound by the law. However, no concrete reference is made to legal norms, administrative violations, criminal acts or what a citizen can do or cannot do. However, it is explicitly pointed out that state authorities (the police) must not be offered money by citizens. However, it is pointed out that all people in Austria trust in the police, as they work towards ensuring security and peace in the county.²⁸

It is furthermore mentioned explicitly that the court has a monopoly to make decisions and to enforce the law is in the monopoly of the law enforcement authorities. Nobody is allowed to take the law into their own hands or to punish others for not obeying the law.

Finally, the training material deals with civil courage and says that the distribution of powers also requires that people are committed to promoting human dignity, freedom and security. A constructive approach to coping with conflicts plays a key role in this context and people must be committed to dealing with conflicts in a non-violent manner and within the framework of the law. This is the attitude to be adopted when defending one's own and other persons' rights, even if one fears negative reactions. Thus, it is referred to as civil courage.

²⁷ Österreichischer Integrationsfonds, **Materialien für den DaF- und DaZ-Unterricht mit Schwerpunkt Österreich**. Ausgearbeitete Unterrichtseinheiten für die Niveaustufen A1-B2, um Österreich von mehreren Seiten hautnah kennen zu lernen. Arbeitsblatt (Ge)schlechter-Verdienst, available at: https://sprachportal.integrationsfonds.at/fileadmin/user_upload/_Ge_schlechter-Verdienst.pdf

²⁸ Austria/Federal Ministry for Europe, Integration and Foreign Affairs. Training document for the Value and orientation courses. My life in Austria, opportunities and rules, Vienna, pp. 127-128, available at: <https://www.integrationsfonds.at/kurse/werte-und-orientierungskurse/werte-und-orientierungskurse/>

There is no information provided in the official training document on how the police is structured, what they are allowed to do and where to appeal in case there is a complaint against the police or any other executive power. Again here, it appears that the approach is to prevent unlawful behaviour in the target group, rather than empowering them. E.g. the “duty” or habit to trust in the police and the prohibition to bribe the police are pointed out explicitly. It appears that there are stereotypes in place, concerning the attitudes of the target groups towards the police. This assessment is also shared by the interviewed course teachers. According to one interviewee, they indeed tell about the police, but not in relation to xenophobia, ethnic profiling or other issues relevant to the project. Rather they address issues, like: what to do when involved into a car accident? Thereby they use concrete examples, rather than talking about legal obligations or remedies or the justice system as a whole. When asked about this issue, an interviewed course teacher provides a more general assessment of the course materials provided by the AIF for their use. She says:

But my impression is really, that the course materials (...) sometimes it is not easy to use the course materials [provided by the AIF] how should I explain, it is rather – if I can say it like this – that it deals with what WE think that they, or those, who come to our country, do not know about Austria. And it is also new for us [teachers], as we only start to apply these materials, to find out in which way this is valid or covered by reality. So, this is really an issue: how well are they informed about Austria, what do they already know?

Also the other course teacher interviewed acknowledges that for many course participants that share the same values as Austrian this content is simply considered boring.

4. Violations of one’s rights

No information is provided in the educational materials of the Austrian Integration Funds. No issue in the language courses of level A. However, the course book for German language courses level B1 encompasses Germany, Austria and Switzerland. It is used for B1 level courses. Lesson 11 deals with issues of good behaviours and within this, it is mentioned that the “gentleman” is “in” again. This is addressed by referring to a guidebook on “good behaviour”. Thereby etiquette rules are presented, i.e. the man has always to pay the bills in a restaurant, the man has to open the doors for women, helping them into the coat, adapting his walking tempo on the one of the woman and the like.²⁹ How far these etiquette rules applies in modern Austria and Germany is questionable and there is a lot of feminist critics on this. Furthermore, the same lesson deals with legal counselling; however, on the private market. Online-lawyer-services are mentioned and in the frame of an interview with such an online-lawyer, counselling is provided on how to select suitable services. However, no information is provided on public cost-free counselling in legal issues.³⁰ Another lesson of the same course book deals with profession, job and traineeship. It discusses teamwork, talking about business ideas, applying for a job. Lesson 5³¹ deals with teamwork and different roles/characters in a team, differences between self-employed, employed and students, traineeships, applying for a job (basic formulations when reacting on a vacancy), whereby the concrete kinds of jobs referred to in the examples, are rather low-qualified jobs, i.e. waiter, bonbon-sellers, bikers for city tours. No information is provided on discrimination, worker’s rights or equality. Lesson 7 of the same book³² deals with appointments to view a flat (and important phrases thereby, i.e. exaggerating, astonish, expressing sympathy and interest, expressing critics politely, reacting astonished on critics, reacting friendly on critics, reacting angry on critics), moving into a new apartment and dealing with neighbourhood conflicts. The section on neighbourhood conflicts mainly deals with phrases to express critics politely and to react on critics politely – in order to solve conflicts with

²⁹ Hilbert et al. (2005), p. 42.

³⁰ Hilbert et al. (2005), p. 51.

³¹ Hilbert et al. (2005), pp. 52-60.

³² Hilbert et al. (2005), pp. 72-80.

neighbours. It does not deal with unfair or fair critics or on what to do in case of discrimination in access to housing or what to do when feeling treated unfairly by neighbours.

Additional training materials for course teachers on values include the issue solving conflicts without violence for German language level A1. Thereby, information about protection against violence centres and women's shelters is provided. Furthermore, it is mentioned that it is the police's duty to protect people against violence.³³ Here, information about the institutions, who deal with equal opportunities between men and women.

According to an interviewed course teacher, participants are indeed informed about protection against the violation of their human rights. In her opinion it occurs. However, she cannot provide concrete information on how exactly it occurs. According to her, many of these issues are dealt with and taught indirectly, i.e. there is a lot of exchange of information in the courses. If a participant for example tells about bad experiences with the police, the course teacher will pick on this impulse and – as far as they know – will inform the participants on what to do in such cases. This interviewee brings an example:

I am remembering an example: I had a course participant; he was on the street and unintentionally threw away a cigarette butt to the ground and not to the waste bin, so the wind threw it away from the bin. Then the guard duty immediately ordered him to put it into the bin and pay the fine. He really felt discriminated against. He clearly said that this was due to his dark skin colour, so this was his view of what has happened. And in case of such stories, it will be an issue in the course.

However, she clearly emphasises that the course materials as provided by the AIF do not offer such information, they rather deal with the facts about Austria and rules of behaviour. If the course materials deal with human rights violations, then they rather assume the perpetrators of human rights violations is a member of the migrant communities (i.e. forced marriages) rather than of the host society (i.e. racism, xenophobia, prohibition of discrimination).

5. Rights of suspects and accused

No information provided in the education materials of the Austrian Integration Funds. However, the lawyer's bar association offers a stand-by legal counselling service in case of suspicion and arrest. Information about this is available in all languages. The police offers this information in all languages in case of arrest for all arrested, not only for the target groups.³⁴

According to the interviewed course teachers, the rights of suspects and accused are no issue in the social orientation courses.

6. Legal aid

No information provided in the education materials of the Austrian Integration Funds. However, the lawyer's bar association offers stand-by legal counselling service in case of suspicion and arrest. Information about this is available in all languages and also information about legal aid. The police offer this information in all languages in case of arrest

³³ Österreichischer Integrationsfonds, **Materialien für den DaF- und DaZ-Unterricht mit Schwerpunkt Österreich**. Ausgearbeitete Unterrichtseinheiten für die Niveaustufen A1-B2, um Österreich von mehreren Seiten hautnah kennen zu lernen. Arbeitsblatt Konflikte gewaltfrei lösen, available at: https://sprachportal.integrationsfonds.at/fileadmin/user_upload/2015/Materialien%20Schwerpunkt%20Deutsch/Konflikte_gewaltfrei_loesen.pdf

³⁴ Austrian Lawyer Bar Association, 'Stand by legal counselling service', available at: https://www.rechtsanwaelte.at/index.php?elD=tx_securedownloads&u=0&g=0&t=1524835503&hash=c68dcc64ad34be87445b6a3cf95ed644dd3ceccd&file=uploads/tx_templavoila/info_englisch_04.pdf. Accessed: 26.4.2018.

for all arrested, not only for the target groups.³⁵ However, the target group only comes to this information when they already acutely need it. There is no preventive information.

According to the interviewed course teachers, legal aid is no issue in the courses. It could be an issue, if explicitly requested by course participants. But other than that: it is no issue.

II. Methodology of teaching basics of national law and fundamental rights

A case study was carried out, applying the method of passively observing participation. The method of this is explained in the deliverable on methodologies. The course provider, where the case study took place, is certified by the Austrian Integration Funds. They offer the Austrian Integration Funds' value courses as part of their language training. Course provider's teachers were obliged to participate in a one-day training event at the Austrian integration funds. The observed course unit was part of the value course which is obligatory for third country nationals. It was for German language level A2, learning B1.

Its topic of the unit was "Love without Borders". It dealt with the issue of marriage and equal treatment between men and women. The course started with an exercise, namely to identify who, in the opinion of the participants is allowed to marry from a list of eight persons of different age and gender. The participants worked in groups of two, discussed possible combinations of eligible marriages and then presented them to the group. The discussion that followed touched upon the issues of marriage and registered partnership, if it is necessary to have a religious ceremony in Austria to be considered married, about the possibility in Austria to marry a person of the same sex, about polygamy and what happens if a man is legally married with more than one woman in his own country of origin and then moves to Austria. Also the issue of forced marriages was discussed and the course teacher repeatedly informed the participants that this is not allowed here. Issues of age limit to marriage and sex, about the fact that a marriage should be free, were also discussed. An issue, that came up in the discussion was that regulations on marriages are strongly shaped by whether a country has laicism or not. Also measures to prevent forced marriages were discussed, the participants thereby strongly focused on education and the parental responsibility. Main vocabulary learnt in the course of this course unit were: equality between men and women, force (what is it and what is it not), violence, the law, autonomy, independency, self-determination. The course teacher focused that equality between men and women is also in Austria only fully achieved in "theory" (i.e. the law).

The training methods were really interactive: The teacher encourages the participants to discuss how these issues are regulated in their country of origin and about what their perceptions are. The discussion was quite lively and ended with the reading of a text explaining the "borders" of marriage in Austria, namely the law related to matrimony. Issues of equal treatment between the sexes such as in the labour market and separation of roles between women and men were also discussed. However, equal treatment and prohibition of discrimination due to other grounds than gender, were not raised. Racism has never been an issue in the discussion. The interviewed course teachers state that the AIF provides recommendations on teaching materials, which the course providers are expected but not obliged to use. The teaching materials for value issues, as developed by the AIF should be used in the value courses. An interviewed course teacher explains how these materials are used in practice:

³⁵ Austrian Lawyer Bar Association, 'Stand by legal counselling service', available at: https://www.rechtsanwaelte.at/index.php?eID=tx_securedownloads&u=0&g=0&t=1524835503&hash=c68dcc64ad34be87445b6a3cf95ed644dd3ceccd&file=uploads/tx_templavoila/info_englisch_04.pdf. Accessed: 26.4.2018.

We use the AIF materials and also our own materials. I really have to say that these materials are sufficient. As you have seen today [in the frame of the case study], we give the input, which is about the facts and the rest is discussion anyways: you speak about these issues, also about their own experiences, so this is why it [the topics of the RACCOMBAT project] is quite well covered. Because of the requirements of the AIF and the European Reference Framework for languages we anyways have a lot of requirements as regards the content.

Participants' countries of origin were predominantly: Albania and Kosovo, followed by one Chinese woman and one woman from the Philippines, other countries of origin were: Brazil, Iran, US. The group was dominated by female participants. It took place over noon. No external expert was present during the course.

1. Profile and qualifications of teachers

As already shown in the mapping report, the AIF has the following qualification requirements for the staff, working for certified AIF-course providers. These requirements are regulated in the Regulation of the Integration Agreement (*Integrationsvereinbarungsverordnung*):³⁶

- German language as mother tongue or German language skills on level C1;
- teaching experience of at least 450 teaching units (45 minutes each) in the area of German as foreign language or German as second language in adult education.
- Participation in a workshop on teaching values at the AIF

An interviewed course teacher comments on her experience with this workshop:

As course teachers, we were obliged to participate in training on teaching values, this is part of the requirements for certified course providers, you need to take part in this. The training was quite open, this surprised us in the beginning a bit, as we were a bit sceptic in the beginning, as we have thought that we will receive concrete requirements on what we will need to do with each group of participants and also on the materials to be used. But luckily this was not the case, rather we got a lot of freedom to adapt the content to each group, depending on countries of origin or duration of stay in Austria. For example if we have a group of people in the course, who have been living in Austria for longer time, who know a lot about the rules in Austria, we will not have to teach the total basics, but are rather able to select along the needs of the course participants.

Additional voluntary services at the local or at NGO level do not have such strict requirements on the trainers. However, voluntary teachers and trainers also need to be qualified: an advanced teacher training (studies), at least some experience in teaching German as a foreign language and in working in an intercultural environment are criteria for the selection of voluntary teachers.³⁷

Several authorities on regional and municipal level offer additional courses, counselling and trainings for the target group. These are offered independently from the obligatory language courses, as mentioned above.

There is a variety of counselling services, trainings and coaching for asylum seekers, international protection status holders and third country nationals. There is no obligation to participate in them, but incentives (e.g. vouchers for language courses) are in place. Some of these measures are addressed in this section as they can be perceived as good practices for the social orientation of migrants in Austria.

³⁶ Austria / [BGBl. II Nr. 242/2017](#).

³⁷ Robert Bösigler, e-mail message to author, January 11, 2018.

2. Teaching methods

The obligatory courses have the character of seminars and take place in the frame of small groups of 15 participants at maximum. Lectures and discussions alternate with each other; women and men participate in the same courses. The curriculum foresees a diversity of teaching methods – particularly against the background of the variety of life realities and experiences of the participants. Basically, teaching is guided by the following principles:

- Democratic teaching style;
- Including the life and experiences of the participants;
- Acknowledging the diversity of learning types;
- Action oriented approach;
- Valuing existing resources.

These principles are also applied in the voluntary courses. Teaching is based on a communicative-pragmatic and intercultural approach. The course providers derive the following teaching principles in addition to the ones applied in the obligatory courses, as named above: promoting autonomy, promoting social competence, teaching on how to learn, promotion of multilingualism. Next to teaching, also counselling and advising to other services in education and leisure take place. These counselling services are available in (German, Farsi, Arabic).

There is contradictory information available on whether the courses take place in the class room only or whether there are excursions too. In a conference proceeding, a scientific adult education expert says that most of the courses do not only take place in the class room, but rather consist of going shopping together and going to certain events and thereby the target group learn rules of behaviour on-site.³⁸ However, the case study showed that no such activities are carried out.

3. Inclusion of host communities in the social orientation curriculum

The desk research, the case study (see section 10) and the interviews carried out in the frame of the case study revealed that there is no inclusion of host communities in the social orientation curriculum. According to an interviewed course teacher, it would not be necessary for all beneficiaries, to include host communities (neither in the frame of guest lectures, nor in the frame of excursions or visits at host communities). In the first place, they are a language learning course and the beneficiaries are of different levels of knowledge and also of different needs. According to an interviewed course teacher, also for the beneficiaries learning German (and grammar) is the most important need and given the fact that the teaching lessons are limited, there is not a lot of room to include the host communities. This can be seen through a quote of an interviewed course teacher:

And you really have to be aware: what regards the AIF and its requests: it is really a busy programme, you do not have too many teaching hours available, but you should teach the language, additionally teach the values, then you have tasks like tests, exercising the AIF exam with them, so, you really have a busy schedule and excursions or including the host society is simply not possible for us then.

The other interviewee stated that the course group for level A1 goes to the market to practice the vocabulary on food. But no experts are invited.

³⁸ Frei, W. Kulmer, K. (2017), „Es reicht nicht, ein paar neue Kurse anzubieten’ Bildungswissenschaftlerin Annette Sprung im Interview mit der Online-Redaktion. In: In: Verein CONEDU (Ed.), 'Erwachsenenbildung in der Migrationsgesellschaft. Dokumentation der Serie von Artikeln aus dem Jahr 2016', p. 61-63.

III. Assessing impact of teaching law and fundamental rights as part of social orientation

The concept and curricula of the obligatory AIF social orientation courses and value workshops have been subject of critical discussions. Main critics say that the performance and the obligation of the target group is paramount and already the underlying concept of these measures, as published in the “My life in Austria. Chances and Rules” booklet, emphasises on the importance of learning German and having vocational training, accepting the Austrian value order, respecting different ways of live as main precondition for integration in the Austrian society.³⁹ Critics say that language skills are not the precondition for integration, but a result.⁴⁰

Furthermore the reference to the duty to work is perceived problematic against the restricted access to the labour market (for asylum seekers by law and for refugees in practice). An Austrian value order does not exist and when saying respecting different ways of life, it is implicitly targeted towards the “Western way of life”, which needs to be respected, while some Muslim rules are not respected by the Austrian society.⁴¹ Furthermore, it has been criticised that the booklet “My life in Austria. Chances and Rules” and also the value courses, which particularly target refugees and thus Muslims, suggest that persons, who came to Austria from the Islamic area, do not have democratic values and if they have societal rules, they have the wrong rules.

Particularly the NGO sector criticises that the length of the value workshops is too short to have an impact, they are offered in the frame of 8 hour workshops. They rather suggest investing in measures and projects whereby international protection status holders participate together with members of the host society. They argue that the “migration society” affects us all.⁴² This is also confirmed by a scientific expert on migration research and adult education. Also she argues that exchange and reflection with societal values and social orientation happens best in a “natural environment” in the frame of daily interactions and not in the frame of a value course.⁴³

The human rights expert of the University of Graz points out in a symposium on the issue of adult education in the migration society, that important issues, like women’s rights, freedom of religion or political participation are neglected in the integration policy of Austria.⁴⁴ Also he identifies a gap in practical offers on social orientation for the target group and states, that if there are any programmes, the target group is rather taken to task than informed about their right. Also the education materials and the “My life in Austria. Chances and Rules” booklet, which every protection status holder in Austria receives, put more emphasis on the duties, than on the rights, suggesting, that the target group is resistant towards integration. Benedek states that the integration policy works stronger with pressure than with incentives. Benedek further states: “If somebody only experiences discrimination in daily life, value courses will not lead to anything.”⁴⁵ The freedom of religion is addressed in the teaching materials on the issues “school and education in

³⁹ Kulmer, K. (2017), 'Integrationsfonds stellt Lemunterlage für Wertekurse vor' In: Verein CONEDU (Ed.), 'Erwachsenenbildung in der Migrationsgesellschaft. Dokumentation der Serie von Artikeln aus dem Jahr 2016', p. 24-25.

⁴⁰ Piet van Avermaet in the course of a symposium of the European Council in Strassbourg in March 2016.

⁴¹ Fritz, T. (2017), 'Vom Wert der Wertekurse und der Haltung der Erwachsenenbildung' In: Verein CONEDU (Ed.), 'Erwachsenenbildung in der Migrationsgesellschaft. Dokumentation der Serie von Artikeln aus dem Jahr 2016', p. 41-43.

⁴² Kulmer, K. (2017), 'Integrationsfonds stellt Lemunterlage für Wertekurse vor' In: Verein CONEDU (Ed.), 'Erwachsenenbildung in der Migrationsgesellschaft. Dokumentation der Serie von Artikeln aus dem Jahr 2016', p. 24-25.

⁴³ Frei, W. Kulmer, K. (2017), „Es reicht nicht, ein paar neue Kurse anzubieten“ Bildungswissenschaftlerin Annette Sprung im Interview mit der Online-Redaktion. In: In: Verein CONEDU (Ed.), 'Erwachsenenbildung in der Migrationsgesellschaft. Dokumentation der Serie von Artikeln aus dem Jahr 2016', p. 61-63.

⁴⁴ Kulmer, K. (2017), 'Es geht nicht nur um Zugewanderte, es geht um uns alle. Was Erwachsenenbildung im Kontext von Flucht, Asyl und Migration leisten kann, war Thema eines Fachsymposiums im Bildungshaus Schloss Retzhof.' In: Verein CONEDU (Ed.), 'Erwachsenenbildung in der Migrationsgesellschaft. Dokumentation der Serie von Artikeln aus dem Jahr 2016', p. 12.

⁴⁵ Original quote: „Wenn jemand im Alltag immer nur Diskriminierung erfährt, werden Wertekurse auch nichts nützen“.

Austria". However it is addressed in the sense of freedom from religion and the fact that parents must accept that their children select another religion than themselves or even no religion.⁴⁶

It clearly appears that the value courses follow the perspective of the host society only (and within this a biased and somehow folkloristic and traditional perspective), whereby supplementary services, considering the perspective of the target groups is completely missing. Consequently it is being criticised that also the Austrians would need such a value course, as many of the values presented in the concept are not followed by Austrians either, i.e. gender equality, being on-time, being polite. Thus, common workshops, including refugees and members of the host society are recommended.⁴⁷ An interviewed course teacher explains her opinion on the concept behind the value and social orientation issues and also about the way they are approached:

The discussion about the values works well in the class room, but they need to learn it for an exam, which sometimes ends in that participants often simply learn the answers by heart, without thinking much about its meaning. It is the question about how to "verify a value". Teachers were not enthusiastic about this additional task they were entrusted: there is a difference in learning what is allowed and changing people's mind.

In relation to the train the trainer session, the interviewee would have appreciated a more praxis related session in which examples on how to better convey these values.

Also the other interviewed course teacher faces difficulties in understanding what exactly a "value" is, she misses a clear definition from the AIF. She rather has the impression that all issues, which are dealt with under the heading "values" are rather rules of behaviour, expressed from US to THEM. She illustrates her impression using the example of a question from the value test at the AIF. It says: "In Austria, women are not harassed." The course participants have to tick the right option out of: True/False. In her opinion neither option true, nor option false is correct, considering the general character of this question, which is neither limited by referring to legal conditions nor to practice.

1. Existing periodic and ad hoc assessments of social orientation system

The Federal Ministry of Europe, Integration and External Affairs foresaw an evaluation of the value courses after one year. This should have happened in 2017, but no further information is available on the evaluation or its findings. However, the Federal Ministry and the AIF emphasise that the courses receive a positive echo.

The course teachers, which were interviewed in the course of the case study, said that there is no evaluation or at least that they are not aware of any. Both course teachers say that they are observed several times by a member of the AIF. In the frame of this, they participate passively in the course units and observe the teaching methods and the content. They talk to the course teachers and sometimes also to the course participants. These observations take place every couple of weeks and are unannounced, according to the interviewed course providers.

The interviewees evaluate its one day *Werte Schulung* at the Austrian integration Funds very negatively. It states that they received information about the existence of materials to be used and that the course providers are free to choose the topics to be handled, but that was it, more or less. Also the interviewees discuss the "Meine Integration App" for AIF. According to them, it offers questions that can be part of the test in few languages additionally to German. To this test it must be said that often the participants fail because of the complex way in which the question are formulated.

⁴⁶ Österreichischer Integrationsfonds (Ed.), 'Deutsch lernen. Das Unterrichtsmagazin für Zusammenleben und Integration in Österreich' Ausgabe 03: Schule und Bildung in Österreich, Vienna, p. 7.

⁴⁷ Rath, O. (2017), 'Ein Jahr Werte- und Orientierungskurse. 10.000 Personen haben die Werte- und Orientierungskurse in Österreich bereits durchlaufen - begleitet von kleinen Adaptierungen und von kritischen Diskussionen' In: In: Verein CONEDU (Ed.), 'Erwachsenenbildung in der Migrationsgesellschaft. Dokumentation der Serie von Artikeln aus dem Jahr 2016', pp. 79-80.

No information is available on indicators used to assess the social orientation system.

2. Feedback by beneficiaries

The course provider in which the case study took place, self-evaluates its courses, in the middle and at the end with a German and English questionnaire. An interviewee says that the AIF recommends its certified course providers to gather feedback by beneficiaries, but offers no guidelines or rules on how to do it.

Subject of this internal evaluation are what they liked most, what they did not like, satisfaction with the subject of the courses, the trainer, the materials, etc. The mid-term evaluation is shorter, while the final evaluation is far more comprehensive. The feedback questionnaire contains closed and open questions. This feedback by beneficiaries encompasses the whole language course and the social orientation part is part of the feedback questionnaire, but not outlined specifically.

The AIF obliges the course provider to store and document the findings of the feedback by beneficiaries. It must be made accessible to the AIF upon request, but it is not available to the public. However, the course providers do it for their own purpose. Both interviewees state that they do not know whether the feedback is taken into account when assessing courses, developing and updating content.

IV. Conclusions and recommendations

To sum up, it appears that the course attendants are addressed not as human rights holders, who are entitled to state protection against human rights violations, but rather as potential violators of human rights and state rules. This means, that the teaching materials aim at preventing a violation of societal rules by the target group. There is evidence to conclude that the ability and capacity of the institutionalised social orientation system to raise beneficiaries' awareness and equip them against acts of racism and xenophobia is low – at least considering the concept and the materials. The situation is different, considering the practice, i.e. the findings of the case study show, that the course teachers are eager to supplement this lack. However, they lack a lot of knowledge in this regard. Thus, an interviewed course teacher calls for more support and more information about human rights in general, the protection against violence law, victim support services, referral mechanisms and the like in more particular. She says:

I would perceive it good to have more information about contact persons. It is not always easy for us, because sometimes people approach us after the lesson and come up with an issue, with which you are actually – do not forget: it is a German language course, we are no social workers, but you will be approached and then asked: May I wait here [in the premises of the course provider] for two hours? Why? Because, I would have to go home otherwise and my family is there and they hit me.” In such cases, we cannot offer immediate advice. Of course we then try to research for addresses and contact persons to tell them where to go. The relationship of trust is good in principle, people come with such personal issues. Basically, a language course is well suited for such issues, because we talk a lot about personal issues of family, experiences and so on. It becomes private very soon.

The following recommendations are derived from desk research and the interviews with the course teachers:

1. Clearer definition of “societal values” vs. rules/ideals of behaviour

Third country nationals are never mentioned explicitly as addressees, neither in the course materials, nor in the AIF concept behind them. They are mentioned explicitly, only when it comes to the prohibition of deportation to an insecure country. Other than that, the Austrian constitution and the social values are rather portrayed as sources of obligations, and not protecting rights for the non-nationals. I.e. when it comes to human rights, the example of “right to property” is mentioned and it is said that stealing is prohibited. Also this suggests that the target group is rather addressed as potential violators (thieves) of these rights, than those, who exercise the right (property owner). An interviewed course teacher says:

So, I think the materials, we receive from the AIF, I really hope that they will be revised as regards the facts. I would recommend that the focus is not always on: what do we believe, what do we assume, that these people do not know? Because, considering some content of these materials, you really think, for example there is a question on the exam on values, it says: my bike is broken, am I allowed leaving it in the stairway? Yes or no. These are such things, where you really start to think: I do not know, is this really a societal value? Is it really that, what ALL Austrians would follow too? We are aware that we will have to use it as basis for discussions, but you cannot teach it this way, as immediately somebody will raise their hand and say: in my house a bike is left.

The findings clearly show that the boundaries between societal values, rules of behaviour and ideal behaviour are blurring in these materials and all this different aspects are treated as “societal values”. However, the reality is different. The interviewee refers to the obliged training on teaching values for language teachers. Also there she missed a clear definition on values. She rather has the impression that:

I really have the impression that there is a mix of fact knowledge about Austria and this is supplemented by partly really moralistic perceptions about living together in Austria. But I really think that there needs to be a separation between these two aspects.

2. Providing course teachers with human rights relevant information

Thus, we can recommend distributing information and folders on various human rights issues and services among course providers. Of course, the interviewee acknowledges that not all course participants will need this kind of support, still it is necessary to have it in case needed. She also acknowledges that it is actually not her job to be the clearing office for human rights issues, still, she cannot do anything in case she hears such stories. She furthermore tells that the issues and concerns of the course participants are heterogeneous and she cannot be an expert for everything.

Another recommendation would be offering trainings for course teachers on the legal and human rights framework in Austria. The interviewee argues that they as course teachers focus on grammar and vocabulary, and in the course of this, very specific questions come up. These questions would need a certain time to preparation to answer them seriously. She brings an example:

How is it if my husband goes to a prostitute, may I report this at the police? And so on and this are sometimes questions, which are posed very quickly and you would need to prepare yourself well on them and here it would be good to have some support, maybe by the AIF. Trainings on such legal issues or if somebody of the Protection against Violence Centre would come and talk about protection against violence. Because you should not forget: there are a lot of expectations towards us and the courses and people believe that all this is normal part of common knowledge and we should know this. But this is not the case and also we need to research on these issues, these are really special and particular issues, I have studied German philology, right? And it would be good, to have special support for this.

Here, the interviewee requests the AIF to offer basic information on legal and human rights issues to course teachers. Another recommendation in this regard could be, adapting the course materials and also taking into account that the

target group is not only to be perceived as potential violator of human rights, but also as potential victim of human rights violations (perpetrated by the actors of the host society).

The interviewee acknowledges that they have training indeed, but it is really difficult to organise the right persons, as multiple expertise is requested, i.e. a person, who knows about the circumstances of adult education, of teaching foreign languages, about the specific needs of migrants and about human rights issues. Furthermore, this person needs to know on how to teach all this things to people, who do not speak the language.

V. Resources

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