



NOVAMIGRA

NORMS AND VALUES IN THE
EUROPEAN MIGRATION AND REFUGEE CRISIS

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General Value Landscape Matrix Methodology and Key Findings

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Introduction

The **NOVAMIGRA Value Landscape** is a tool to visualize aspects of NOVAMIGRA's research on value discourses in the context of migration and integration policies in Europe, both at EU and at member state level. Starting in September 2019, it will continuously evolve throughout the project, incorporating new research findings and enabling their comparison and contrast.

The Value Landscape starts with a visualization of some of the findings in NOVAMIGRA's **Work Package 3: Value Agents in Public and Civil Society Institutions**. As part of our research, we analysed discourses on values in civic integration activities directed at immigrants in five EU member states – France, Germany, Italy, the Netherlands and Sweden. We wanted to know what values were emphasized as particularly important vis-à-vis immigrants, but also how these values were interpreted and justified.

The interactive Value Landscape makes our results assessable and comparable. It shows what values were emphasized in the different member states and how these values compare to the EU's common values framework, as laid out in Art. 2 of the Treaty on European Union. In addition to that, it also visualizes elements that were important in how the values were framed. For example, what do the documents have to say on *why* certain values are important in a given society? Do they often reference European institutions and treaties in explaining why a certain value matters, or do they rather revert to elements of national history or cultural particularity?

Also, much of the current public discourse on values seems to use basic normative concepts interchangeably, referring to, for example, gender equality or solidarity as both a “principle” or a “value” in a stricter sense. As part of the conceptual work on basic normative terms – norm, right, value, principle and others – NOVAMIGRA has been doing in Work Package 1, we were interested to see how these terms were actually used in migration and integration discourses. Can we find that one concept is emphasized more than another in a specific member state or with regard to a specific value? Does that have any significance for the rights and obligations ascribed to immigrants or the receiving societies?

The Value Landscape maps the normative concepts used in each member state to classify a specific value. It also makes available the specific text passages from the civic integration documents our analysis is based on, so that viewers can analyse and contrast the claims themselves.

How to Use the NOVAMIGRA Value Landscape

Click on “Value Discourses in Civic Integration in the EU” to get to the **main view** of the Value Landscape (see Figure 1).



Figure 1. Value Landscape Overview

The overview allows you to see the variety of values cited in the integration documents we analysed. The boxes’ size indicates how frequently a specific value was mentioned across the five member states analysed. You will see the exact number of places where a specific value was mentioned by hovering your mouse over the value box in question. Additionally, you may filter the values by place using the box in the upper right corner of the sheet.

NOVAMIGRA’s Value Landscape is interactive. By clicking on a value box, you will be able to access more detailed information on a specific value. The Value Landscape’s **second layer** allows you to see in which countries a selected value was promoted (see Figure 2).

Proceeding to click on a value-country combination will bring you to the **third layer** of the Value Landscape, which allows you to access and analyse the value descriptions as given in the integration documents we analysed (see Figure 3). For each value and document, we provided the relevant text passages. Where documents were only available in a member state’s official language, we made available both an English translation and the original text.

In addition to this, the Value Landscape provides some analysis of the vocabulary used to introduce and justify a given value. While the documents’ focus is on explaining what the value means and what consequences it might have for what is expected from immigrants, most documents also make some

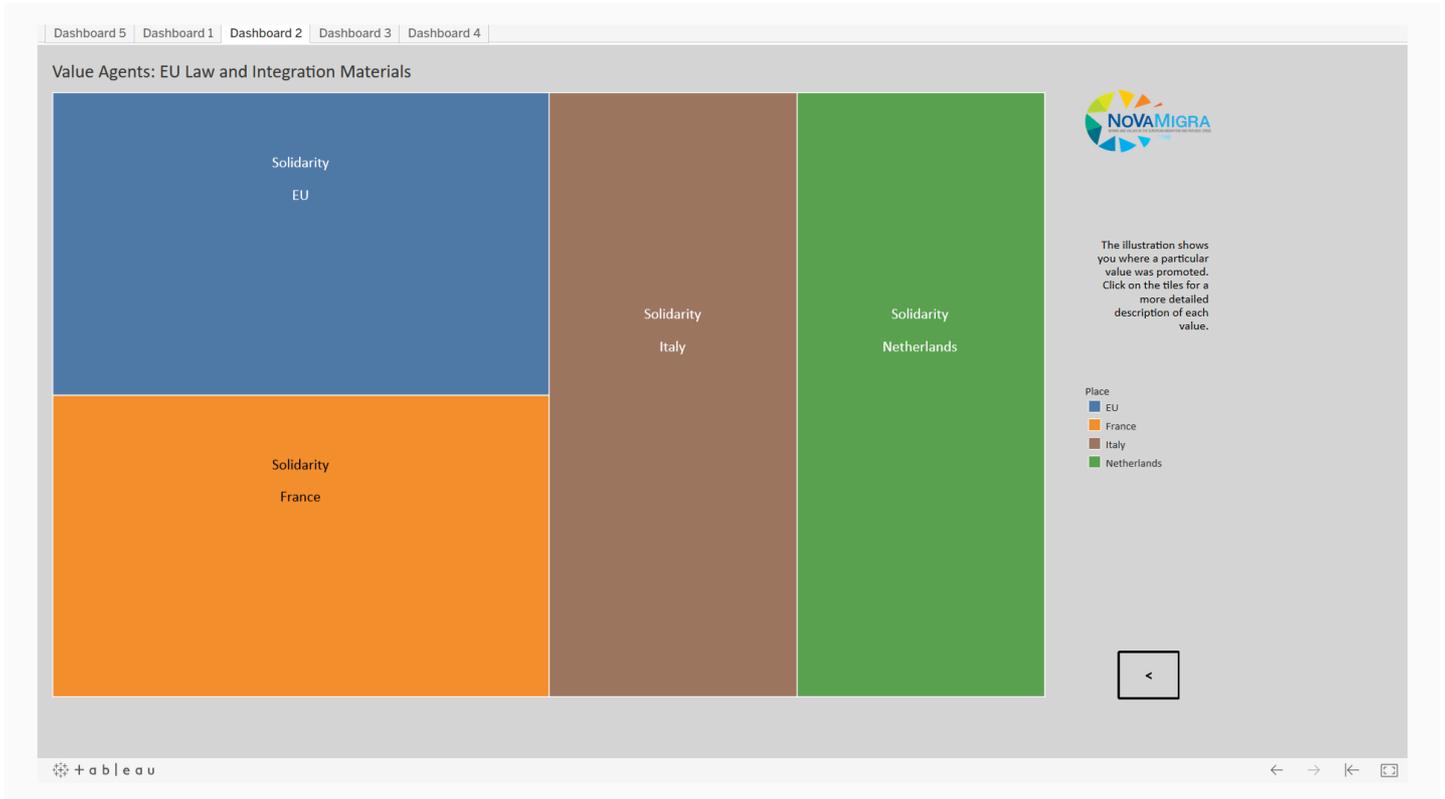


Figure 2. Value per Country

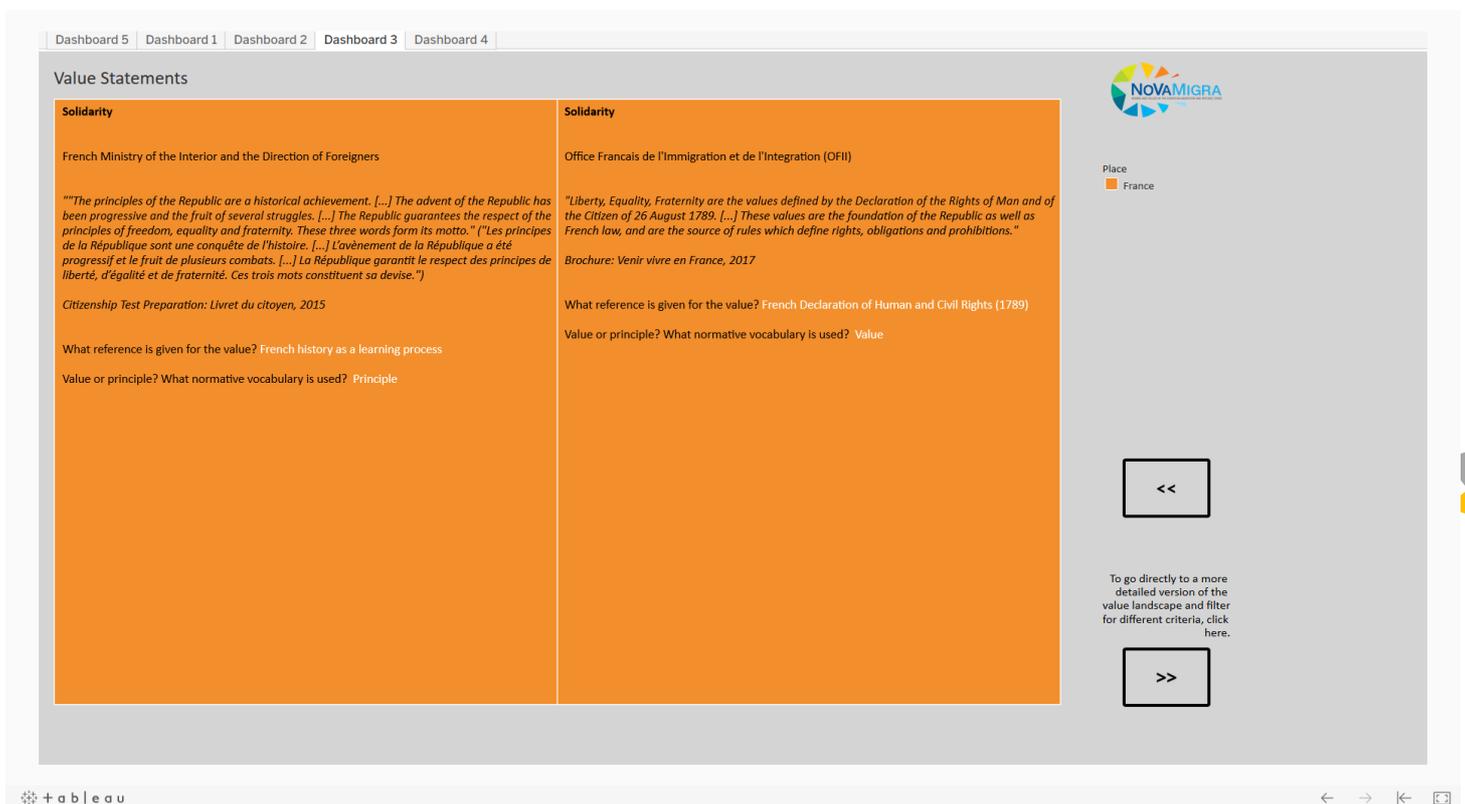


Figure 3. Value Claim View

effort to explain *why* a specific value is important in the society in question in the first place. In doing so, most documents reference institutions and conventions beyond the value as such: a nation’s specific history, a national constitution, political or legal European commitments, a rights declaration, or a society’s particular cultural tradition. For each quote, we made explicit the value’s specific reference point.

The Value Landscape also tracks if a more specific normative concept is used to describe the value in question. Some of the civic integration documents refer to a society’s basic normative commitments as “principles”, while others call them “values” explicitly. Most of the time, however, neither of the terms is used.

The Value Landscape features a **fourth layer**: a detailed, filterable overview of all value interpretations we encountered in the material (see Figure 4). The overview can be filtered according to three criteria: Place Level (EU, National, Regional), Reference Point (Constitutional text, European law and politics, Historical developments, Religious and cultural tradition, Rights declaration, Not explicit) and Normative Vocabulary (Principle, Value, Not explicit).



Figure 4. Detailed Overview with Filter Applied

Methodology

What documents were used to gather our data?

The Value Landscape's data are based on a content analysis of civic integration materials in five EU member states: France, Germany, Italy, the Netherlands and Sweden.² In order to be able to compare these values to those promoted at EU level, we included the values defined in Art. 2 of the Treaty on European Union, which form the basis of the EU's common values framework.

The data were collected from civic integration materials that were used as part of a mandatory immigrant integration programme and/or were issued by the state authority centrally responsible for immigrant integration. These were:

- “value charters” that were part of a mandatory integration agreement (*Participation Statement (2017)* in the Netherlands, *Charter of Values of Citizenship and Integration (2007)* in Italy),
- government-issued preparation brochures for integration or citizenship tests (*Venir vivre en France (2017)* and *Livret du Citoyen (2015)* in France),
- integration course textbooks directly issued by (regional) governments (*About Sweden* in Sweden),
- government-issued curricula for integration courses, insofar as there were publicly available and insofar as they included a justification of the learning objectives selected (*Curriculum für einen bundesweiten Orientierungskurs (2017)* and *Curriculum: Fit für den Rechtsstaat* in Germany)³,
- government-issued civic integration brochures targeted to immigrants (*Das Grundgesetz: Die Basis unseres Zusammenlebens (2017)*, *Das Grundgesetz: Die Grundrechte (2016)*, and *Das Grundgesetz: Über den Staat (2016)* in Germany, *Core Values of Dutch Society (2014)* in the Netherlands).

How did we code statements on values?

To arrive at the value statements we base our analysis on, we scanned the material for sentences that fulfil two criteria: (1) They suggest that a particular normative commitment is universally held or at least dominant within the society in question, and (2) they imply that the immigrants addressed should share these commitments.

It is not always straightforward what exactly (2) implies in the context of civic integration and values. While integration contracts already make clear through their form that they want their addressees to commit – in one sense or another – to the values described within, some documents remain

² The data were collected as part of NOVAMIGRA's research on value agents and value discourses in integration practices in Work Package 3: Value Agents in Public and Civil Society Institutions. Work Package 3 originally focussed on a comparative analysis of all eight EU member states NOVAMIGRA's partner institutions are based in, adding Greece, Hungary and Poland to the list of countries named above. However, since these three countries have not introduced official civic integration programmes and have hence not produced materials comparing to the ones discussed above, they do not function as data sources for the present analysis.

³ Due to the breadth of topics covered in German Civic Orientation Course – extended from 60 to 100 compulsory lessons in 2016 – and due to the fact that much of the curriculum only lists, but does not justify, the course contents foreseen, only those sections of the curriculum were coded that served to introduce and justify the course contents selected.

ambivalent about this, embedding statements on a society's value commitments into a wider account of a society's laws, regulations, conventions and specific historical developments. The distinction between descriptions and normative claims – between informing migrants about what norms and values exist in a given society and suggesting they should actively commit to these norms and values – might not be clear then.

The Swedish textbook *About Sweden* provided the most poignant example of when this was the case. Among other things, it placed statements about secularism in Sweden in a section on Swedish culture, which – after an introduction asserting that defining Swedish culture is a matter of dispute – also discusses the Swedish affinity to nature, alcohol, trusting state authorities and being punctual. The text passage in question begins by stating that Swedish society had long been strongly influenced by Lutheranism and that many Swedish holidays are still based on Lutheran faith, but that recently, “Sweden has become one of the most secular countries in the world”, meaning that “its laws are not based on a particular religion or doctrine of faith” (p. 28). Secularism is thus presented as a convention, not as something that is in itself good or right. If it is suggested at all that the immigrants the textbook targets should agree with Sweden being a secular country, this is only because it is implied that secularism is practiced almost universally in today's Swedish society, while the other cultural conventions listed – trusting state authorities, being interested in nature, drinking alcohol and being on time – are described as practiced by “many” Swedes only. Hence, we included the text passage on secularism in our data set, but not the passages on the other cultural conventions.

However, difficulties with making explicit the normative commitments that are expected of immigrants as part of civic integration programmes also apply in the opposite direction. Some documents clearly suggest that the immigrants targeted should adhere to a certain value, without making clear what exact type of commitment this would require on the immigrants' part. To analyse more closely what the value statements in question do and do not suggest, it becomes important to distinguish a broad sense of the word “value” from a stricter sense, in which the idea of a “value” is contrasted to other normative concepts, such as “norm”, “principle” and “right” (see Philipps and Düwell 2018). Loosely speaking, “value” might refer to all types of normative statements as opposed to factual ones, that is, statements on how the world *should* be or agents *should* act as opposed to how it is or how they do act. This is the definition of “value” we worked with to arrive at our initial selection of value statements. In the more specific sense, the fact that someone values something implies that her actions are generally oriented towards pursuing what it is that she values (Philipps and Düwell 2018, p. 14). This is not necessarily the case when it is instead suggested that someone abide by a norm or a principle.

This distinction becomes relevant when seeking to determine what precisely value statements in civic integration materials imply for immigrants' rights and duties. For example, the French citizenship test preparation brochure *Livret du Citoyen* states that French citizenship may be denied to a person who does not respect gender equality, since gender equality is a fundamental French value that prospective French citizens should adhere to (p. 5). It is unclear what it would mean to adhere to a value in this context. It might mean only that a prospective citizen should intend to abide by the laws that proscribe discrimination against women, and that she should understand valuing gender equality as an important motivation behind those laws. But it might also imply a much stronger commitment, namely

that prospective citizens are required to actively share this motivation. This would mean that they are asked to make fostering gender equality a general aim in their own lives, which, other things being equal, they intend to pursue both in public and privately.

The Value Landscape puts particular emphasis on recognizing and analysing these differences, in order to understand what the current discourse on national and European values is taken to imply for immigrants. As NOVAMIGRA's research proceeds, we will add new layers of analysis to the Value Landscape, which will allow for an ever more refined grasp of these distinctions and how they are used in practice.

Some Findings to Pay Attention To

The **values most often alluded to** were: freedom, equality and gender equality. All three are also featured in the EU values framework as laid out in Art. 2 of the Treaty on European Union. While it is unsurprising that freedom and equality feature so prominently, it is worth noting that **gender equality**, as a specific form of equality, is mentioned explicitly in almost all countries studied – with the exception of the Netherlands, where instead LGBT equality was emphasized as a specific form of equality. The Detailed Value Landscape Overview further suggests that, in the material studied, there is no specific pattern for the normative vocabulary or reference point connected to invoking gender equality, with both “value” and “principle” being used to refer to it. Given the difficulties, described above, with determining what kind of normative commitment is expected from immigrants to be taken to support gender equality, it could be an interesting topic for further research to analyse in more detail how value claims on gender equality are framed and what consequences are derived from them, both in written civic integration materials and in the teaching practice.

The Value Landscape Overview also visualizes the **variety of values** evoked in civic integration for immigrants. The majority of values is referred to in less than half of the documents. Of the values mentioned less often, some describe basic goods which seem to be taken as universally desirable in the documents: peace, security, prosperity, children's well-being or social relationships. They are sometimes alluded to in order to ground other, more abstract norms and values: Its alleged propensity to promote peace might be invoked in an argument for why democracy is worthwhile, while security might be taken as an argument for the rule of law. However, which basic goods precisely are emphasized remains largely country-specific. Germany is the only country to connect rule of law to prosperity, whereas Sweden strongly emphasizes children's well-being and derives duties for immigrant parents from this, while being hesitant otherwise to formulate explicit expectations on immigrants' normative commitments.

An overview over the **normative vocabulary** at use in the documents, as can be gained from the Detailed Value Landscape Overview, yields unspecific results. While the term “value” is used more often than “principle”, most text passages use neither term to describe normative commitments. There is some evidence to suggest that some values are used more widely in connection to one of the terms rather than the other. For example, secularism is most often referred to as a principle, while dignity is referred to as a “value” in the strict sense where it was given a specific normative marker at all. Equally, there is some evidence that the use of the term “principle” is country-specific, with France

making most use of it, to be followed by Germany. However, both observations would need to be substantiated by further research.

The **reference points** alluded to are clearly country-specific. Thus, the discussion of values in Germany alludes to the German Basic Law as a constitutional text in nearly all cases, while Sweden is the only country to base a number of its value claims on the UN Declaration of Universal Human Rights. Italy is more prone to refer to long-term cultural and religious developments to justify its value set, but it is also the only country among those studied to cite **European law and politics** as reference points for value commitments.

Lastly, Italy is the only of the countries analysed to **specify duties on the part of the receiving society** in its civic integration documents. The *Charter of Values of Citizenship and Integration* (2007) features a section describing that Italian media and schools should play an active role in promoting non-discrimination and cultural pluralism, and another section describing the values guiding Italian foreign policy. Even though only immigrants are asked to read and sign the document as part of an integration agreement, these passages suggest that integration requires specific value commitments from different agents in Italian society. It is unclear, however, if this is taken to generate rights on the part of immigrants. Therefore, it would be a worthwhile topic for further research to analyse if and for whom the values presented as part of civic orientation programmes are understood to generate rights and duties.

List of References

Philips, J. and Düwell, M. (2018). Conceptual Map of the “Value-Related” Grammar. Deliverable 1.2, Norms and Values in the European Migration and Refugee Crisis (NOVAMIGRA).

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About NOVAMIGRA

Several, partly interconnected crises have profoundly challenged the European project in recent years. In particular, reactions to the arrival of 1.25 million refugees in 2015 called into question the idea(l) of a unified Europe. What is the impact of the so-called migration and refugee crisis on the normative foundations and values of the European Union? And what will the EU stand for in the future?

NOVAMIGRA studies these questions with a unique combination of social scientific analysis, legal and philosophical normative reconstruction and theory.

This project:

- Develops a precise descriptive and normative understanding of the current “value crisis”;
- Assesses possible evolutions of European values; and
- Considers Europe’s future in light of rights, norms and values that could contribute to overcoming the crises.

The project is funded with around 2.5 million Euros under the European Union’s Horizon 2020 research and innovation programme for a period of three years.

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