

Dossier on Religious Discrimination

Our society is becoming more diverse and different as religions and cultures converge. The fact that the two do not always blend smoothly is a normal societal Phenomenon. Such diversity is nonetheless a fact and must be actively molded. Societal tensions are occasionally based on the lack of communication between two groups or religions. Occasionally, such tensions manifest themselves in the exclusion and discrimination of religious groups.

Definition

Religious Discrimination is the prohibited unequal treatment of non-believers or those who believe in a different religion.

Internal policies of the Christian churches regarding moral values and lifestyle choices can discriminate against their staff. Similarly, non-denominational jobseekers can also be exposed to disadvantages in access to employment with religious employers. If a non-believer or someone who does not share in that belief is treated differently because of their non-belief or because of different religious beliefs, there is, according to general equality law, religious discrimination.

This dossier provides an overview, in which areas, religious discrimination is experienced. It also offers the legal bases related to the topic of religious discrimination, some selected court judgments, and lists further informational material.

1. Areas of Religious Discrimination

In 2013, the Anti-Discrimination Agency published a comprehensive study of discrimination incidents, among other things because of religion in the areas of employment and education.

Religious discrimination in access to employment manifests itself differently for various groups of people and also occurs within the employee's relationship with religious employers. Furthermore, religious discrimination within one's employment can occasionally happen in the form of termination of an employee due to the wearing of a Muslim headscarf.

Although discrimination against people because of their religion in the area of access to goods and services

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sometimes can be a problem, (e.g. the case of a Muslim woman who was refused at a fitness club because of her headscarf) the present dossier is solely dedicated to the area of employment.

1.1. Religious Discrimination in Access to Employment

People who practice a non-Christian religion sometimes experience far-reaching resentment. Muslims, in particular Muslim women who wear a headscarf, may face hostilities while searching for a job, which may extend to open discrimination and is sometimes openly worded.

In her book, "Loyal Dienen" the author Corinna Gekeler describes the discriminatory conditions of labor relations in religious associations.

1.2. Religious Discrimination due to Internal Church Policies

In Germany, Caritas are (Catholic) and Diakonie (Protestant) sponsors of countless facilities, such as kindergartens, schools, nursing facilities, hospitals and other social services. They have a total of approximately 1.2 million employees and are, after the public administration, the second largest employer in Germany. The services offered in Catholic or Protestant bodies are usually available for the whole population and have only a limited denominational emphasis. For their social services, such as health care in hospitals and the care of people with disabilities, they receive assistance from the government or from health insurance subsidies, which cover, in most cases, 90 to 100% of the total cost of care. Germany has a strong Christian tradition. 23.4 million people of the German population are members of the Evangelical Church, 24.2 million are members of the Catholic Church, 4 million are Muslims and approximately one-third of the population has no religious affiliation.

When hiring staff for Christian churches, their associated charities and subordinate institutions, the churches can stipulate, through their right of self-determination that they expect a staff member who belongs to a Christian church. In job advertisements of denominational charities, membership in a Christian church is usually formulated as a requirement of a job application. Thereby eliminating the opportunity of these jobs for non-denominational or heterodox people. Professional competence is no longer considered. Here, this appears to be discrimination on religious grounds.

Caritas and Diakonie have created internal guidelines. In them, they formulate requirements and demands on the life of staff members. Both Directives are based on the principle enshrined in the Constitution, known as "self-determination" of churches. This allows them to arrange and manage their affairs autonomously. Pursuant to §§ 611 and 241 para. 2 BGB, in principle, every employee is obliged to take into account the rights, legal protection and interests of his employer. Caritas and Diakonie expand their internal guidelines and this general obligation of consideration and require a certain lifestyle from their employees. Thus, the Caritas and Diakonie interfere as employers in the private

lives of their employees. The requirements for a certain type of lifestyle are characterized by respective belief.

Leaving the church, a divorce or remarriage, cohabitating or homosexuality and registered partnership can bring an employment relationship into question and an employee can then be terminated.

1.2.1. Leaving the Church

If a staff member leaves the Catholic Church, this is, according to Caritas § 5 para . 2 GrO a reason for termination. An exemplary judgment can be found here.

Even with the Diakonie, a leave from the church according to § 5 LR can lead to termination as an expression of disloyalty.

1.2.2. Divorce/Remarriage

If a staff member has divorced from their spouse and remarried, the Catholic and Protestant Church have different views as to whether this will affect the duty of loyalty of staff members.

For the Catholic Church, a divorce or remarriage represents a serious breach of loyalty according to § 5 para. 2 and usually results in a termination, as illustrated by a judgment from 2011.

However, in May 2014, the Vice President of the German Caritas association stated that the "principle of the constitutional order does not [correspond] that in every case, and for each type of service, remarriage after divorce will inevitably lead to termination without notice", but distinguished according promulgation close employees and "a cleaning lady [...] not to expect the same loyalty [...] as a diocesan Caritas director." In the Catholic Church, this paradigm shift seems to take place.

Since the Protestant church does not regard marriage as a sacrament, a divorce is therefore not perceived as a breach of loyalty.

1.2.3. Non-Marriage Life Partnership

When an employee lives in an illegitimate relationship, this is considered by the Catholic Church as a serious breakdown of loyalty and a dismissal can be pronounced. The European Court of Human Rights ruled in 2010 in a German case that the termination of an estranged employee of the Catholic Church, who was expecting a child with his girlfriend, is unlawful. The Protestant church in turn accepted non-marital relationships.

1.2.4. Homosexuality and Registered Partnerships

The Catholic Church refuses to accept homosexuality generally. Same-sex partnerships of staff members are not acceptable to them. In a statement, the Permanent Council of the German Bishops' Conference of June 2002 stated that Catholic staff members who live in a same-sex civil partnership, violate the applicable duty of loyalty to the Catholic Church and thus this will lead to a termination of employment. A ruling on the case of a homosexual employee of a kindergarten run by the Caritas illustrates the current practice.

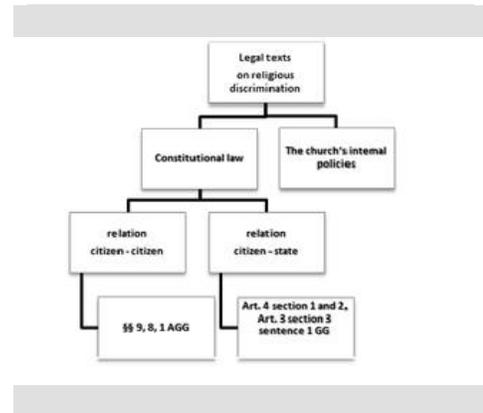
Based on the statement of the Pope in 2013, a homosexual who seeks God and a man of good will is one that he could not condemn: "Who am I to condemn him," the Catholic Church seems to deviate from its previous assessment seems slowly, The Vice President of the German Caritas Association has proposed the idea that homosexuality no longer qualifies as a breach of loyalty and consequently, reason for termination. However, this suggestion applies in his view only for promulgation of certain professions.

Evangelical employers accept their homosexuality staff members and see in no breach of loyalty in the choice of sexual identity.

2. The Legal Situation in Germany

Religious equality in Germany on one hand falls under state law and on the other, under the church's internal rules.

The Constitution (GG) and the General Equal Treatment Act (AGG) are a part of the federal regulatory system. The Constitution regulates the relationship between citizens and the state and certifies the right to equal treatment together with the right of protection from state intervention. Parallel to such rights, the Constitution guarantees the churches self-determination. The AGG governs the relationship amongst individuals and prohibits discrimination based on religion or belief.



Because of their self-determination, the Christian churches can organize and administer their affairs independently within the limits of applicable laws. Therefore, they have adopted internal church guidelines.

2.1. The Constitution and the Church's Right to Self-Determination

The self-determination, to which the churches in Germany call upon, is derived from 1919, when the Weimar Constitution first came into force. The provisions of Articles 136, 137, 138, 139 and 141 of the Weimar Constitution became a part of the Constitution in May 1949 through Art. 140 of the Constitution.

For the churches, self-determination means that they can fill internal offices without the influence of the government or outside interferences collect church taxes and govern all matters relating to the services themselves. However, they must adhere to the limitations of universally applicable laws.

Art. 137 Abs. 3 WRV: Every religious society assigns and administers its affairs independently within the limits of the law valid for all.

The Christian churches in Germany have enacted labor laws and established internal guidelines stemming from their right of self-determination. In the Catholic Church and its associated facilities, this internal guideline is called "Fundamental Order of the Church Service concerning the Working Conditions of the Church" (GrO). It was passed in 1993 and revised in 2011. In the Evangelical Church and its associated facilities, the "Directive on the Requirements of Professional Employees" (Loyalty Directive, LR) came into force in 2005.

Catholic employers expect staff to accept and observe the principles of the Catholic faith and morals § 4 para. 1 sent. 1 GrO. According to internal rules, all staff members of the Catholic Church are expected to be members of the Catholic Church and to perform the pastoral, catechetical, and educational services in particular senior staff. In most cases, jobs within a Catholic organization are advertised with the requirement of membership in the Catholic Church.

In § 4 para. 2 sent. 1 LR, the Evangelical Church and the Diaconia require that their employees acknowledge the Scriptures and their commitment to the Scriptures.

If the employees are engaged in preaching, pastoral care, teaching or senior management, it is expected that they lead a lifestyle both on and off-duty that corresponds to their assumed responsibility 4 para. 2 sent. 2 LR. Being a member of the staff requires in principle the membership of a member church of the Evangelical Church in Germany. Nevertheless, the Protestant/Evangelical church allows some exceptions. For manifesting "distantly-related" activities, such as the junior management, maintenance, cleaning, etc., if no Protestant employees can be found, the church may hire another member of the 'Church Council of Christian Churches in Germany' or the 'Association of Evangelical Free Churches'. The provision allows the church in individual cases, to consider the size of the department or agency and its other workforce as well as the duties to be performed and the particular environment, if religious affiliation cannot be fulfilled. Nevertheless, vacancies of the Protestant Church and Diaconia are usually advertised with the expectation of a membership in the Evangelical Church.

2.2. The Constitution and Civil Rights on Religion and Religious Beliefs

The Constitution guarantees in Article 4, para. 1 and 2 the freedom for every citizen to have (or to not have) a religious belief and the right to exert this accordingly. It also guarantees the undisturbed freedom for each citizen to practice his/her belief within

his/her respective religious community.

Likewise, the Constitution's Art 3, para. 3 guarantees equal treatment for all people. No one shall be discriminated because of his/her belief or religious views. This applies equally to atheists.

2.3. AGG and Exceptions to the Prohibition of Discrimination in the Field of

Pursuant to § 1 AGG the purpose of the Act is to prevent or to eliminate discrimination on grounds of religion or belief. It follows that a difference in treatment on grounds of religion or belief in many areas is generally unlawful.

However, the AGG defines some exceptions to this principle.

The § 8 AGG regulates exceptions with regards to the conditions for employment circumstances. § 9 AGG in turn designates specific rules for employment in churches and their charities. § 20 AGG governs exceptions for differences in treatment on grounds of religion for all contractual relationships between individuals in the area of access to goods and services.

It is still an open issue whether the current wording of the exemption complies fully with the EU requirements.

2.3.1. § 8 AGG

According to § 8 **para. 1 AGG** different treatment because of a permissible ground of discrimination specified in the law is allowed when the reason of discrimination due to the exercised type of activity or the conditions of its exercise constitutes a genuine and determining occupational requirement, provided that the purpose is legitimate and the requirement is proportionate. It must be so that all requirements are met to justify a difference in treatment.

This means for example, that in filling vacancies for the role of Othello, an African male opera singer may be preferred in the selection, because this is needed for the role and thus constitutes a genuine and determining occupational requirement. However, if the position of an African chef is offered, the skin color or origin here can not constitute a professional requirement, because the cooking of African specialties can be learned by anyone.

When the reason of discrimination is related to the nature of the activity or the conditions of its practice, it constitutes a "substantial" and "significant" occupational requirement and when the purpose is "*lawful*" and the request is "*reasonable*", it must be left to the Court to check each individual case to provide clarification.

2.3.2. § 9 AGG

§ 9 AGG specifically covers denominational employers. Here, paragraph 1 refers to the right of self-determination of the churches and the requirements, which they can impose on future employees. Paragraph 2 allows the churches and their subordinate organizations as employers to require loyal and righteous behavior.

The basis for § 9 of the AGG is the European Directive 2000/78, which prohibits unequal treatment in employment based on religion in principle, but allows a tightly formulated exception to this prohibition. § 9 AGG was, inter alia, the subject of an infringement procedure for the implementation of § 9 AGG and the EU Employment Directive of this EU Directive in 2007 between the European Commission and Germany.

To strengthen the principle of equal treatment in the field of religious employers, the BUG has developed a proposal of amendment to § 9 of the AGG.

Abs. 1 AGG

§ 9 of the AGG acknowledges the ability of religious employers to require a religious affiliation from their employees, provided that this constitutes a justified occupational requirement for the type of activity to be carried out by the employee.

If a pastor searched for a Catholic hospice, which has been entrusted predominantly to Catholics, Catholic values would be a key requirement of activity and as such may result in the exclusion of non-religious persons in the application process. But, if the Diakonia wants to hire a janitor for its daycare center, which reflects the cultural diversity found in the German population and is largely funded by municipal funds, a church membership is not a justified occupational requirement.

Here we refer to "closely-related religious" activities ('verkündungsnah'), performed by Priests or Pastors and "distantly-related" activities ('verkündungsfern'), performed by administrative or service staff. Decisions as to the categorization of activity should be made on an individual basis.

Abs. 2 AGG

§ 611 of the Civil Code, in connection with § 241 (2), stipulates that employees shall be mindful of their employer's governing laws as well as legal and individual interests. The duty of loyalty is a permissible requirement that § 9 para. 2 AGG applies to religious societies that may require their employees to exhibit loyal and righteous behavior in order to maintain their moral image.

§ 9 AGG and the EU Employment Directive

In 2000, the European Union, with the approval of Germany, adopted the so-called Employment Directive 2000/78. This Directive is the legal basis for the General Equal Treatment Act, particularly in the area of employment. In 2007, the European Commission initiated an infringement procedure acc. Art. 258 TFEU against the Federal Republic of Germany to examine whether all EU standards are adequately implemented in the AGG and if the exemption for religious employers complies with the Directive's requirements.

A comparison of 2000/78/EG RL and § 9 para. 1 of the AGG demonstrates several differences as shown in this table.

The wording of § 9 para. 1 AGG differs in three respects from the Employment Directive:

- a) § 9 is only concerned with the nature of the activity, whereas the Directive cites the particular circumstances of the activity.
- b) In addition, § 9 is limited to one of the three prerequisites that are employed by the Directive as occupational requirements.
- c) Refers to the self-determination of religious communities, while the Directive is limited to the ethos of the organization.

Unequal treatment based on religion in employment with religious employers in Germany is lawful through the AGG's omission of certain requirements and the inclusion of the principle of self-determination. AGG standards appear to be less strict than the EU Directive.

In this respect, § 9 para. 1 AGG reduces **European legal standards**.

The German authorities informed the European Commission by letter dated May 30, 2008 that compliance with the Constitution is expressly allowed in the implementation of the Directive into national law. Since the Constitution provides for the self-determination of the churches, it was inserted in § 9 AGG. Should there be a specific case of colliding constitutional law between the Church and an interested employee, the prohibition of discrimination would be taken into consideration through the balancing of interests in that individual case.

Furthermore, the Federal Government presents that "*with respect to the requirements imposed by the Directive to a justification of discrimination, the elimination of requirements in § 9 para. 1 AGG appears to have no shortening, because, due to the rule of law in Art. 20 para. 3 GG in Germany, a measure is in any case lawful only if it is substantially and legally justified in a particular case. It is therefore not necessary to include these requirements separately in the text of the AGG*".

A breach of contract procedure begins with the Commission's opinion that a Member State has failed to fulfill an obligation under the Treaty. It gives the State the opportunity to comment on the facts and then provides a reasoned opinion on the matter. If the state does not fulfill the requirements inside the period set by the Commission, the Commission may call on the European Court of Justice to make a judgment.

Therefore the European Commission withdrew its reservations about the appropriate transposition of EU policies and terminated the infringement proceedings.

The Need for Change in the AGG

Without questioning the constitutional principle of self-determination of religious communities, which refers to "internal affairs," such as teaching and specific religious practices (i.e. worship design, the practical pastoral care and training of clergy), the right to equal treatment on grounds of religion or non-denomination in access to employment with religious employers in Germany must be ensured. The BUG recognizes an urgent need for action and therefore proposes the deletion of § 9 in the context of an AGG amendment.

Together with experts from the field of legal protection against discrimination, the BUG developed proposals to strengthen protection against discrimination, which should be considered as an AGG-amendment by the Federal Government.

2.3.3. § 20 AGG

According to § 20 AGG, a difference in treatment on grounds of religion is lawful, if there is an objective reason for the unequal treatment.

The legal basis for such a difference in treatment on religious grounds as outlined by § 20 para. 1 sent. 1 (4) AGG is justified through the exercise of the right to religious freedom or self-determination of the churches.

3. Judgments

We have put together some examples of national and European judgments that deal with religious discrimination.

3.1. Distinction between ,closely and distantly related' Work Activities

Employment Court Aachen, Judgment from 13.12.2012 – 2 Ca 4226/11

Facts: The plaintiff was employed for over 12 years since his clinical training as a nurse. During this time, he furthered his education through on-the-job training. At no time was he a member of a religious society. The respondent is a church-run hospital.

On August 8, 2011, the plaintiff responded to the hospital's job advertisement for head nurse for the intensive care unit and was invited for an interview and to shadow. The plaintiff was told that the hospital had no doubts about hiring him. On 01.09.2011 the defendant informed the applicant that his non-belief constituted a problem in hiring him. At that time, the defendant believed erroneously that the applicant had left the church.

Judgment: The refusal of the applicant solely on the grounds that he was not a member of a religious community constitutes discrimination within the meaning of the AGG and triggers compensation according to § 15 para. 2 AGG. According to its own specifications in § 3 GrO, the confessional employer of the hospital may demand the membership in the Catholic Church only for the recruitment in positions which are pastoral, catechetical and generally in the field of education and in senior positions. For all other positions, it is sufficient that the applicant meets the specific job description criteria.

3.2. Church Membership as a Prerequisite

Regional Labour Court of Berlin-Brandenburg, Judgment from 28.05.2014 - 4 Sa Sa 238/14 157/14 and Labour Court Berlin, Judgment from 18.12.2013 – 54 Ca 6322/13

Facts: The defendant - a division of the Evangelical Church in Germany (EKD) - announced a position for a desk officer. In the announcement, a prerequisite to the position was membership to the Evangelical church or alternatively, a Christian church as well as identification with the diaconal mission. The applicant, who was not a member of any church, applied unsuccessfully for the post; she was not invited for an interview.

Judgment (first instance): The defendant may use the requirement of a church membership only if it constitutes a "genuine, legitimate and justified occupational requirement". This could not be determined in respect to a desk officer's job in this case. The judgment was not final; it was to be appealed in front of the Regional Labour Court of Berlin-Brandenburg.

Judgment (second instance): The Regional Labour Court of Berlin-Brandenburg repealed the judgment of the Labour Court Berlin and adjudicated that the unequal treatment of the applicant with regard to the constitutional right of the churches to self-determination (Art. 140 of the Constitution) is justified according to § 9 AGG. The applicant has no right to compensation.

The court admitted the judgment to the Federal Labour Court for revision because of fundamental importance of the case. The lawsuit is now pending at the Federal Labour Court.

3.3. Headscarf

Labour Court Berlin, Judgment from 28.03.12 – 55 Ca 2426/12

Facts: The applicant is a practicing Muslim who wears a headscarf. She applied at the defendant's office for a training position. In the interview, the applicant was informed that in the dental office she must wear a uniform. During operations, the employees wore surgical caps. In this context, the defendant asked the applicant if she was ready to take off the headscarf while working. The applicant's answered negatively. Because of this reason, she did not get the position.

Judgment: If the candidate was excluded because of her refusal to take off the head scarf when the employer demanded, the applicant was discriminated because of her membership in the Muslim religion.

3.4. Divorce/Second Marriage

Federal Labour Court, Judgment from 08/09/2011 - AZR 543/10 2

Facts: The claimant was an employee in a Catholic hospital since 2000. The claimant divorced from his first wife and married again. Subsequently, the employee was dismissed.

Judgment: The court decided that the dismissal was socially unjustifiable. Even dismissal due to a breach of the religious employer's loyalty expectations will lead to a necessary weighing of interests which, may lead to the result that continued employment is reasonable and termination of the employee is therefore void. One must balance the self-understanding of the Church on the one hand and the worker's right to respect for his private and family life on the other hand.

3.5. Succession from the Church

Regional Labour Court of Baden-Württemberg, Judgment from 09.03.2012 – 12 Sa 55/11

Facts: The claimant worked for the defendant since 1992, a Catholic association. In 2011 the claimant left the Catholic Church because of the increased abuse accusations against priests. The employment relationship of the applicant was then terminated for that reason.

Judgment: The court decided that with his exit from the Catholic Church, the plaintiff severely infringed on contractual loyalty obligations of his employment contract.

3.6. Homosexuality

Administrative Court of Augsburg, Judgment from 6/19/2012 – Au 3 K 12.266

Facts: The defendant had been working for the applicant, a Catholic daycare, for twelve years. When she requested her maternity leave, she revealed her registered partnership. The employer then tried to dismiss her based on her breach of loyalty during her parental leave. The employer applied to the Trade Supervisory Office to approve the dismissal during maternity leave. The Trade Supervisory Office rejected it. The Catholic employer then filed a lawsuit against the Trade Supervisory Office.

Judgment: The Federal Parental Benefit Money Law and the Parental Leave Law provide specific protection from dismissal whereby the balancing of opposing interests does not present a particularly difficult case due to the self-determination of the church,

but there are considerably more stringent requirements. Therefore, the claim was dismissed. A dismissal during parental leave was not possible.

The plaintiff was then dismissed after returning from parental leave. Compensation was paid through an amicable settlement of the conflicted sides.

3.7. Access to Goods and Services

Regional Court Bremen, Judgment from 21.06.2013 - 4 S 89/12

Facts: A Muslim woman wearing a headscarf had sued a gym which had terminated her membership when she refused to remove her headscarf while using fitness equipment.

Judgment: The court agreed with the gym operator in his argument that a hair cover may constitute a danger when using some devices and dismissed the action. A burden of proof was not considered by the court.

3.8. Non-Marriage Life Partnership

European Court of Human Rights, Judgment of 23.09.2010 -EGMR 1620/03

Facts: The applicant was employed as organist and choir director at a Catholic parish since 1983. His employment contract provided that, amongst other things, a gross violation of religious principles would constitute a for reason termination without notice.

In 1994, the plaintiff separated from his wife, with whom he has two children. The separation was announced in January 1995. Thereafter, the complainant lived in the same house as his life companion. After the complainant's children had started in kindergarten that their father would become a dad again, the parish terminated the employment of the complainant on the ground that he had violated the duties of loyalty for the church service under Art. 5 GrO. According to the principles of the Catholic Church on the insolubility of marriage, the complainant committed not only adultery when he had an extramarital relationship with another woman, who was soon expecting a child, but also bigamy.

Judgment: After having exhausted domestic legal remedies, the Court declared the dismissal to be unlawful. The violation was not serious enough to justify a dismissal, particularly in regard to the right to privacy.

3.9. Wearing of Religious Symbols

European Court of Human Rights, Judgment from 15.1.2013 (Case of Eweida and others v. the United Kingdom)

Facts: The plaintiff was an employee at the check-in area of the defendant's airline company since 1999. In 2004, the defendant introduced a new work uniform and ordered its employees among other things, not to wear religious accessories in public during working hours.

The plaintiff is Christian Copt and wore a necklace with a cross pendant. She decided to wear this necklace as a sign of her belief affiliation on 20.05.2006 for the first time in public over her uniform, but followed the orders of their superiors and covered the chain again. On 07.08.2006, she wore the chain for a second time in public and was instructed again to cover it. At that time, she was instructed that she would be dismissed unpaid upon her next violation of the dress code.

On 20.09.2006, the applicant finally refused to take the chain off or cover it and was then dismissed without payment until she would be willing to follow the instructions of the defendant. On 23.10.2006, the defendant offered her a position without customer contact and without a dress code. This offer was turned down by the applicant.

In mid-October 2006 the case became public and the defendant announced in November 2006 that it would review its dress code in terms of religious accessories. In January 2007, the company adopted a new dress code, which generally permits the open wearing of religious symbols, but requires a pre-approval. Certain symbols, for example, the cross or the Star of David are excluded from the requirement and can be worn without consultation. Subsequently, the applicant returned to her workplace on 03.02.2007.

The cause of action was the applicant's paid vacation from 20.09.2006 to 02.02.2007. The applicant was considered to have been discriminated against by the defendant and to have suffered damages through salary loss. The defendant refused to compensate for the lost wages.

Judgment: By the applicant's insisting on wearing her necklace with the cross, she acted on the basis of her religious beliefs and practicing these beliefs. This was offset by the interest of the defendant to present a certain image to customers through a unified appearance. The applicant's chain was inconspicuous and it is unlikely that this would have distracted customers. There is no evidence, that religious symbols, which other workers wore after approval, destroyed the uniform image of the defendant's company.

4. Material

4.1. Legislative Texts

To gain access to relevant legal texts, we recommend the online version of the dossier.

4.2. Publications

Discrimination in Education and Professional Life: The Second Joint Report of the Federal Anti-Discrimination Agency in cooperation with other relevant agencies and the Federal Parliament, 13.08.2013

Network against the Discrimination of Muslims "And you?" 2012

Corinna Gekeler: Loyal dienen, Alibri Verlag, 2013

Prof. Dr. Ursula Fasselt, Survey Prepared on Behalf of Ver.di district of Munich and GEW Munich, Dated 05.02.2013

Anti-Discrimination Network Berlin of the Turkish Union in Berlin-Brandenburg, "Islamophobia - insight into the everyday discrimination of Muslim and Muslims in Berlin"

FAZ, article "In Praise of Pope Francis"

Catholic News, article "Bishops Set Clear Boundaries in Employment of those with Other Beliefs"

4.3. Films/Documentaries

About religious freedom, discrimination against non-religious & the "Pastafari" movement, *A Conversation with Niko Alm* (Speaker of secularism initiative Austria)

Ingrid Matthäus-Maier to **campaign against religious discrimination** in the workplace (GerDiA)

Horizons, Hessian radio: **Dancing Prohibition and Church Fight**

God, Allah und and Women; Discrimination in the Name of God: Michael Schmidt-Salomon bei Tacheles

Belief, Love, Capital - transmission of ZDF Zoom