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Nota di contenuto	Preliminary Material / Jeroen Temperman -- Introduction / Jeroen Temperman -- The Strasbourg Court and Article 9 of the European Convention of Human Rights: A Quantitative Analysis of the Case Law / Silvio Ferrari -- The Role of Judges in Determining the Meaning of Religious Symbols / Brett G. Scharffs -- Limitations of Supranational Jurisdiction, Judicial Restraint and the Nature of Treaty Law / Jean-Marc Piret -- Crucifixes, Classrooms and Children: A Semiotic Cocktail / Alison Mawhinney -- Freedom of Religion volume Freedom from Religion: Putting Religious Dictates of Conscience (Back) on the Map / Stijn Smet -- Religious Symbols in the Public School Classroom / Jeroen Temperman -- The Quest for Neutrality and the Stench of History / Wouter de Been -- State Neutrality and the Limits of Religious Symbolism / Roland Pierik -- Neutrality and Displaying Religious Symbols / Hana M.A.E. van Ooijen -- Christianity, Multiculturalism, and National Identity: A Canadian Comment on Lautsi and Others volume

Italy / Richard Moon -- Passive / Aggressive Symbols in the Public School: Religious Displays in the Council of Europe and the United States, with a Special Focus on Romania / Liviu Andreescu and Gabriel Andreescu -- Back to the Basics of Fundamental Rights: An Appraisal of the Grand Chamber's Judgment in Lautsi in Light of the ECHR and Italian Constitutional Law / Carlo Panara -- Neutrality in and after Lautsi volume Italy / Malcolm D. Evans -- Europe and the Sign of the Crucifix: On the Fundamental Questions of the Lautsi and Others volume Italy case / András Koltay -- Restricting the Public Display of Religious Symbols by the State on the Grounds of Hate Speech? / Hin-Yan Liu -- Rethinking Adjudication under the European Convention / Carla M. Zoethout -- Bibliography / Jeroen Temperman -- Index / Jeroen Temperman.

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## Sommario/riassunto

Increasingly, debates about religious symbols in the public space are reformulated as human rights questions and put before national and international judges. Particularly in the area of education, legitimate interests are manifold and often collide. Children's educational and religious rights, parental liberties vis-à-vis their children, religious traditions, state obligations in the area of public school education, the state neutrality principle, and the professional rights and duties of teachers are all principles that may warrant priority attention. Each from their own discipline and perspective—ranging from legal (human rights) scholars, (legal) philosophers, political scientists, comparative law scholars, and country-specific legal experts—these experts contribute to the question of whether in the present-day pluralist state there is room for state symbolism (e.g. crucifixes in classroom) or personal religious signs (e.g. cross necklaces or kirpans) or attire (e.g. kippahs or headscarves) in the public school classroom.

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