

From Editors

The current issue of our journal entitled: „Migration policy and human rights” is mainly devoted to issues related to migration phenomenon. As the right to remain in a country and the right to return safely to one’s homeland is more primary than the right to migrate, we begin with Ewelina Ochab’s text discussing the refugees’ right to return in the context of indigenous communities living in the Nineveh Plain. For the return of refugees to be possible, the international community must provide returnees with security, restitution of property, restoration of justice and reconstruction of the country, including the provision of jobs. Rev. Bruno-Marie Duffe addresses the ethical and theological aspects of migration in his text, including the theological justification of the duty of hospitality. Gérard – François Dumont analyzes Angela Merkel’s approach to illegal migration popularly known as *willkommen Politik*. He cites the rationales behind this approach, some of which predate the 2015 migration crisis itself. One of them is the ongoing demographic crisis in Germany, negatively affecting the economy. He also analyzes the consequences arising from the cultural differences between newcomers and Germans, especially the differences in attitudes towards the law. He also presents alternative scenarios of solving the migration problem available at that time. Łukasz Kaczmarczyk reflects on economic aspects of migration policy. He notes the existence of a black market in smuggling of migrants, which is difficult to combat due to «mutual benefits of the participants of transactions concluded on the market of services supporting migration». Raising human rights standards during the migration process increases the demand for smuggling services, while tightening migration policies may lower the standards of these services. Piotr Ślusarczyk analyses the notion of Islamophobia and the way it is used in social, political, and scientific discourse. He draws attention to the risk of ideologizing

this term in the political space. Mariusz Sulkowski takes up a similar issue. In the context of St. Augustine's concept of two states, he describes Sajjid Qutba's idea of *jāhiliyyah*. However, while St. Augustine's idea separated the divine and the imperial, in Qutba's vision these two orders are closely connected, remaining in inevitable conflict.

The next two texts are devoted to the thought of the recently deceased German philosopher and jurist Ernst-Wolfgang Böckenförde. Rev. Peter Schallenberg analyzes the question of the role of the state in aligning the freedom of citizens with their duty to pursue the good. Sławomir Sowiński deals with the so-called Böckenförde's paradox, referring to the indispensability of religious justifications of values necessary from the political point of view. As Sowiński notes, nowadays we observe a risky tendency to abolish the tension between religion and politics either by their identification or complete separation.

The remaining articles belong to *miscellanea*. Tamás Nyirkos analyzes the issue of so-called secular religions. Using Carl Schmitt's terminology, he notes the development of political ideologies that resemble religious belief systems. According to the author, calling them secular religions, because of the fundamental difference between religions referring to the transcendent Being and inner-world ideologies, obscures rather than clarifies the debate. Jarosław Macała takes up the issue of religion as an element of geopolitical research. In connection with the growing role of religion in contemporary global politics, he postulates the emergence of an independent discipline of geopolitics of religion. Jerzy Ciechański reflects on the attitude of the Catholic Church to the category of progress. He does so in the context of the human rights debate in the Council of Europe. Rosita Garškaitė attempts to answer the question why Catholics support the process of European integration. She notes that the essential arguments, available within the framework of interpretivism, escape positivist analysis.

Laura Chamberland and Hernan Tesler-Mabé reflect on the lack of significant signs of Jewish presence in the reconstructed Warsaw district of Muranów and in Majdanek. They call the reconstruction of the post-World War II structure of the Muranów district, which was completely reduced to rubble by the German Nazis, with the omission of essential elements of the past "a historical uncanny".

Aniela Dylus reflects on the place and role of the principle of subsidiarity in the concept of a social market economy. She notes that a sensible reflection

on this issue is possible only after accepting two ethical principles: freedom and justice.

Dominique Vermersch reflects on the task of the Catholic university in the modern world. He states that in scientific research today human reason has been reduced to utilitarian and positivistic reason. Consequently, human cognition is cut off from transcendence, and science from the concept of objective truth. Thus, the mission of a Catholic university is to restore the original unity of faith and reason.

Wojciech Roszkowski presents the beginnings of the Catholic Church in the English colonies in North America. He points out that Catholics had a very important influence on the formation of the American tradition of religious tolerance, which was later taken up by the Founding Fathers of the United States.

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