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EMERGING TRENDS IN NATURAL AND SOCIAL SCIENCES

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Bashmakova N. Training of specialists for the judicial corps in a foreign language in the field of jurisprudence through the prism of interdisciplinary assignments.

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***Abstract.** The problem of developing students' polysystem knowledge is of great importance in the context of the reform of the judicial system of the Russian Federation, coupled with the modernization of Russian higher education. The nature and content of future judicial activity in the 21st century requires law schools to develop interdisciplinary competencies among future specialists to meet the current realities of the day. The article offers interdisciplinary case studies developed taking into account the polysystem knowledge of jurisprudence and a foreign language in the field of jurisprudence; the specifics of their compilation are studied. A student's memo is offered, designed for the systematic completion of case assignments.*

***Keywords:** Polysystem knowledge, interdisciplinary integration, interdisciplinary case assignment, updating the content of legal education, interdisciplinary connections.*

1. Introduction

The issue of developing the polysystem knowledge of a law graduate is important due to the modernization of higher legal education. As noted by some methodologists (Bashmakova N.I., Gelastanova E.Kh., Taucheva S.A.), the solution of such an issue “is associated with the increasing role of interdisciplinary integration in the professional training of future judges, the key priorities of which are, first of all, laying the foundations of polysystem knowledge” [2; P. 113]; “updating the content of legal education and developing relevant integrated courses of study based on the interrelation of disciplines (humanitarian socio-economic, natural science knowledge) with professional legal activity; interdisciplinary orientation of standard professional tasks” [1,6]; application of practice-oriented standard interdisciplinary tasks [1,4], contributing to the subsequent adaptation of future judges to professional practice activities.

Based on the above, it is considered necessary: 1) “taking into account interdisciplinary connections in the course of professional training of specialists for the judicial system” [3, 4]; 2) “the inclusion of relevant learning content in the context of solving life problems” [3], including updating legal content; 3) the use of relevant technologies and teaching methods, such as interdisciplinary case studies. tasks related to the disciplines of the socio-humanitarian and natural science cycle) [5]. Meanwhile, as noted by methodologists (Lerner P.I., Bashmakova N.I.), this is complicated by

“excessive differentiation of knowledge while maintaining the desire to teach everyone everything,” while professionally significant polysystem knowledge is most in demand today [6, 7].

2. Materials and methods.

In relation to legal education, we are talking about the formation of a knowledge base through the prism of interdisciplinarity. In this regard, interdisciplinary case studies are now an effective tool for promoting the development of interdisciplinary competencies among judicial professionals. In this article, an interdisciplinary case study will be understood as problematic situations that need to be addressed taking into account the interdisciplinary connections of other disciplines. In our case, we are talking about the synthesis of jurisprudence with a foreign language in the field of jurisprudence, contributing to the enrichment of meta-subject knowledge. Such a synthesis contributes, as practice shows, to the development of the future specialist's polysystem knowledge in the field of judicial proceedings.

Effective application of case assignments requires consideration of the specifics of their preparation, which, in particular, implies:

1. Setting the goal of the assignment being developed, taking into account the profile of the student audience. With regard to legal education, we are talking about the need to take into account, for example, a civil, international or criminal law profile.

2. Meeting the professional needs of the target audience of future judges.

3. Relevant legal content that corresponds to the realities of today and is important for the upcoming professional judicial activity.

4. The complexity of the problem situation, which makes it possible to trace a number of scenarios for the development of events and contribute to the development of critical thinking of future specialists.

5. The truthfulness and relevance of the facts used with potential solutions that are not obvious.

6. Co-creation of a university teacher and a student, according to the “mentor-subject of activity” scheme, which makes it possible to effectively organize the work of both an individual student and teamwork.

During the work on the article, a memo was developed for students, which allows them to systematically work with an interdisciplinary case assignment. Such a memo implies:

- 1) familiarization with the problematic legal situation in a foreign language;

- 2) collecting missing information based on the actual situation and the choice of an article of the Criminal Code that allows for a thorough reasoned decision.;

- 3) identification of potential solutions based on the brainstorming method of a group of students;

- 4) working out the only right solution;

- 5) presentation of the final decision.

Table 1

Case assignment in a foreign language in the field of jurisprudence under the section «Criminal Law».

An algorithm for completing an interdisciplinary case assignment	The content of the case assignment at each stage of the algorithm
Detailed description of the problem situation on the subject of criminal law.	Task: Review the problematic legal situation that needs to be addressed.
Case Task Objective.	Familiarization with how to apply knowledge of a foreign language in the field of jurisprudence in simulated problematic legal situations under the section "Criminal Law." Student Memo, Item 1.
Analysis of the problematic legal situation.	Identify a problem through a list of questions: Task. Answer the suggested questions. Student Memo, Item 1.
Search and collection of missing information on the legal situation, based on the Criminal Code.	Search for an article in the Criminal Code, according to which decisions are made by the court in such legal situations. Task. Find in the Criminal Code the article that, in your opinion, reflects the essence of the problem and allows you to make a reasoned decision in court. Student Memo, Item 2.
Questions and discussion of potential versions.	Discussion of possible versions. Task. Suggest possible solutions to the problem. Student Memo, Item 3.
Making an opinion with supporting arguments.	Task. Formulate the final decision. Present your solution with the available arguments. Student Memo, Item 4.

3. Results of the study and discussion.

- interdisciplinary cases have been proposed, developed taking into account polysystem knowledge in the field of jurisprudence and a foreign language in the field of jurisprudence;
- the specifics of compiling interdisciplinary cases have been studied;
- a student's memo has been proposed, designed to systematically complete case assignments.

Conclusion

In the course of performing such tasks, the student audience develops the ability to analyze a problematic situation, evaluate available alternatives, produce potential versions, and reasonably choose the appropriate and only possible and justified solution when making court decisions.

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Privalov N. Interdisciplinary integration: ways of implementation in law school (using the example of the discipline “Economics”)

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Abstract. *The interdisciplinarity of the content of professional training of specialists for the judicial system is of particular interest today due to the need of the Russian Federation for convergent personnel for the judiciary. The study examines the question of the possibilities of implementing interdisciplinary integration in the practice of a law school using the example of the discipline “Economics”. The key elements of integrated thematic seminars in relation to economic and legal disciplines are specified. Attention is focused on the fact that the economic and legal content of the thematic seminars varies according to the intended purpose. An interdisciplinary case study is proposed, illustrating the possibilities of interdisciplinary integration in the context of economic and legal disciplines using the example of the topic: “Economic crimes.”*

Keywords: *Multi-system knowledge, interdisciplinary integration, interdisciplinary case study, integrated thematic seminars, updating the content of professional training.*

1. Introduction

The problem of interdisciplinarity of the content of professional training of specialists for the judicial system is important due to the state's need for convergent personnel for the judicial corps “with interdisciplinary knowledge, skills and practical skills” [4]. It seems possible to form such skills in a law school through the prism of the connections between the disciplines of the humanities, socio-economic and legal cycles, “taking into account the influence of other forms of public consciousness besides scientific, primarily morality and traditional culture” [1].

The authors of the idea (Bashmakova N.I. [1], Privalov N.G. [6]) in relation to legal education rely on the understanding of interdisciplinary integration “as the highest form of unity of goals, principles and meaning of education (including legal)” [1], the key priorities of which, as noted by Bashmakova N. and. become:

- 1) development of polysystem knowledge [1];
- 2) updating the content of legal education [3];
- 3) formation of interdisciplinary competencies [1, 2];
- 4) interdisciplinary orientation of typical professional tasks [5], etc.

2. Material and methods

Among the relevant areas of application of interdisciplinary integration in a law school, it is necessary, first of all, to identify the holding of integrated thematic seminars. Such seminars are

based on the principle of building on the basis of existing knowledge in the discipline, which contributes to the expansion of interdisciplinary ties. As applied to the discipline of Economics, we are talking about interdisciplinary integration with law. This makes it possible to integrate issues of economic analysis of law with issues of other legal disciplines, among which it is worth mentioning, for example, "Civil Law", "Criminal Law" and "Tax Law".

The updated practice-oriented content of the professional training of future specialists for the judiciary, built taking into account interdisciplinary typical professional tasks, aimed at "simulating situations of legal decision-making" [4], lays the foundations of polysystem knowledge and develops interdisciplinary competencies.

As for the organization of such a seminar in methodological terms, we note that it is important to adhere to a certain algorithm for its construction, the so-called "three-stage structure" [1], which makes it possible to optimize the existing potential for interdisciplinary integration.

Based on this structure, in relation to integrated thematic seminars on economic and legal disciplines, the following components of such an algorithm can be distinguished:

- 1) updating the basis of knowledge and skills in the field of economic discipline;
- 2) building on the existing basis of economic knowledge and skills of the legal component;
- 3) interdisciplinary integration of economic and legal knowledge; 4) formation of polysystem knowledge.

Through the interweaving of formal, functional and interdisciplinary connections, the existing potential of the legal subsystem of education is used.

Table 1

Case assignment on the topic "Economic crimes" [7].

The name of the components of the case assignment on the topic of "Economic crimes"	The content of the components of the case assignment on the topic "Economic crimes".
Modeling a problematic situation	The banking organization acting as the plaintiff appealed to the court. The fact is that funds in the amount of 167 million rubles disappeared from the accounts of the organization. The organization demanded to recover the specified funds from the operating company providing the payment infrastructure of this banking organization under the agreement.
Additional information	In September 2024, a cyberattack occurred on the bank accounts of citizens of the city of "A". It was established that the attackers, representing a criminal cyber group, managed to gain a technical foothold in the structure of the organization in order to gain access to computer management of the banking organization "B".
Finding a solution to a typical interdisciplinary problem	Questions for discussion: Question 1. How did the attackers manage to gain access to the computers? Discussion of potential versions. This became possible: Version 1. By sending letters to a banking organization. Version 2. By hacking a web application. Version 3. Through the installation of additional reporting software. Version 4. (Different version). Question 2. How did the attackers communicate with the payment system to withdraw money from the accounts?
Formulation of the final conclusion	What decision and why should the Court make in this case? Provide arguments supporting a possible Court decision.

3. Results of the study and discussion.

- the content of professional training for the judicial system in the context of interdisciplinarity has been studied;
- the possibilities of interdisciplinary integration in law school practice using the example of the discipline "Economics" have been examined;
- the key elements of integrated thematic seminars in relation to economic and legal disciplines have been enumerated;
- the possibilities of interdisciplinary integration in the context of economic and legal disciplines using the example of the topic "Economics crimes" have been offered.

Conclusion

As we can see, such typical tasks provide ample opportunities for training judicial professionals in practice-oriented tasks on interdisciplinary economic and legal topics by simulating situations of legal decision-making. At the same time, the potential of the economic and legal content varies according to the purpose of the training.

The relevance of such case studies is explained by the fact that the economic and legal content is of practical importance for a future specialist in the judicial system, because it promotes legal literacy and behavior for performing professional activities.

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INTERDISCIPLINARY RESEARCH METHODOLOGIES

UDC 291

Kaplin N., Loktev N., Privalov N.G. State-Confessional relations in Islamic countries

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***Abstract.** This article analyzes models of state-Islam interaction in secular Muslim-majority countries – Turkey, Kazakhstan, Azerbaijan, and Indonesia. The author demonstrates that secularism in these countries does not imply separation of religion from the state, but rather its subordination and instrumentalization for purposes of legitimizing power, nation-building, and controlling radicalism. Despite differences, all models share state dominance, promotion of "official Islam," and suppression of political Islam. The sustainability of these models in the 21st century depends on states' ability to balance control with freedom of religious expression.*

***Keywords:** secularism, Islam, state and religion, Turkey, Kazakhstan, Azerbaijan, Indonesia, official Islam, political Islam, national identity*

1. Introduction. The paradigm of relations between the state and religion—and its institutions—is among the most fundamental in political science and sociology. The classical Western theory of secularization, which assumes the gradual displacement of religion from the public sphere into the private domain, was long regarded as the universal trajectory of modern societal development. However, global processes from the late 20th to early 21st centuries, often described as a "religious revival," have demonstrated the limitations of this model.

Of particular interest in this context are countries with predominantly Muslim populations that have chosen a secular path of development. The phenomenon of secularism in societies where Islam is deeply embedded in the cultural system, historical memory, and social practices cannot be adequately described using Western conceptual frameworks. Here, secularism acquires unique characteristics shaped by colonial or post-imperial legacies, the specificities of nation-building, and the necessity of modernizing both society and the state.

The purpose of this article is to identify and analyze the distinctive features of state-Islam relations in secular Muslim-majority countries. To achieve this goal, several tasks are set: first, it is essential to define the theoretical framework of secularism as applied to Muslim-majority countries;

second, to conduct a comparative analysis of the historical development and current state of these relations using Turkey, Kazakhstan, Azerbaijan, and Indonesia as case studies; third, to identify common patterns and national specificities in mechanisms of state regulation of religious life; and fourth, to analyze the main challenges and trends shaping the evolution of these models in the contemporary era [1].

2. Material and methods. As previously noted, the concept of a “secular state” is not monolithic [2]. Scholars propose more flexible categories, distinguishing between secularism as an ideology seeking to expel religion from public space, and secularism as coexistence, which focuses on maintaining peaceful cohabitation among diverse religious groups and ensuring their legal equality. In Muslim-majority countries, secularism almost always belongs to the latter type, but with an important caveat: it is asymmetrical and often paternalistic in nature. Rather than distancing itself from religion, the state subordinates religious institutions to its control, transforming them into components of the state apparatus or closely affiliated structures.

This model, sometimes termed “state Islam” or “official Islam,” pursues several strategic objectives. First and foremost, it serves to legitimize political power, and the use of religious authority to reinforce the legitimacy of ruling regimes is far from uncommon. Another strategic goal is controlling religious discourse to prevent the emergence of alternative, state-opposing Islamic narratives—particularly radical ones. Integrating Islam within the framework of national identity and subordinating it to the interests of the nation-state facilitates nation-building. Limiting the influence of conservative clergy on sociopolitical life is necessary for implementing secular reforms—that is, for modernizing the state. Thus, secularism here does not mean separation of religion from the state, but rather the establishment of state dominance over religion.

Let us now turn to the countries mentioned above. First, we must discuss the Republic of Turkey. Its model of *laïcité*, established by Mustafa Kemal Atatürk, represents the most radical and ideologically charged example. Turkish *laïcité* was not merely policy, but the cornerstone of Kemalist ideology, aimed at breaking with the Ottoman past and constructing a modern Western nation. Reforms of the 1920s–1930s abolished the caliphate and Sharia courts, introduced secular legal codes, banned Sufi orders, and established a unified secular education system [3]. Religious administration was entrusted to the Directorate of Religious Affairs (Diyanet), established in 1924. This body is a governmental agency within the executive branch, and its employees are civil servants. It controls the content of Friday sermons, appoints imams to mosques, and defines the official religious doctrine. This is a clear example of the institutionalization of so-called “official Islam,” mentioned earlier.

Historically, the Turkish model entailed strict restrictions on religious expression in public life (e.g., bans on headscarves for civil servants and university students), which were only relaxed in the 2000s with the rise of Erdoğan. Politicization of Islam was strictly prohibited. Yet throughout the 20th century, persistent tension existed between the rigid secular ideology of elites and the religiosity of

the broader Turkish population, ultimately leading to the rise of the Justice and Development Party, which redefined state–Islam relations toward greater liberalization—while simultaneously strengthening the use of Diyanet as an instrument of “soft power” and domestic propaganda [4].

The next example is the Republic of Kazakhstan. Here, secularism serves as a stabilizing factor. The Kazakh model of secularism emerged during the post-Soviet transition and is a direct heir to the Soviet system of state control over religion. Soviet power virtually eradicated traditional Islamic institutions in Kazakhstan. After gaining independence in 1991, the state faced the task of constructing a new national identity, in which Islam played an important—but controlled—role.

Kazakhstan also possesses its own mechanisms of control. Regulation is carried out through the Law “On Religious Activity and Religious Associations” and specialized state bodies. Through the Spiritual Administration of Muslims of Kazakhstan, the state implements a policy of “managed religiosity.” [5]. The Spiritual Administration de facto remains the monopolistic representative of the Muslim community, receiving state support in exchange for loyalty. A key feature is the emphasis on traditional Hanafi Islam, contrasted with non-traditional and radical currents imported from abroad. The state actively employs rhetoric of interfaith harmony and tolerance. Secularism is elevated to the status of a foundation of national security, and any attempts to politicize Islam are harshly suppressed. The model is highly paternalistic and oriented toward preventing potential threats.

Equally important is another post-Soviet country: the Republic of Azerbaijan. Azerbaijan’s ethno-confessional secularism, like Turkey’s, was proclaimed in 1918. The contemporary model combines elements of Soviet legacy and Turkish Kemalism. Despite its deep Islamic history, Azerbaijan features strong influences from both Shi’a and Sunni components, as well as Sufi traditions. The Soviet period left a profound imprint on Azerbaijani religious traditions [6]. After independence, the secular character of the state was reaffirmed.

The key mechanism of control in Azerbaijan is the Caucasus Muslim Board, a centralized body managing all mosques and Islamic religious life. Its head is appointed by the state and is part of the state apparatus. The Azerbaijani model is closely intertwined with nationalist narratives. Islam is perceived as part of national culture and tradition, but not as a basis for legislation. The state strictly curtails the influence of external Islamic figures, viewing them as threats to stability. A significant feature is the country’s multi-confessional population, which compels the state to enforce a strict secular policy to prevent interreligious conflict. Public displays of religious affiliation are discouraged.

Another distinctive model is that of the Republic of Indonesia. Indonesia presents a unique case, where Pancasila serves as the foundation of civic secularism. It is the country with the world’s largest Muslim population, yet it is not an Islamic state. Its foundation is the state philosophy known as Pancasila, meaning “Five Principles” [7]. The first principle is belief in one God. Historically, after independence, the nation’s founders rejected the idea of an Islamic state in favor of preserving the unity of a vast and diverse country encompassing multiple religions and ethnicities.

Regarding mechanisms of control, Indonesia lacks equivalents to the Turkish or Kazakh spiritual administrations. The state exercises oversight not through a unified religious hierarchy, but via the Ministry of Religious Affairs, which supervises all officially recognized religions. Recognition implies regulation. For Islam, there exists a system of state-run Islamic schools and universities that train personnel loyal to the state. Indonesia's model is the least statist among those examined; it is closer to a coexistence model, wherein the state acts as an arbiter among diverse religious groups, guaranteeing their equality and right to exist. Nevertheless, the state also intervenes in religious affairs, defining acceptable currents and promoting moderate Islam. The role of civil society and large Islamic organizations—which independently counter radicalism—is significantly greater here than in the previously discussed countries.

3. Conclusion. Despite national differences among the countries examined, several common features can be identified across all models. First is state dominance: the state is the dominant actor in relations with the religious sphere. Frequently, Islam is instrumentalized: religious institutions are used to achieve political goals, whether legitimization, stability, or nation-building. Also notable is the strict suppression of political Islam and radical currents that challenge the state's monopoly on interpreting Islam. All these countries share the cultivation of "official Islam"—that is, the promotion of a loyal, traditional, moderate, or national variant of Islam.

The analysis conducted demonstrates that secularism in Muslim-majority countries is a distinct historical and political phenomenon [8]. It does not seek to eliminate religion from public space, but persistently strives to place it under total state control. This is not separation of church and state, but subordination of religion to the state—the "taming" of Islam and its integration into the project of the modern nation-state. The Turkish, Kazakh, Azerbaijani, and Indonesian models illustrate various iterations of this approach—from rigid ideological laïcité in Turkey to the more pluralistic model of civic secularism in Indonesia. What unites them all is, naturally, a shared objective: to neutralize Islam's potential as a source of political mobilization and alternative legitimacy, while simultaneously harnessing its symbolic capital to strengthen national identity and stabilize the ruling regime.

The sustainability of these models in the 21st century faces serious challenges under the pressure of global threats and internal dynamics. Their future will depend on states' ability to adapt, strike a balance between control and religious freedom, and offer citizens an attractive and inclusive national identity in which secularism and religiosity are not perceived as adversaries.

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UDC 291

Kaplin N., Loktev N. State-confessional relations in western states

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Abstract. *The article examines three distinct models of state-religion relations developed in France, Germany, and the United States: radical secularism (laïcité), the cooperative model with church tax, and the doctrine of the "wall of separation." It demonstrates how historical, cultural, and legal traditions shape unique approaches to implementing the principles of religious freedom and secularism. The author emphasizes that none of the models is universally applicable and concludes that a balance between individual liberty, public order, and the stability of democratic institutions is essential in the context of growing religious pluralism.*

Keywords: *SCR models, state-confessional relations, principle of "laïcité", secularity, religion, relations between state and church, faith, church tax, principle of "wall of separation"*

1. Introduction. Matter of relations between states and religious organizations still remains a cornerstone in the building of modern democratic society. It is directly connected with such fundamental categories as personal freedom of conscience, collective cultural identity, social equality and political neutrality of the public space.

2. Material and methods. Despite the general commitment of western states to principles of faith freedom and secularity, some specific implementation models of these principles are quite different [1]. They vary and reflect the deepest historical, cultural and philosophical features of each state. Three representative models have emerged: French, German and United State models. They embody respectively the principle of laïcité, the cooperation system on the basis of church tax and the principle of "wall of separation".

The analysis begins with discovering the principles of laïcité, that is the main SCR model in France [2]. It can be explained as the strictest and most consistent form of secularism. Formation of laïcité was the result of conflict between the French republic and powerful catholic church in the middle 19th and beginning of 20th centuries. The climax of this confrontation was ratification of the 1905 law, which separated church from state and laid the foundation for modern French laïcité principle. It establishes that government will provide freedom of conscience and also guarantees the

free departure of cults under one fundamental condition – republic will never admit or support any of them.

This principle of non-intervention and state neutrality in religious matters is fundamental to France. French *laïcité* is not merely a legal regime; it is a secular ideological doctrine that aims to shape a unified civic identity based on the universal values of the Republic: liberty, equality, and fraternity. The state is conceived as the sole arbiter of the public sphere, which must remain absolutely neutral and free from any manifestation of religious affiliation. This is expressed in the famous ban on wearing conspicuous religious symbols in public schools, as well as in later legislative acts prohibiting face coverings in public spaces—measures that directly affect Muslim women, for example, those wearing the niqab.

Critics of this strict model see it as a tool for assimilation and marginalization of religious minorities, particularly the Muslim community. In contrast, its proponents defend it as a safeguard for the public sphere against communal influence and as a guarantee of equality and individual freedoms against potential pressure from religious groups. The French model emphasizes absolute neutrality of the public sphere and a unified civic nation—a principle that increasingly stands in tension with the growing diversity of contemporary French society.

Germany, in contrast, represents a fundamentally different model—often described as cooperative. The German system of state-religious relations is also secular, but it understands secularism not as a radical separation of church and state, but as a positively neutral cooperation between the state and religious communities recognized as significant public institutions. This model has its roots in the Peace of Westphalia (1648) and the historical principle *cuius regio, eius religio* ("whose realm, their religion"), which established the territorial basis for religious confessions. However, its modern form was established in 1919 with the Weimar Constitution and later enshrined in the Basic Law of the Federal Republic of Germany (1949) [3].

The key concept here is the status of *Körperschaft des öffentlichen Rechts* (corporation under public law), which religious communities may obtain [4]. This status is not a privilege, but signifies that the state recognizes a religious group as stable, loyal to the constitutional order, and grants it specific rights and responsibilities [5]. The most distinctive feature of this partnership is the institution of the church tax [6]. The state provides administrative support to religious corporations by collecting a special tax from citizens who officially register as members of a recognized church—primarily the Catholic and Protestant churches in Germany. This tax, typically amounting to 8 or 9 percent of income tax, is then transferred to the respective religious organizations. This ensures stable and substantial funding for the major Christian churches, enabling them to maintain an extensive network of social, educational, and medical institutions that are integral to Germany's welfare state. In return, the state expects churches to contribute to social welfare and uphold democratic values.

Nevertheless, this system is not without challenges. First, it faces criticism for creating inequality between privileged traditional religions and newer or smaller religious communities, which find it difficult to attain corporate status. Second, amid rising secularization, an increasing number of people are formally leaving the church to avoid paying the tax, raising concerns about the financial sustainability of the model. Nonetheless, the German system exemplifies a form of "cooperative separation," where state and religion remain independent yet collaborate closely for the benefit of society.

The third model under consideration is the doctrine of the "wall of separation" in the United States. This principle was first articulated by Thomas Jefferson, the third President of the United States. It implies the separation of church and state and the erection of a "wall" preventing either institution from interfering in the affairs of the other. According to Jefferson, "religion is a matter which lies solely between Man and his God," and government interference is impermissible in a state governed by the rule of law.

The principle of separation between church and state does not impede the development of the state, religion, or religious institutions, provided such development does not contradict established societal and national trends. The "wall of separation" enables the harmonious coexistence of state and religion. This principle was enshrined in the text of the First Amendment to the United States Constitution on December 15, 1791. The purpose of adopting this amendment was to bring the country closer to the ideal of a constitutional state in which citizens fully enjoy their natural rights, including the right to freedom of religious belief. Codifying this principle in law signified the establishment of the state's secular status.

As previously noted, the principle of separating church and state can be interpreted as a doctrine of non-interference between two organizations, while preserving a symbiosis that allows them to coexist within the same territory. However, American history includes precedents in which attempts were made to restrict the activities of specific religions due to their interference in state policy and violation of widely accepted societal values. Due to the imperfection of the U.S. legal system in the early 19th century, constitutional amendments did not extend their normative influence to state legislation, thereby granting states tools for illegitimate lawmaking and creating legal gaps. Consequently, throughout much of the 19th century, the federal government opposed the religious organization known as "The Church of Jesus Christ of Latter-day Saints," which actively promoted the practice of polygamy in society. Given the discrepancy between the values promoted by this group and established Christian traditions, the state of Utah remained in confrontation with federal authorities, and its full recognition as a state was delayed.

It should also be noted that this is not the only precedent that contributed to the consolidation of the "wall of separation" doctrine. Among the landmark judicial cases are *Reynolds v. United States* (1879) and *Davis v. Beason* (1890), which addressed violations of prevailing Christian traditions through the promotion of polygamy and breaches of then-existing criminal legislation in this area.

Despite the doctrine of non-interference by state institutions in the activities of religious organizations, state intervention into the internal affairs of individual states must be viewed as a defense of societal values—formulated by secular laws and principles—that had been violated by religious communities. Ultimately, the U.S. Supreme Court prohibited the further spread of polygamy and called upon the Christian community to condemn the Church of Jesus Christ of Latter-day Saints. The outcomes of these legal conflicts are reflected in the words of Justice Stephen Field, who delivered the opinion in *Davis v. Beason*: “However free the exercise of religion may be, it must be subordinate to criminal laws of the country passed upon actions which, by common consent, are the proper subjects of punitive legislation.” Despite the contradictions inherent in implementing the principle of separation between church and state, practice demonstrates that these two vital societal institutions can cooperate in pursuit of shared ideals and goals.

Despite the age of the United States Constitution, the principle of the “wall of separation” continues to exist within the modern legal framework of the country and is implemented not as an absolute separation of religion from public and legal spheres, but rather as a limited interaction in which the state maintains its secular character while intervening in religious practices when they conflict with generally accepted secular laws and societal values.

3. Results of the Study

- This study identifies three distinct models of state-religion relations.
- France’s *laïcité* enforces strict secularism and public neutrality, limiting religious expression in state institutions to preserve a unified civic identity.
- Germany’s cooperative model combines state neutrality with institutional partnership, granting recognized religious groups public-law status and financial support through church taxes.
- The U.S. “wall of separation” protects religious freedom while prohibiting state establishment of religion, allowing pluralism within constitutional limits.
- Each model reflects its nation’s historical and legal context. France prioritizes state neutrality, Germany fosters collaboration, and the U.S. emphasizes individual liberty. However, all face challenges in balancing religious rights with public order in increasingly diverse societies.

4. Conclusion.

An analysis of state-religion relations in France, Germany, and the United States demonstrates that secularism, as a principle of organizing the public sphere, is neither universal nor uniform, but takes diverse forms shaped by each country’s historical path, cultural context, and legal tradition.

Thus, none of the models examined offers an ideal solution. Each balances individual freedom against public order, neutrality against engagement, and historical legacy against modern challenges. Their comparison leads to the conclusion that genuine religious freedom is possible not through the complete rejection or full integration of religion and state, but within a clearly defined legal framework that protects individual rights while ensuring social cohesion.

In the context of growing cultural and religious diversity in the 21st century, finding a balance between secularism and pluralism remains one of the key tasks for democratic states—and it is precisely through dialogue among different models that resources for a more just and sustainable future can be found.

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