

MODELS OF THE MODERN SECULAR STATE

Merzaev I. B.

Tashkent State Transport University,
Senior Teacher, Uzbekistan

Shukrullaev Sh.Sh.

Student, Tashkent State Transport University, Uzbekistan

ABSTRACT	KEYWORDS
Many countries, with the goal of building a secular democratic state, have different approaches to the issue of creating mechanisms for the implementation of the state's attitude to religion and religious organizations. the article analyzes several models of the modern secular state from this point of view.	State, secular, democratic, religion, religious organization, attitude, mechanism, issue, modern, secular, model.

Introduction

Today, many countries, with the goal of building a secular democratic state, approach the issue of the state's attitude to religion and religious organizations in different ways. In this context, when we try to analyze the models of several modern secular states, for example: American model. This model of a secular state is quite liberal in nature and tries to maximize freedom of religion. This is primarily explained on the basis of historical factors, that is, the fact that the American people are immigrants and do not have a deep history from the point of view of one or another confession. Therefore, the question of "value" is practically irrelevant here.

At the same time, we cannot determine that religion is completely separated from the state. In addition, the Christian religion is recognized as the main factor that greatly contributed to the current adjustment of social forces and the development of the country's culture in general. In the United States, until now, the meeting of the Congress chambers is opened by the Christian community, the President swears on the Holy Bible before the priests before entering his office, the formulas of the Christian religion have been preserved in the oath in the court and in the army; The Supreme Court's 1962 ban on prayer before school has been a political battle between Democrats (for the ban) and Republicans (against the ban). French model. This model of the secular state has gone through several stages until today, starting with the Declaration of 1789, which officially declared the separation of church and state. Until 1905, the Catholic Church remained the state religion. "The Constitution declared France a secular state in 1958 and affirmed the following basic principles: freedom of conscience and freedom of religion; it is forbidden for any church to have an official dominant position, and equality of all churches before the law is guaranteed; legal freedom to openly express religious beliefs. The above principles are complemented by public institutions, in particular, schools and the right to education." A characteristic

feature of France is that "integral" secularism becomes an integral part of the formation and activity of state bodies in terms of formal, legal and content. The "integral" model of the secular state refers to the concept of the liberal state as a "night watchman". It implies the passivity of the state in regulatory activities in the field of relations between the state and confessions. In order to respect the rights and freedoms of citizens, the state recognizes the freedom and independence of churches and helps citizens to provide religious services in state institutions and buildings. Also, citizens have the right to naturalize their children based on their parents' beliefs, and religious classes are allowed in public schools.

German model. In Germany, the Constitution adopted in 1949 is the legal basis for the relationship between the state and denominations. The Basic Law contains the following principle: "There shall be no state church. Freedom of association is guaranteed in religious society. There are no restrictions on the activities of religious associations." In general, in German law, associations are divided into two types: 1. Religious. 2. Associations engaged in worldly activities. The first category includes associations that theologically determine that this term corresponds to traditional concepts (correspondence of the Evangelical and Catholic Churches is meant). "Thus, the Evangelical and Catholic churches have a special position compared to other religious denominations with a number of additional rights and freedoms." Also, the first group includes other religious organizations located in Germany (Islam, Orthodoxy, etc.). All of them remain social right corporations today and can benefit from the help and support of the state.

The education system in Germany is not subject to secularization, which means that universities have theological faculties. The general state education system envisages compulsory teaching of the subject "Religion". According to the constitution, this subject is taught in accordance with the main principles of a particular religion.

In our opinion, this model, which ensures the maximum passive role of the state in regulating the activities of religious organizations, can be effective only in countries with a high level of freedom and rights of citizens, that is, they have been able to build a strong civil society. Because in such a situation, civil society assumes the responsibility of controlling and regulating the activities of religious organizations.

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