

STATE AND CHURCH:  
THE LOGIC AND STRUCTURE OF RELATIONS

II

DRŽAVA I CRKVA:  
LOGIKA I STRUKTURA ODNOSA

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## Introductory Note

Taking their cue from John Locke, the Enlightenment philosophers of the 18th century, for the first time, placed the question of church-state separation in the centre of political and broader social debate. Ever since, relations between religion and society, on the one hand, and state and church, on the other, have undergone an immanent evolution, gained different forms and passed through several phases. One could even state that there is no such thing as full synchronization and parallelism between those relations, and we shall even determine that they have taken opposite directions. Namely, in the 19<sup>th</sup> century, relations between state and church were rather tense and antagonistic and even marked with violence, while the majority of society remained religious. In the 20<sup>th</sup> century, however, quarrels were minimized, an adequate *modus vivendi* and a way of cooperation were found, but the process of secularization nevertheless took deep root in a large portion of the world, particularly in Europe. Thus, in our preparation of this thesis, we were guided by the established meanings of the words „laicisation“ (concerning the relation between religion and state) and secularization (a sociological process of society’s distancing from the religious ethos). Also, it is important to stress that what is meant by „church“ here includes every community of followers of a religion, without the exclusion, which often seems present, of non-Christian religions, or of religions lacking a more or less hierarchical structure. In that context, we have limited this thesis, first and foremost, to an inquiry into different kinds of relations between the state and religious communities within individual national contexts. This relationship, which is very complex and directly mediated by concrete historical and structural factors, is approached from various perspectives by the authors.

