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THE ACTIVITY OF PARLIMENTARY INSTITUTIONS IN UKRAINE AND THE REPUBLIC OF POLAND IN THE RELIGIOUS SPHERE: A COMPARATIVE ANALYSIS

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Abstract

The article provides a comparative analysis of the religious policies of parliamentary institutions in Ukraine and the Republic of Poland in regulating social relations in the sphere of religion. It overviews the principles, methods and mechanisms for the formation and implementation of state-church and interfaith relations. The influence of the church on the social and political life of Poland is noted, as it plays an important role in the formation of the state and nation and in preserving national identity. Secularization trends in Polish and Ukrainian societies have resulted in the decline of religiosity, in the weakening of the influence of religion and the church on the daily lives of the population and in the loss of trust in religion and the church. Review of legislative acts of the *Verkhovna Rada* of Ukraine, the *Sejm*, and the Senate ensure control over compliance with human rights in the Sphere of Freedom of Conscience and Religion and with an orientation towards resolving Interconfessional Conflicts Through Dialogue. Emphasis is placed on the content and direction of state religious policy, which determines the nature of state-church and interfaith relations, the religious situation in the country, and the level of religious freedom. It is argued that the state's religious policy depends significantly on the laws enacted by parliamentary institutions in response to religious, political, and social demands.

Keywords: religion, religion in the Eastern Europe, state-church relations, religious policy, parliamentary institution, *Verkhovna Rada* of Ukraine, *Sejm*, Senate.

Introduction

The political sphere is a social space formed by the organization of relationships between people that pertains to governance and policymaking. It is the duty of political institutions, which

develop over a long historical period and represent the political interests of certain social groups, to ensure the stability of such an organization. A distinctive feature of political institutions as institutions of state power is their legitimacy, often derived from legislation defining their powers and functions.

Political institutions, as structural elements of the political system, reflect the interests of political and social strata of society. In our study, we will consider those political institutions that, within their constitutional powers, influence the formation of religious policy and religious processes in Ukraine and Poland. These primarily include the institution of parliamentarism, represented by the *Verkhovna Rada* of Ukraine in Ukraine and the *Sejm* and Senate in the Republic of Poland. They regulate relations within society as a representative body of state power and performs legislative functions aimed at creating laws and representing the interests of various social groups in the state.

A Comparison of the Parliaments of Ukraine and Poland

An important structural unit of the political system of Ukraine is the *Verkhovna Rada* of Ukraine, which has constitutional powers to regulate social relations in the religious sphere. This is primarily manifested by defining the principles, methods, and mechanisms of forming and implementing state-church and interfaith relations.¹ A significant regulator in shaping religious policy lies in the parliament's need to consider annual and extraordinary messages from the President of Ukraine, addressing issues of state-church and interfaith relations. Additionally, the *Verkhovna Rada* of Ukraine carries out its powers in the religious sphere through mechanisms such as parliamentary hearings and inter-factional deputy associations on church matters.

A crucial instrument of the parliament in implementing religious relations is the Committee of the *Verkhovna Rada* of Ukraine, formed from among the members of the Ukrainian parliament to carry out legislative work in specific directions, prepare and preliminarily consider issues within the competence of the *Verkhovna Rada* of Ukraine, and perform oversight functions.² The state policy in the field of freedom of conscience and religious organizations is implemented by the

¹Конституція України. [Constitution of Ukraine]. <https://www.president.gov.ua/ua/documents/constitution/konstituciya-ukrayini-rozdil-iv>

²Закон України. Про комітети Верховної Ради України. [Law of Ukraine. About the committees of the Verkhovna Rada of Ukraine.]. *Відомості Верховної Ради України*. 1995. № 19. Стаття 134. <https://zakon.rada.gov.ua/laws/show/116/95-%E2%F0#Text>

relevant committee of the *Verkhovna Rada* of Ukraine on culture and spirituality.³This committee reviews preliminary proposals for holding parliamentary hearings on religious matters.

The Constitution of the Republic of Poland, in the development of the concept of the separation and balancing of powers, specifically introduces into the state mechanism two legislative bodies simultaneously – the *Sejm* and the Senate.⁴The provisions of the Constitution granting legislative functions to the *Sejm* and the Senate are determined by constitutional provisions regulating the mechanisms of creation, internal organization, functioning rules, and status of deputies and senators, etc.⁵The Constitution does not define differences between the two legislative bodies. In the interpretation of provisions, the equality of the chambers is noted as a legal consequence of implementing a bicameral structure of the parliament. From the principle of bicameralism, an interpretative norm can be derived that in case of doubts regarding the competence of the *Sejm* or the Senate, one should assume the equal rights of both chambers, “which effectively reflects the legislator's desire for laws to be adopted by a bicameral parliament.”⁶

In the absence of provisions limiting the competence of the Senate, its powers can be considered equivalent to those of the *Sejm*. Both chambers have equal opportunities for action, and there is no possibility for one chamber to impose instructions on the other. However, at the level of inter-parliamentary relations, the task of the second chamber is to limit the powers of the first chamber. In practice, this means the Senate is in constant pursuit of expanding its sphere of activity, even in the absence of a corresponding constitutional regulation for this. Many of these obligations are reflected in the Senate's Rules of Procedure and the Law “On the Execution of the Mandate of a Deputy (*Sejm* Deputy) and Senator,” which establish that the chambers are endowed

³Профільний комітет ВР рекомендує відхилити законопроект щодо військового капеланства. [The profile committee of the Verkhovna Rada recommends rejecting the draft law on military chaplaincy]. *Релігійно-інформаційна служба України*. 29.10.2013. https://risu.ua/profilniy-komitet-vr-rekomenduye-vidhiliti-zakonoproekt-shchodo-viyskovogo-kapelanstva_n65557

⁴M.Dobrowolski. Dwuizbowość parlamentu jako zasada Konstytucji RP. [Bicameral parliament as a principle of the Constitution of the Republic of Poland]. *Państwo i Prawo*, 2000, № 4, 47.

⁵ P.Sarnecki. Problem dwuizbowości parlamentu. [The problem of bicameral parliament]. *Zagadnienia prawa parlamentarnego: materiały z XLVII Ogólnopolskiego Zjazdu Katedr i Zakładów Prawa Konstytucyjnego*. Serock 1–3 czerwca 2006 r. Warszawa: Wydawnictwo Sejmowe, 2007, 142.

⁶M.Dobrowolski. Zasada dwuizbowości parlamentu w polskim prawie konstytucyjnym. [The principle of bicameral parliament in Polish constitutional law]. Warszawa: Wydawnictwo Sejmowe, 2005, 253.

with certain common and distinct powers depending on the dominant political position of the Sejm.⁷

A Comparison of the Religious Policies of Ukraine and Poland

In Poland, the legal basis of state-confessional relations is regulated by the laws of May 17, 1989: "On Relations between the State and the Roman Catholic Church," "On Guarantees of Freedom of Conscience and Religion," and "On Social Security for the Clergy." The content of these laws was aligned with the country's international human rights obligations. The religious policy of the parliamentarism's institution is regulated by the content of the Law of the Republic of Poland "On Guarantees of Freedom of Conscience and Religion."⁸

In accordance with Article 1, the Republic of Poland ensures every citizen's freedom of conscience and religion, which includes the freedom to choose religion and religious beliefs, their expressions – individual and collective, private and public. Believing citizens of all faiths, as well as non-believers, have equal rights in the state, political, economic, social, and cultural life. The government supports religious denominations and does not create any obstacles to their activities.

The law grants citizens the right to establish religious communities to recognize and spread religious faith; participate in religious ceremonies and rituals, fulfill religious duties, and celebrate religious holidays; propagate their religion and beliefs, educate their children according to their own beliefs in a religious spirit; not disclose their religious preferences; participate in the work of international religious organizations; use sources of information on religion; produce and purchase items necessary for cult and/or religious rituals; become a priest/ monk/religious leader; be buried according to religious ritual or beliefs.

However, the law also provides for restrictions imposed by the state in exercising these rights. In particular, Article 3 states that: "The individual or collective expression of one's religion or beliefs may be restricted by law only in the interests of public safety, order, health, or morality

⁷ С. Сорока. Механізми взаємодії Сенату Республіки Польща з Сеймом у процесі реалізації законодавчої функції. [Mechanisms of interaction between the Senate of the Republic of Poland and the Seimas in the process of implementing the legislative function]. *Державне управління та місцеве самоврядування*. Дніпро, 2010. Вип. 3 (6). [http://www.dridu.dp.ua/vidavnictvo/2010/2010_03\(6\)/10ssvzrf.pdf](http://www.dridu.dp.ua/vidavnictvo/2010/2010_03(6)/10ssvzrf.pdf)

⁸Ustawa o gwarancjach wolności sumienia i wyznania. [Act on guarantees of freedom of conscience and religion]. *LexLege*.<https://lexlege.pl/ustawa-o-gwarancjach-wolnosci-sumienia-i-wyznania/>

of the population, or the legitimate rights and freedoms of others. Freedom of conscience and religion cannot be grounds for exemption from performing social duties prescribed by law.”⁹

Citizens have the right to provide material assistance to the church and other religious institutions, as well as charitable institutions, and no one can be discriminated against or privileged based on religious affiliation or beliefs. Forcing citizens not to participate in religious ceremonies or rituals, as well as forcing them to participate in them, is prohibited. Foreigners residing in the territory of the Republic of Poland have the right to freedom of conscience and religion on par with Polish citizens.

The Polish state, further confirming its tolerant attitude towards the church, legislates that individuals belonging to the church and other religious organizations, whose religious holidays are working days by law, have the right, upon their own request, and their own expense, to take a day off on this day, necessary for celebration, in accordance with the prescriptions of their religion.

The law also guarantees freedom of conscience and religion in relations between the state and the church and other religious institutions. Among them are the separation of the church and other religious institutions from the state, freedom to perform religious functions by the church and other denominations, and equality of churches and other religious organizations regardless of their status. The Republic of Poland is a secular state, neutral in matters of religion and worldview.

According to the law, the state cooperates with churches and religious communities in preserving peace, defining the conditions for the state's development, and improving the moral atmosphere in society. Churches and other religious institutions enjoy the freedom to exercise their religious activities on equal terms. During their exercise, they have the right to recognize religious doctrine, dogma, and principles of faith, as well as liturgy; organize and publicly conduct worship; provide religious services; and perform rituals and religious gatherings.¹⁰

Churches and other religious institutions have the right to own, manage, establish, and expand cemeteries for burial; teach religion; and raise children and youth in a religious spirit, according to the choice of their parents or guardians. Moreover, teaching religion to children and youth is an internal matter of the church and other religious institutions. It is organized according

⁹Ustawa o gwarancjach wolności sumienia i wyznania. [Act on guarantees of freedom of conscience and religion]. *LexLege*.<https://lexlege.pl/ustawa-o-gwarancjach-wolnosci-sumienia-i-wyznania/>

¹⁰Ustawa o gwarancjach wolności sumienia i wyznania. [Act on guarantees of freedom of conscience and religion]. *LexLege*.<https://lexlege.pl/ustawa-o-gwarancjach-wolnosci-sumienia-i-wyznania/>

to the program approved by the leadership of the church or other religious institution, in prayer houses and other appropriate premises.

In Ukraine, the adoption by the *Verkhovna Rada* of Ukraine on April 23, 1991, of “On Freedom of Conscience and Religious Organizations” was crucial for shaping the model of state-church relations and defining the principles of religious policy during the democratization of Ukrainian society. One of the politically important provisions of this law was that “the implementation of state policy regarding religion and the church is exclusively the responsibility of Ukraine.”¹¹ This provision stipulates that the state protects the rights and legitimate interests of religious organizations; promotes the establishment of relationships of mutual religious and worldview tolerance and respect between citizens who practice or do not practice religion, between believers of different faiths and their religious organizations; acknowledges and respects the traditions and internal instructions of religious organizations, provided they do not contradict current legislation. The law of Ukraine “On Freedom of Conscience and Religious Organizations” contains the definition of its key category, “freedom of conscience” as the right to “have, accept, and change religion or beliefs by choice, and freedom to individually or collectively with others profess any religion or none, perform religious rites, openly express and freely disseminate their religious or atheistic beliefs.”¹² Given that this right is one of the fundamental human rights, it was later enshrined in the Constitution of Ukraine. Unlike the Soviet legislation on religious cults, which contained a number of prohibitions on the activities of religious organizations, the Constitution of Ukraine and the Law of Ukraine “On Freedom of Conscience and Religious Organizations” allowed the limitation of the exercise of the right to freedom of conscience only by law in the interests of public safety and order, life, health, and morality, as well as the rights and freedoms of other citizens.¹³

In the process of exercising the right to freedom of conscience, any coercion to profess or not to profess religion, to participate or not to participate in religious ceremonies is prohibited. Compulsory religious education is not allowed. Parents or substitute parents are granted the right, by their mutual consent, to educate their children according to their own religious beliefs.

¹¹Закон України Про свободу совісті та релігійні організації. [The Law of Ukraine on Freedom of Conscience and Religious Organizations]. *Верховна Рада України*. <https://zakon.rada.gov.ua/laws/show/987-12#Text>

¹²Ibid.

¹³Ibid.

Important provisions of “On Freedom of Conscience and Religious Organizations” include the equality of Ukrainian citizens in all spheres of social life regardless of their attitude to religion, as well as the equality of religions, beliefs and religious organizations before the law. The *Verkhovna Rada* of Ukraine clearly defined the political-legal principles and principles of state-church relations in this law which are: the separation of the church (religious organizations) from the state, the separation of the state and municipal education systems from the church; defining the responsibilities of the state towards religious organizations; defining the responsibilities of religious organizations to the state and society; non-interference by the state in the activities of religious organizations, prevention of state financing of religious organizations; protection by the state of the rights and legitimate interests of religious communities, respect for their traditions and internal directives.¹⁴

According to “On Freedom of Conscience and Religious Organizations,” the state registers the statutes (regulations) of religious organizations and grants them the status of a legal entity; ensures the functioning of the central executive body created by it, which implements state policy in the field of religion; ensures compliance with Ukrainian legislation on freedom of conscience and religious organizations; and establishes responsibility for violations of Ukrainian legislation on religion and the church.¹⁵

The *Verkhovna Rada* of Ukraine expanded the rights of religious organizations at the legislative level, allowing for unhindered conduct of worship, religious rites and ceremonies both within and outside religious buildings. Religious groups were granted ownership rights, both in Ukraine and abroad, in addition to the use of buildings and property for their needs, which could be provided by citizens, state organizations or public associations. They may also receive voluntary financial and property donations. And may produce, purchase, use, import/export religious literature, and other items and materials of religious significance. They are allowed to establish enterprises as legal entities to fulfill their statutory tasks, employ citizens, etc.¹⁶

The law “On Freedom of Conscience and Religious Organizations” radically changed the essence, procedures, and mechanisms of registration of religious organizations. While the Soviet legislation on religious cults required the presence of at least twenty adults to create and register a

¹⁴Ibid.

¹⁵Ibid.

¹⁶Ibid.

religious community, the current law stipulated a registration quota of no fewer than ten individuals who had reached the age of 18.¹⁷The legal entity status granted to religious organizations gave them the right to produce and use seals and forms, open bank accounts, agree to contracts, engage in economic activities, etc.

“On Freedom of Conscience and Religious Organizations” defines not only the principles of state-church relations but also interfaith relations. One of its objectives was to promote social harmony and cooperation among citizens regardless of their worldview or religion. Crucial provisions included non-interference by religious organizations in each other's activities, renunciation of preaching intolerance and hostility on religious grounds, promotion of mutual ideological and religious tolerance and respect among believers of different faiths and between believers and non-believers.

However, cooperation between the *Verkhovna Rada* and religious organizations was not always productive at the legislative level. In particular, in 2003, during the preparation of a new draft of the law “On Freedom of Conscience and Religious Organizations,” the consideration of the bill was delayed due to politicization of the issue by certain representatives of religious organizations.¹⁸At the same time, an alternative bill titled “On Freedom of Belief and Religious Organizations” was submitted to the Committee of the *Verkhovna Rada* on Culture and Spirituality, which was supposed to be considered simultaneously with the government's draft. Due to protests from religious organizations, the consideration of the bills were postponed, and ultimately, the *Verkhovna Rada* rejected them both. Members of Parliament concluded that “these documents were not properly prepared and therefore created a conflict situation in the *Verkhovna Rada* and some tension in society.”¹⁹

Preparations for a new law on state-church relations began in 2006. A working group was established to develop a new version of the law “On Freedom of Conscience and Religious Organizations,” which included representatives from various non-governmental organizations. The new law did not receive approval from various political and religious forces. In particular,

¹⁷Ibid.

¹⁸В. Переверзій. Новий закон про свободу совісті – засіб подолання чи за- гострення релігійної напруги? [Is the new law on freedom of conscience a means of overcoming or exacerbating religious tension?]. *Політичний менеджмент*, 2007, № 3, 164.

¹⁹В. Переверзій. Новий закон про свободу совісті – засіб подолання чи за- гострення релігійної напруги? [Is the new law on freedom of conscience a means of overcoming or exacerbating religious tension?]. *Політичний менеджмент*, 2007, № 3, 165.

representatives of certain churches proposed postponing the submission of the mentioned project for consideration by the *Verkhovna Rada* “due to the unfavorable political situation and politicization of religious issues.”²⁰

Thus, the *Verkhovna Rada* of Ukraine, through its relevant committees and Ukrainian deputies, significantly influence the formation of religious policy and ensure control over rights in the field of freedom of conscience and religion. However, the politicization of the religious environment complicates the legislative process. The projects of regulating state-church relations was suspiciously perceived by Ukrainian politicians and religious organizations. Several laws considered by the *Verkhovna Rada* of Ukraine led to heightened conflicts and societal unrest.

Features of Ensuring Religious Rights and Freedoms in the Constitutions of Ukraine and the Republic of Poland

The religious policy of the legislative authority is based on the Constitution of the Republic of Poland. The main provisions stipulate that the government maintains impartiality in religious, ideological, and philosophical matters, ensuring freedom of their expression in public life. Relations between the state and churches, as well as other religious associations, are built on the principles of respect for their autonomy, as well as mutual independence in their respective spheres, and cooperation for the good of individuals and the common good.²¹

The main concepts of the religious sphere are determined by Articles 25 and 53 of the Constitution, the content of the Preamble and the provisions of the constitutional act, which have an expanded interpretation. Article 25 establishes equality of relations between the state, churches and other religious associations, based on guaranteeing their autonomy, independence, and cooperation for the benefit of the individual. The government does not interfere in religious matters and ensures freedom of their expression in public life. However, relations between the state and the Catholic Church are determined by an international agreement (Concordat) concluded between the Holy See and the Republic of Poland.

²⁰В. Переверзій. Новий закон про свободу совісті – засіб подолання чи за-гострення релігійної напруги? [Is the new law on freedom of conscience a means of overcoming or exacerbating religious tension?]. *Політичний менеджмент*, 2007, № 3, 168.

²¹Конституція Польської Республіки. [Constitution of the Republic of Poland]. К.: Москаленко О. М., 2018, 19–20.

The Concordat's content specifies that the state and the Catholic Church in Poland are independent and autonomous. The Church is guaranteed the free and public exercise of its mission, conducting its affairs based on the norms of canon law. The agreement with the Vatican confirms the constitutional principles underlying state-church relations and introduces several new provisions, including the recognition of marriages celebrated in churches as legally valid and the transfer of cemeteries previously under municipal authority to the Catholic Church.

Article 53 of the Polish Constitution is dedicated to religious matters, guaranteeing the right to freedom of conscience and religion. Freedom of religion includes the freedom to profess religion by one's own choice, as well as to conduct worship individually or collectively, publicly or privately. The concept of religious freedom encompasses the ability to use churches, temples and other religious facilities, which may be built according to the needs of believers, as well as the right of individuals to provide and receive assistance from the church. Parents have the right to provide religious education and training to their children according to their beliefs. However, the possibility of limiting religious freedom based on the law is established if necessary to protect the security of the state, its defense, public order, health, morals, or the freedoms and rights of others.²²

At the same time, it is explicitly stated that no one can be compelled to participate or not participate in religious ceremonies and state authorities do not have the right to require citizens to explain their beliefs or religious convictions. Thus, on the one hand, associations are subjects of religious freedom alongside citizens, foreigners, repatriates, and children, while on the other hand, religious associations are established to ensure believers' right to profess their religion according to their beliefs and to provide or receive assistance from the church.²³

The fundamental principles, guarantees, conditions, and possibilities for the practical realization of human rights and freedoms, including the right to freedom of conscience, are reflected in the articles of Chapter Two, "Rights, Freedoms, and Duties of Man and Citizen" of the Constitution of Ukraine. Article 35 states: "Everyone has the right to freedom of thought and religion. This right includes the freedom to profess any religion or not to profess any, freely practice religious rites and rituals individually or collectively, conduct religious activities. The

²²Конституція Польської Республіки. [Constitution of the Republic of Poland]. (Kyiv.: Москаленко О. М., 2018), 25–26.

²³Ibid.

exercise of this right may be limited by law only in the interests of maintaining public order, health, and morality of the population, or protecting the rights and freedoms of others. The church and religious organizations in Ukraine are separate from the state, and the school is separate from the church. No one can impose mandatory beliefs and worldview. No one can be exempted from constitutional duties on religious grounds. If the performance of military duty contradicts the religious beliefs of a citizen, the performance of this duty must be replaced by alternative (non-military) service.”²⁴

The constitutional provisions outlined specify exact limits of possible legal intervention by the state in religious activities, namely only in the interests of maintaining public order, health, and morality of the population, or protecting the rights and freedoms of others. This means that individuals who profess a particular religion should not be required to report to the state about their affiliation with a religious community or whether they participate in its religious life. It also means that a person can change their affiliation to any religious community at any time.

Since the invasion of Russian troops into Crimea and parts of Donbas in 2014, the aggressor country has committed mass violations of the right to freedom of religion and conscience, as well as physical and psychological violence against religious minorities. Starting in 2015, the Ukrainian authorities have been exercising the right to partially derogate from their obligations under the International Covenant on Civil and Political Rights regarding parts of the Donetsk and Luhansk regions under the control of Russian-led forces, including provisions on freedom of religion. After the full-scale invasion of Ukraine in February 2022, Russian forces extended the practice of physical and psychological violence to other occupied territories. Reports indicated widespread regional bans on minority religious groups as well as deliberate destruction or seizure of places of worship.²⁵ Sources reported that it is difficult to obtain complete information about the extensive violations of religious rights by Russia due to strong media censorship, violence against human rights activists, and the refusal to allow access by international observers.

²⁴Конституція України. [Constitution of Ukraine]. <https://www.president.gov.ua/ua/documents/constitution/konstituciya-ukrayini-rozdil-iv>

²⁵Релігійна свобода в умовах агресії рф проти України: експерти про досвід 2014-2022 років. [Religious freedom in the conditions of Russian aggression against Ukraine: experts on the experience of 2014-2022]. *Державна служба України з етнополітики та свободи совісті*. <https://dessa.gov.ua/roundtable-18-march-2022/>

Despite the fact that U.S. Embassy officials did not have access to Russian-occupied territories in eastern and southern Ukraine, the Embassy continued to work with religious representatives from these territories and repeatedly publicly condemned Russia's continued violations against religious minorities. The U.S. government, through public statements by the Secretary of State and other high-ranking officials, condemned the ongoing intimidation of Christian and Muslim religious groups by Russian occupation authorities in the occupied territories and drew international attention to violations of religious rights by Russian forces.²⁶ U.S. Embassy representatives also continued to meet with Muslim, Orthodox, and Protestant leaders from the occupied regions of Ukraine to discuss human rights violations by the occupying authorities and to demonstrate the U.S. government's unwavering support for their right to freely practice their religious beliefs.

U. S. Embassy officials, other State Department officials, and the Secretary of State participated in the Crimean Platform Summit, an international gathering of high-ranking officials that occurred on August 23, to discuss Russia's annexation of Crimea, where human rights were among the topics. The Secretary of State spoke at the event, reaffirming U.S. support for Ukraine and condemning the “relentless suppression of ethnic and religious groups in Crimea.”²⁷

Conclusions

Poland is one of the first countries in Eastern Europe to undergo liberal and political transformation in the religious sphere. The institution of parliamentarism, by adopting new democratic norms in the field of religion, ensured the implementation of religious policy based on the principle of separating the church from the state and the equality of religious organizations before the law. Although the *Verkhovna Rada* of Ukraine does not have specifically defined constitutional powers in the religious sphere, it can, along with its relevant committee and Ukrainian people's deputies, significantly influence the formation of the principles of state-church and interfaith relations, state religious policy, while the Commissioner for Human Rights of the

²⁶Звіт про свободу віросповідання у світі за 2022 рік: Україна. [Report on freedom of religion in the world for 2022: Ukraine]. https://ua.usembassy.gov/wp-content/uploads/sites/151/441219-UKRAINE-2022-INTERNATIONAL-RELIGIOUS-FREEDOM-REPORT_Ukr.pdf

²⁷З ініціативи Президента України відбувся другий саміт Кримської платформи. [On the initiative of the President of Ukraine, the second summit of the Crimean Platform was held]. *Офіційне інтернет-представництво Президента України*. <https://www.president.gov.ua/news/z-initsiativi-prezidenta-ukrayini-vidbuvsya-drugij-samit-krim-77249>

Verkhovna Rada of Ukraine ensures parliamentary control over the observance of rights in the sphere of freedom of conscience and religion.

Thus, the analysis of legislative norms of state-church relations implemented in Poland shows that it has many common provisions on which the relations between the state and the church in Ukraine are built. However, there are also significant differences between the state-church relations of the two countries, related to the historical features of Ukraine and Poland, their confessional specificity, and the place and role of religion and the church in the development of the spirituality and culture of the Ukrainian and Polish peoples. Poland's experience, like that of other countries, is of interest to Ukraine for the legal regulation of state-church and interconfessional relations, ensuring freedom of conscience and religion. It can be used by its relevant state authorities, considering a number of factors (political, historical, national, spiritual-cultural, mental, features of the current religious situation, etc.) and not by simple applying it to the Ukrainian ecosystem.

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