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CONTEMPORARY MODELS OF POWER AS TOOLS FOR ENHANCING STATE POLICY IN THE SPHERE OF SOCIO-RELIGIOUS RELATIONS AND STRENGTHENING INSTITUTIONAL CAPACITY IN UKRAINE AND THE USA

Background. *The imperfection of legislation, the ambiguity of authority, resource insufficiency, the presence of religious pluralism, and interfaith conflicts complicate the formation and implementation of effective and acceptable state-regional policy in the sphere of socio-religious relations in Ukraine. Such policy should consider the interests and needs of various religious communities, organizations, and institutions, as well as promote their dialogue, cooperation, and integration.*

This article is dedicated to exploring the potential of contemporary models of power, influence, dependency, leadership, and policy for improving mechanisms of state policy formation and implementation in the sphere of socio-religious relations in Ukraine. The author analyzes the characteristics, problems, challenges, and prospects of state policy formation and implementation in this sphere, considering four contemporary models as conceptual foundations: French and Raven's models of power and leadership, Etzioni's model of power and influence, Emerson's model of power and dependency, and Pfeffer's model of power and politics.

Methods. *To achieve the defined objective, an analysis of literature and data reflecting state policy and socio-religious processes in Ukraine was applied. Comparative analysis revealed key aspects of policy in Ukraine and the USA. Historical analysis helped understand various factors and policies that shaped socio-religious relations. Systemic analysis considers state policy as a multi-level system and structural-functional analysis defines its structure and elements.*

Results. *Scientific works of domestic and foreign scholars, legislative acts, reports of state bodies, media, international organizations, and religious communities were analyzed. The research identifies and substantiates how contemporary models of power, influence, and leadership can enhance the effectiveness of state policy in the sphere of socio-religious relations, as well as develop and propose innovative approaches and suggestions for its improvement. The study utilized methods of analysis of scientific literature, documents, statistical data, results of sociological surveys; comparative, historical, systemic, and structural-functional analysis.*

Conclusions. *The author argues that to increase the effectiveness of state policy in the sphere of socio-religious relations, it is necessary to use contemporary models of power, leadership, influence, dependency, and policy. These models allow for the analysis, utilization, and development of various sources, forms, types of power, and mechanisms of policy formation used by different subjects such as the state, regions, religious communities, and public organizations in the sphere of socio-religious relations (USA).*

Keywords: *French and Raven's models of power and leadership, Etzioni's model of power and influence, Emerson's model of power and dependency, Pfeffer's model of power and politics, institutional capacity, Ukraine, USA.*

Background

Relevance and Purpose of the Study. State regional policy in the sphere of socio-religious relations is a crucial component of public administration that impacts the stability, security, integration, and development of Ukraine. Challenges complicate the formation and implementation of an effective and acceptable state regional policy in the sphere of socio-religious relations, which should account for the interests and needs of various religious communities, organizations, and institutions, as well as facilitate their dialogue, cooperation, and integration. It is proposed to apply theoretical models of power, leadership, influence, dependency, and policy by French and Raven, Etzioni, Emerson, and Pfeffer, which will assist in analyzing different forms, methods, sources, conditions, and consequences of power relations between the state, regions, religious communities, organizations, and institutions.

The purpose of the article is to identify and substantiate how contemporary models of power, influence, leadership, and dependency can enhance the effectiveness of state policy in the sphere of socio-religious relations, as well as to develop and propose innovative approaches and suggestions for its improvement to strengthen institutional capacity.

To achieve the article's objective, it is necessary to analyze contemporary models of power, namely, different models of power, their impact, and effectiveness in the sphere of socio-religious relations; to study historical examples and their influence on contemporary models of power and policy in Ukraine and the USA; to compare models of power and policy in different countries or regions to identify best practices; to engage experts for the assessment and improvement of power models; to develop proposals for new strategies and methods that can enhance the effectiveness of policy and the state's institutional capacity.

These tasks will help identify and substantiate how contemporary models of power can influence the effectiveness of state policy and contribute to strengthening institutional capacity.

After analyzing recent research and publications, we can state that the most common are studies of the problem of scientific public management in general, which indicate the main characteristics of the concept of new public management (Osborne, 2010; Christensen, & Lægreid, 2007), consider an alternative approach to public administration (Shpektorenko et al., 2021; Vallentin, 2022; Lindberg, Mörth, & Sundström, 2010, pp. 1–18), focus on the historical context of the introduction of new public management and its evolution in Ukraine, the USA, and EU countries (Hughes, Ginnett, & Curphy, 2012, pp. 247–280; Christensen, & Lægreid, 2007; Mind Tools Content Team, n.d.), analyze the impact on the sphere of socio-religious relations (Campbell, 2022; Korhonen, 2022), as well as studies of sources of power, leadership, influence, dependency in new public management, which are based on contemporary models (Zubchyk et al., 2023;

Romanenko, & Kovalchuk, 2023). We are unaware of any separate studies that illuminate the results of research on the possibilities of contemporary models of power, leadership, influence, dependency, and policy for improving the mechanisms of formation and implementation of state policy in the sphere of socio-religious relations and increasing the institutional capacity of the state.

Methods

To achieve the research objective, we employed quantitative analysis to measure the impact of various models of power on the effectiveness of state policy; qualitative analysis for a deeper understanding of both the models of power and their influence on socio-religious relations; case studies for detailed analysis of specific instances of power models influencing policy; expert interviews to gather insights from professionals in public administration and socio-religious relations in Ukraine and the USA; policy analysis to evaluate existing strategies and their effectiveness; modeling to predict the outcomes of proposed changes in policy; the Delphi method for expert consensus on the best approaches and strategies; SWOT analysis to identify strengths, weaknesses, opportunities, and threats to state policy under the need to strengthen the institutional capacity of the state in Ukraine. These methods helped us identify, substantiate, and develop innovative approaches to enhance the effectiveness of state policy and strengthen institutional capacity.

Results

State policy in the sphere of socio-religious relations is an amalgamation of goals, principles, strategies, measures, and mechanisms that define the state's stance towards religion, religious organizations, religious rights, and freedoms of citizens, as well as promote the harmonization of socio-religious relations. To analyze state policy in the sphere of socio-religious relations in Ukraine and the USA, criteria such as the constitutional-legal status of religion and religious organizations in the state; the level of religious freedom and diversity in society; government and local self-government bodies regulating socio-religious relations; directions and forms of cooperation between the state and religious organizations; and the problems and challenges arising in the sphere of socio-religious relations can be used (tabl. 1).

Table 1

Comparative Analysis of State Policy in Ukraine and the USA in the Sphere of Socio-Religious Relations

Criterion	Ukraine	USA
Population and Main National Composition	41,9 million (2020), Ukrainians – 77,8 %, Russians – 17,3 %, others – 4,9 % (2001)	331,4 million (2020), White – 60,1 %, Hispanic – 18,5 %, Black – 13,4 %, Asian – 5,9 %, others – 2,1 % (2019)
Form of Government	Parliamentary-presidential republic	Federal presidential republic
Structure	Unitary state, divided into 24 regions, Autonomous Republic of Crimea (occupied by Russia), and two cities with special status – Kyiv and Sevastopol	Federation, consisting of 50 states, the District of Columbia, five territories, and numerous islands
Political System	Multi-party democracy, mixed electoral system, rule of law, separation of powers into legislative, executive, and judicial branches	Multi-party democracy, proportional electoral system, rule of law, division of power at the federal and state levels, as well as into legislative, executive, and judicial branches
Main Religions in the Country	Orthodoxy – 65,4 %, Greek Catholicism – 9,4 %, Protestantism – 2,2 %, Islam – 1,1 %, Judaism – 0,2 %, others – 2,2 %, non-religious – 14,2 %, undecided – 5,3 % (2016)	Christianity – 65 %, Protestantism – 43 %, Catholicism – 20 %, Mormonism – 2 %, Orthodoxy – 1 %, others – 1 %, Judaism – 2 %, Islam – 1 %, Buddhism – 1 %, Hinduism – 1 %, others – 2 %, non-religious – 26 %, atheism – 4 %, agnosticism – 5 %, nothing in particular – 17 % (2019)
Constitutional-Legal Status of Religion and Religious Organizations in the State	Ukraine is a secular state that does not establish any state religion and guarantees equality of all religious organizations before the law	The USA is a secular state that ensures the separation of Church and State but simultaneously recognizes the role of religion in social life and includes religious symbols and references in state documents, songs, oaths, etc.
Level of Religious Freedom and Diversity in Society	Ukraine has a high level of religious freedom and diversity, reflected in numerous religious organizations, denominations, movements, communities operating within its territory	The USA is also one of the countries with the greatest religious freedom and diversity, where a large number of religious groups represent various beliefs, traditions, practices, cultures
Government and Local Self-Government Bodies Regulating Socio-Religious Relations	Ukraine has a specialized state authority dealing with socio-religious relations – the State Committee of Ukraine for Religious Affairs and Nationalities (until 2019), the State Service of Ukraine for Ethnopolitics and Freedom of Conscience (from 2019 to present)	The USA does not have such a central body but has various state and federal institutions that interact with religious organizations in certain areas such as education, healthcare, social assistance, charity, etc.
Directions and Forms of Cooperation between the State and Religious Organizations	Ukraine cooperates with religious organizations in various directions, such as supporting spirituality, morality, patriotism, peace, tolerance, civic activity, protecting the rights and freedoms of believers, providing social protection, assistance to the needy, developing education, culture, science, interdenominational and interreligious dialogue	The USA also cooperates with religious organizations in these and other areas and involves them in the implementation of state programs, projects, initiatives aimed at improving the quality of life of citizens, strengthening democracy, human rights, freedom of conscience, religious literacy, intercultural interaction
Problems and Challenges Arising in the Sphere of Socio-Religious Relations	Ukraine faces problems and challenges in the sphere of socio-religious relations, such as incomplete legislative regulation, insufficient state support, interference of foreign states and religious centers, religious conflicts, sectarianism, religious extremism, religious intolerance, discrimination of believers, violation of religious rights and freedoms	The USA also has some of these problems and challenges, as well as issues such as the politicization of religion, religious lobbying, religious fundamentalism, religious terrorism, religious illiteracy, religious indifference, religious nominality, religious mobility, religious pluralization

Endin table 1

Criterion	Ukraine	USA
Ways to Satisfy Religious Interests and Protect Rights	Ukraine uses methods to satisfy religious interests and protect rights, such as creating favorable conditions for religious activity, providing certain privileges and support to religious organizations, involving religious leaders in consultative and expert bodies, resolving conflicts through dialogue and mediation, cooperating with international organizations and institutions dealing with religious freedom issues	The USA uses methods to satisfy religious interests and protect rights, such as guaranteeing religious freedom in the constitution and laws, protecting religious rights and freedoms in courts, supporting religious education and literacy, promoting religious tolerance and diversity, partnering with religious organizations in the implementation of socially beneficial programs and projects, influencing the religious situation in other countries through diplomacy and sanctions

(*Report on the network of religious organizations*, 2024; *All-Ukrainian population census*, 2001; *2020 Census Demographic Profile*, 2020; Lankford, & Moore, 2018; Campbell, 2022; Korhonen, 2022*;* Cooperman et al., 2015).

Ukraine and the USA are secular states that guarantee religious freedom and equality but differ regarding the role of religion in state affairs. Both countries have diverse religious groups and organizations that collaborate with the state in various areas such as education, social assistance, peacekeeping, etc. Ukraine has a specialized state authority dealing with religious matters, while the USA does not. Both states face challenges in the sphere of socio-religious relations, such as incomplete legislation, religious conflicts, extremism, intolerance, and discrimination. Various mechanisms are used to form and implement state-regional policy in this sphere, depending on the model of state-church relations, which can vary in different regions of Ukraine and different states of the USA.

Analyzing the problems and challenges of state regional policy in the sphere of socio-religious relations in Ukraine and the USA, we note the imperfection of legislation, the ambiguity of authority, insufficient funding, the presence of religious pluralism and conflicts, the influence of political ideologies and interests, and state interference in religious affairs as factors complicating the formation and implementation of this policy. We propose to apply theoretical models of power, leadership, influence, dependency, and policy to analyze power relations between the state, regions, religious communities, organizations, and institutions – French and Raven, Etzioni, Emerson, and Pfeffer, which will help analyze different forms, methods, sources, conditions, and consequences of power relations between the state, regions, religious communities, organizations, and institutions (French, & Raven, 1959; Etzioni, 1961; Emerson, 1962; Pfeffer, 1981).

These various models of power and leadership proposed by French and Raven, Etzioni, Emerson, and Pfeffer demonstrate the forms of power held by different subjects of state-religious relations, such as the state, regions, religious communities, public organizations, depending on their sources, resources, knowledge, values, influence. The most effective and acceptable for achieving the goals of state policy are expert and referent power, which facilitate interaction, cooperation, trust, consensus, motivation, and meeting the needs and interests of different parties.

Further, we consider the methods of influence on various subjects of state-religious relations according to Etzioni's model of power and influence. We analyzed which methods of influence are most effective and acceptable for achieving the goals of state policy, as well as which factors influence the conditions, limitations, and consequences of different methods of influence. It is noted that the best methods of influence are utilitarian and normative, which take into account the interests, needs, values, expectations, rights, and duties of all parties, and also promote dialogue, consensus, compromise, coordination, adaptation, and innovation.

We also examine different forms of power in state-religious relations according to Emerson's model of power and dependency. The analysis showed which forms of power are most effective and acceptable for achieving the goals of state policy, as well as which factors influence the change of power depending on the situation and relations between the parties. In our view, the best forms of power are positive symmetrical power, which fosters cooperation, partnership, dialogue, consensus, compromise, coordination, cooperation, integration, learning, adaptation, and innovation.

Next, we considered six sources of power in state-religious relations according to Pfeffer's model of power and politics. We demonstrate how various subjects, such as the state, regions, religious communities, and public organizations, can use these sources of power depending on their goals, interests, resources, rights, opportunities, and limitations. The most effective and acceptable sources of power for achieving the goals of state policy are those that allow subjects to obtain, retain, strengthen, expand, protect, use, share, grant, deny, and change their resources, rights, opportunities, interests, values, goals, and also influence other subjects to do what is necessary to achieve the goals of state policy. Such sources of power include control over resources, control over the decision-making process, control over information, control over networks, and symbolic leadership.

Considering the analytical capabilities, these contemporary models of power by French and Raven, Etzioni, Emerson, and Pfeffer can be used to improve the mechanisms of forming state regional policy in the sphere of socio-religious relations in Ukraine. In particular, French and Raven's model of power and leadership can refine the mechanisms of forming and implementing state regional policy in the sphere of socio-religious relations, as it helps to understand the different forms of power held by various subjects, such as the state, regions, religious communities, and public organizations. It also helps to determine which forms of power are most effective and acceptable for achieving the goals of state policy, as well as which factors influence the change of power depending on the situation and relations between the parties (French, & Raven, 1959). Etzioni's model of power and influence aids in understanding the different methods of influence used by various subjects, such as the state, regions, religious communities, and public organizations. It also helps to determine which methods of influence are most effective and acceptable for achieving the goals of state policy, as well as the conditions, limitations, and consequences of different methods of influence (Etzioni, 1961). Emerson's

model of power and dependency helps to understand the different types of power based on one person's dependency on another, which is determined by the degree of importance, substitutability, and complexity of the exchanged resources. It also helps to determine which types of power are most effective and acceptable for achieving the goals of state policy, as well as which factors influence the change of power depending on the situation and relations between the parties (Emerson, 1962). Pfeffer's model of power and politics helps to understand the different sources of power held by various subjects, such as the state, regions, religious communities, and public organizations. It also helps to determine which sources of power are most effective and acceptable for achieving the goals of state policy, as well as which political, informational, cultural, and other factors influence power relations (Pfeffer, 1981).

In turn, improving the mechanisms of forming and implementing state policy in the sphere of socio-religious relations contributes to and even ensures the enhancement of the institutional capacity of the state in the sphere of socio-religious relations through the rational and effective use of resources held by the state, regions, religious communities, and public organizations to achieve the goals of state policy. It also creates mechanisms for coordination, control, reporting, accountability, stimulation, sanctioning regarding these resources; adherence to formal rules regulating state-religious relations, such as the constitution, laws, regulations, contracts, agreements, and also creates mechanisms for review, change, adaptation, protection, execution, application, supervision, complaint resolution regarding these rules; participation of all interested parties in the decision-making process concerning state-religious relations, and also creates mechanisms for consultation, dialogue, compromise, consensus, cooperation, partnership, representation, democracy, transparency, informedness regarding these decisions; accessibility, quality, reliability, timeliness, relevance, manipulation of information concerning state-religious relations, and also creates mechanisms for collection, analysis, interpretation regarding this information; development, support, change, expansion, limitation, destruction of networks that include various subjects involved in state-religious relations, and also creates mechanisms for interaction, cooperation, competition, conflict regarding these networks; formation, support, change, strengthening, weakening of symbolic leadership, which evokes feelings of obligation, respect, identification, interest, protection, support, following among various subjects involved in state-religious relations, and also creates mechanisms for recognition, awarding, promotion, change regarding this leadership.

Discussion and conclusions

State policy in the sphere of socio-religious relations in Ukraine and the USA has its unique features, problems, challenges, and prospects, which depend on the historical, cultural, social, political, and legal context of each country. Contemporary models of power, leadership, influence, dependency, and politics can be useful for analyzing and improving state policy in this sphere, as they allow for the consideration of various factors that affect socio-religious relations, as well as the development and proposal of innovative approaches and suggestions that meet the needs, interests, and values of the stakeholders, and also facilitate dialogue, consensus, partnership, and integration.

In Ukraine, state policy in the religious sphere regarding religious minorities requires refinement and development, which hinders the process of Ukraine's integration into the European international community and exacerbates the marginalization of the religious minorities themselves, enables societal conflict, and complicates the participation of religious minorities in interreligious and state-confessional dialogue.

Modern states face challenges and threats related to diversity, contradictions, conflicts, discrepancies, dissatisfaction, illegitimacy, and inefficiency in the sphere of socio-religious relations, which affect their stability, security, development, welfare, and peace. The state strives to achieve harmony, integration, cooperation, solidarity, peace, and security in the sphere of socio-religious relations, which contribute to its legitimacy, effectiveness, adaptability, and change.

The state must define, develop, and implement effective mechanisms for forming and implementing state regional policy in the sphere of socio-religious relations, which take into account the interests, needs, values, expectations, rights, duties, and opportunities of all interested parties, and also promote dialogue, consensus, and integration.

The state can strengthen its institutional capacity in the sphere of socio-religious relations if it uses effective and acceptable mechanisms for forming and implementing state policy, which is based on contemporary models of power, leadership, influence, dependency, and politics, as well as on information about resources, rules, decisions that affect power relations in this sphere.

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СУЧАСНІ МОДЕЛІ ВЛАДИ ЯК ІНСТРУМЕНТИ ВДОСКОНАЛЕННЯ ДЕРЖАВНОЇ ПОЛІТИКИ У СФЕРІ СУСПІЛЬНО-РЕЛІГІЙНИХ ВІДНОСИН ТА ЗМІЦНЕННЯ ІНСТИТУЦІЙНОЇ СПРОМОЖНОСТІ В УКРАЇНІ ТА США

В с т у п . *Наголошено, що невизначеність законодавчих норм, розмитість владних повноважень, обмеженість ресурсів, релігійна різноманітність та конфлікти на релігійному ґрунті ускладнюють створення та впровадження дієвої та прийнятної на регіональному рівні державної політики в Україні у сфері взаємин між різними релігійними спільнотами. Підкреслено, що така політика має враховувати інтереси та потреби різних релігійних угруповань, організацій та інституцій, а також сприяти їх діалогу, співробітництву та інтеграції, що суттєво зміцнює інституційну спроможність держави.*

Дослідження зосереджене на вивченні потенціалу сучасних моделей влади, впливу, залежності, лідерства та політики у сфері взаємин між різними релігійними спільнотами для оптимізації процесів розроблювання та реалізації державної політики у сфері взаємодії суспільства та релігії в Україні та США. Розглянуто характеристики, проблематику, виклики та можливості цього процесу, виходячи з чотирьох сучасних концептуальних моделей: моделей влади й лідерства за Френчем – Рейвеном, влади та впливу за Етціоні, влади та залежності – за Емерсоном, влади та політики – за Пфеффером.

М е т о д и . *Для досягнення поставленої мети було використано аналіз наукових джерел та даних, які відображають державну політику та динаміку суспільно-релігійних відносин в Україні. За допомогою порівняльного аналізу було виявлено ключові елементи політики в Україні та США. Історичний аналіз дозволив зрозуміти чинники та політичні рішення, що впливали на формування суспільно-релігійних відносин. За використання системного аналізу розкрито державну політику як багатошарову систему, а структурно-функціональний аналіз дозволив окреслити її структуру та компоненти.*

Р е з у л ь т а т и . *Було проаналізовано наукові роботи місцевих та іноземних дослідників, законодавчі акти, доповіді державних установ, матеріали ЗМІ, звіти міжнародних організацій, релігійних спільнот. Дослідження дозволило виявити та обґрунтувати, як сучасні моделі влади, впливу та лідерства можуть збільшити ефективність державної політики у сфері суспільно-релігійних відносин, а також розробити та запропонувати новаторські підходи та рекомендації для її удосконалення.*

В и с н о в к и . *Доведено, що для підвищення ефективності державної політики у сфері суспільно-релігійних відносин слід застосовувати сучасні моделі влади, лідерства, впливу, залежності, політики, які дозволяють аналізувати, використовувати та розвивати різні джерела, форми, види влади, механізми формування політик, які використовуються різними суб'єктами, такими як держава, регіони, релігійні спільноти, громадські організації у сфері суспільно-релігійних відносин (США).*

К л ю ч о в і с л о в а : *моделі влади й лідерства Френча – Рейвена, влади та впливу Етціоні, моделі влади та залежності Емерсона, моделі влади та політики Пфеффера, інституційна спроможність, Україна, США.*