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Mapping in the context of public administration of intercultural diversity

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Abstract

The objective of the study is to comprehensively analyze the methods of intercultural mapping of communities as a tool for the municipal management of a multiethnic urban community and, thus, determine their effectiveness for the active construction of intercultural practices and reformatting of the urban culture space. The Intercultural Mapping Methodology, developed by the Council of Europe's Intercultural Cities Programme, includes tools such as the Intercultural Cities Index and the Intercultural Citizenship Test, as well as sociological and focus group studies, which further involve a wide range of active residents that identify tangible cultural and intangible values in cities. The use of this technique by the intercultural community of the Ukrainian city of Melitopol has proven its effectiveness as a mechanism to involve representatives of ethnic groups in cooperation with the municipal authorities for the joint development of the city's cultural policy. It is concluded that a comprehensive analysis of the results of the study allowed to determine the priorities and strategies of its development, cultural and creative resources of the territorial community, creating conditions and new opportunities for a dynamic, inclusive and democratic intercultural society.

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Keywords: public management; citizen participation; intercultural city;
development strategies; mapping.

Mapeo en el contexto de la administración pública de la diversidad intercultural

Resumen

El objetivo del estudio es analizar de forma integral los métodos de mapeo intercultural de comunidades como herramienta para la gestión municipal de una comunidad urbana multiétnica y, así, determinar su efectividad para la construcción activa de prácticas interculturales y reformateo del espacio de cultura urbana. La Metodología de Mapeo Intercultural, desarrollada por el Programa de Ciudades Interculturales del Consejo de Europa, incluye herramientas como el Índice de Ciudades Interculturales y el Test de Ciudadanía Intercultural, así como estudios sociológicos y de grupos focales, que involucran además una amplia gama de residentes activos que identifican lo cultural tangible y valores intangibles ciudades. El uso de esta técnica por parte de la comunidad intercultural de la ciudad ucraniana de Melitopol ha demostrado su efectividad como mecanismo para involucrar a representantes de grupos étnicos en cooperación con las autoridades municipales para el desarrollo conjunto de la política cultural de la ciudad. Se concluye que un análisis integral de los resultados del estudio permitió determinar las prioridades y estrategias de su desarrollo, recursos culturales y creativos de la comunidad territorial, creando condiciones y nuevas oportunidades para una sociedad intercultural dinámica, inclusiva y democrática.

Palabras clave: gestión publica; participación ciudadana; ciudad intercultural; estrategias de desarrollo; mapeo.

Introduction

The processes of globalization have actualized the importance of cities on the world stage, since human, financial, and information flows are concentrated on their territory, that leads to the growth and change of their structural characteristics. According to Manuel Castells, modern society on a global scale is a "space of flows" (information, finance, labor, other resources), which, based on its own logic of development, identifies certain "privileged" places in physical space (especially cities) (Castells, 2010).

These processes are irreversible and expand the cultural diversity of cities at the expense of migrants at the same time. All of this exacerbates the question of their impact on the consolidation of the urban community and the interaction of cultures within the urban environment.

Globalists' expectations that political or civic identity will displace ethnic or religious identity have been untrue. In fact, ethnic communities pretend to recognition and respect for their cultural identity, as well as for a certain social status of their group. This creates new forms of interaction between ethnic groups and representatives of the titular nation. They need careful study to develop effective policies not only at the state but also at the level of local government.

After all, the main work to meet the needs and harmonize the interests of citizens is performed primarily by municipal authorities at the expense of local resources. Hence the problem of the quality of municipal government of cultural diversity, which implied the relationship management between different ethnic, religious, social communities within the urban community. Existing scientific research on improving public and local government focuses on socio-legal rather than cultural aspects. Therefore, there is a real need for a sociological study of the quality of municipal government of ethnocultural diversity, using new methods of participatory approach that would take into account self-determination, rights and freedoms of residents of the urban community.

1. Objectives

Carry out a comprehensive analysis of methods of intercultural mapping of communities as a tool for municipal government of a multiethnic urban community and determine its effectiveness for the active construction of intercultural practices and reformatting the space of urban culture.

2. Mapping as a definition of resources and development potential of the territorial community

Community mapping is one of the mechanisms of joint cooperation between the authorities and the city community through the methods of participation. Actually, social maps appeared at the end of the XIX century, as part of the emergence of urban planning. One of the first researchers to use the mapping method to display social problems and social information in a spatial context was the social topographer Charles Booth, who compiled "poverty maps" in London in 1889 (Morgan, 2019). In 1895, Jane Adams and her colleagues published maps of living conditions in the neighborhoods of

poor migrants in one of the urban areas of Chicago in the book "Documents and Maps of Hull House" (Addams, 2018).

In the early 1920s, the mapping method was actively used by Robert Park and Ernest Burgess, who used the categories of social space, boundaries and distances, range and zones (Park and Burgess, 1926). That is, the first social maps were part of a wide range of statistical and analytical data. Exploring the problem, the innovators resorted to processing and systematizing empirical material and used mapping as a method of visualizing of a part of the collected information. However, social data were used mainly in geographic information systems, despite the established traditions, until the 1970s.

In recent decades, this trend has begun to change radically. Modern social mapping is a group of methods combined with one object of study: social reality in order to analyze it and further influence it. First of all, it is due to the need to study the context of relations between people for the needs of social design in the development and implementation of social policy, development of comprehensive regional development programmes.

Contemporary researchers (Boiko, 2017; Kappel, 2001; Garcia and Bray, 1997; Meyer, 2020; Minkin *et al.,* 2017; Smentyna, 2017; Tsedik, 2015; Zablodska and Hrechana, 2019) understand social mapping as a public study involving a wide range of active residents who determine the valuable qualities of their habitat, seek opportunities, share their feelings and ideas. Therefore, it is important that this process is balanced and takes into account the interests of different groups.

In addition, there is a need to summarize and take into account new factors regarding the impact of community mapping on participatory decision-making. Today, it is impossible to imagine the development of a democratic society without such decision-making. We note that community mapping is the process of mapping the resources and creating a community image that demonstrates its ability and potential, involving residents in identifying valuable qualities (individual, social, institutional) and creating an image of their city / region, in which everyone would like to live (Borovitinova, 2017).

It is used to map resources (individual, public, institutional), potential, dangers, social values; to collect data for evaluation or monitoring of traditional and innovative knowledge and practices; to present alternative development scenarios; for democratization of decision-making processes and empowerment of community members (Minkin *et al.*, 2017).

The mapping methodology itself is usually performed according to the following algorithm: goal setting (what we strive for, what we want to do); understanding who you will work with; identifying opinion of community leaders, you plan to engage with; collection of statistical data; development

of research tools to obtain quantitative and qualitative results; conducting training on the use of research tools among local assets; preparation of a map of the territory of the settlement; conducting research with the help of active community members; analysis of results; preparation of the final publication; publication of results (Minkin *et al.,* 2017).

All this requires considerable time, as well as the development of planning decisions that suit a representative part of the citizens. But we must understand that the result of such a process is a city of a completely different type than we have now.

3. Methods and tools of intercultural mapping

One of the most revealing methods of participatory social mapping is intercultural mapping. It means the mapping of cultural and creative resources of the territory to assess the potential of the creative sector, determine its capabilities and needs.

Today, urban communities can record their cultural practices and resources, as well as other intangible assets – a sense of place and other social and spiritual values by mapping intercultural resources. This technique is aimed at stimulating the social, cultural and economic development of the city through the formation of its image and territorial attractiveness. It also includes an audit of the resources and needs of the city, but through the analysis of the material and subjective field of culture, as well as intangible symbolic space.

Social and technological features of intercultural mapping are manifested in the direct interaction of local governments with the ethnocultural community; in monitoring as a method of researching the needs and requests of the community; in the development and application of indicators to meet the needs of the community, improving the quality of life as the main criteria for assessing the effectiveness of government; in the important role of feedback in the system of governance; in the active participation of the population in setting goals, implementing targeted programs, projects (Minkin *et al.*, 2017).

This method, that is one of the active approaches to the development of culture through openness and involvement of the community, began to be used in UNESCO as a methodology or technology for the identification, description, promotion and restoration of cultural resources and values of a particular area.

The mapping, which was launched in Lviv in 2008 became one of the first examples of using the method of cultural mapping in Ukraine. The cultural map of Lviv identified all participants in the cultural life of the

city, as well as what they did, what resources they needed, what relations there were between them. It identified key players, urgent areas of work, projected dangers and threats; determined what were the types of cultural organizations, where they were located and how many people worked there, what resources existed and who received them.

The cultural map helped to understand the role, relations and responsibilities of all subjects of the city's cultural life, and also revealed the cultural potential, directions of strategic planning and organizational development (Cultural planning of Lviv: preparation of a cultural map, 2008).

As interculturalism is an urban phenomenon, in 2008, the Council of Europe initiated a project focusing on cultural diversity – the Intercultural cities programme (Intercultural cities programme, 2007).

Its goal is to turn cultural differences into a stimulus for development. Interculturalism refers to an approach to cultural diversity that goes beyond equal opportunities and respect for existing ethnocultural differences (Council of Europe, 2009). In practice, this means recognizing the values of different cultures and their rights to participate in the creation of a common identity, which is defined by diversity, pluralism and respect for human rights and fundamental freedoms.

Recognition of different cultures includes diversity in formal dialogue and communication, adaptation of governmental and non-governmental institutions to ethnic diversity. This diversity would ensure openness and sufficient flexibility of these organizations to representatives of ethnic groups. Such an approach requires the development of a long-term strategy to transform the social and cultural space, institutions and civic culture.

The notion of the benefits of diversity is at the heart of this approach. It means that diversity is not a threat but an advantage to communities under competent leadership. The work with the concept of diversity is not a way of urban branding, but a philosophy of management and definition of public policy.

The Intercultural cities programme (Intercultural cities programme, 2007) tested a range of methodologies and prepared relevant documents to help local authorities develop and implement a comprehensive intercultural policy covering various areas, such as economic development, urban planning and urban regeneration, and intercultural interaction, mediation, security and participation, etc.

Effective tools for managing cultural diversity include: detailed profiles of participating cities; special guide "Intercultural city: step by step" (The intercultural City Step by Step: Practical Guide for Applying the Urban Model of Intercultural Integration, 2013); examples of the best practices;

Index of intercultural cities (hereinafter – ICC index); study visits, trainings, thematic events and exchanges of innovations with the involvement of politicians, practitioners and activists from each city in discussions with colleagues from around the world (Intercultural cities programme, 2007).

The most effective tool of the Program, which helps to monitor the process of intercultural development of the city, the implementation of its strategy, and offers an assessment of relevant policies and processes of the city, is the Index of Intercultural Cities program (Intercultural cities programme, 2007). The cities which are official participants in the Council of Europe's Intercultural Cities programme undergo regular peer review of their policies, government and practices. The index evaluates the result of the activities of cities on the model of intercultural integration.

The ICC index questionnaire includes the following blocks: city, population, subdivisions, etc.; information on intercultural policy, structures and activities, adherence to the principles of interculturality. The ICC Index also highlights the issues related to education, public services, business and the labor market, civic space, mediation in conflict resolution, language, media and communication.

Separate blocks highlight issues related to international cooperation, intercultural competence, welcome policy for newcomers, leadership and citizenship, anti-discrimination, participation (Intercultural cities programme, 2007). Cities that carry out the ICC-Index survey consistently and repeatedly over a period of time will be able to distinguish upward or downward trends in key indices and, therefore, make much more informed judgments about the long-term impact of their policies. The methodology and principles of data collection for the ICC-Index are presented in detail on the official website (Intercultural cities programme, 2007).

The next tool is the Intercultural Citizenship Test (hereinafter – the Test), which was created to determine the knowledge and awareness of citizens about human rights, their intercultural competence, the perception of diversity as an advantage, as well as the desire to act in an intercultural way.

The test aimed to be both an educational and a political tool to raise awareness of citizens, professionals and politicians about the need to determine urban citizenship. Unlike national citizenship tests for foreign nationals, the Intercultural Citizenship Test allowed any member of the local community to self-assess their skills and willingness to be an active citizen in a diverse society. The test can be used as a supplement to the ICC Index and accompany the development of the Intercultural Strategy of the city.

The test contains a list of basic values of an intercultural citizen: perception of diversity as an advantage; positive and constructive public

participation and openness to interaction; knowledge and understanding; perception; behavior (Intercultural cities programme, 2007).

Another tool for management of intercultural diversity is to identify public opinion through sociological research. The questionnaire toolkit is developed on the principle of "SWOT-analysis", which allows to take into account the opinion of citizens for the successful implementation of intercultural integration of the city. A two-wave survey should be used to achieve this goal. The first wave is grouped on a stochastic approach, but taking into account quota indicators: gender, age, education, area of residence. During the survey, the researchers determine the cultural component of the portrait of the respondent, and make the transition to the second wave, using the method of "snowball" to reach out to other members of a national and cultural community.

The practical implementation of the developed questionnaire will allow to identify the dynamics of change and draw conclusions about the effectiveness of local governments in the implementation of intercultural policy of the city in regular surveys (for example, once a year) (Afanasieva *et al.*, 2020a).

The sociologists also use the methodology of focus group research in the format of "World Café", and combine an expert survey with elements of a business game and a group written interview. The main tools of focus group discussions are the key questions: what is the priority for the citizens from the city's intercultural life? What cultural resources are available in the city and which are lacking? How can you personally (or from a professional point of view) contribute to the development of interculturalism? What three things would I change primarily in my city for intercultural exchange, cooperation with other cities? What obstacles can be encountered on the way to the intercultural integration of the city and how can we overcome them? (Afanasieva *et al.*, 2020a).

Since 2008, Melitopol has been considering issues of governance, policy, discourse and practice of the city through the lens of interculturalism. Thus, together with municipal administrators, scientists, public organizations, mass media and concerned residents, the city has developed Melitopol Intercultural Integration Plan 2015 – 2020 (hereinafter – the Plan) (Melitopol Intercultural Integration Plan 2015 – 2020, 2016).

As an official participant of the Council of Europe's Intercultural Cities programme, Melitopol was evaluated by the Intercultural Cities Index for the third time (2009, 2016, 2019). According to the experts of the Council of Europe, Melitopol achieved a maximum score of nine out of seventeen indicators of the Index and very high scores in others. Detailed data are available at the link (Intercultural cities programme, 2007).

4. Materials and methods

Melitopol residents took the Intercultural Citizenship Test developed by experts of the Council of Europe's Intercultural Cities Programme (Intercultural cities programme, 2007) from December 6, 2018 to January 12, 2019 through the online survey using questionnaires for self-completion in the Google Form to assess the skills and readiness to be an active citizen in a multicultural community. 311 city residents, including representatives of 25 ethnic groups, took part in the testing.

The Centre for Sociology Studies of Bohdan Khmelnytskyi Melitopol State Pedagogical University initiated the sociological study to identify the role of the social environment in the implementation of intercultural policy of the city. It had been conducted from April 24 to May 8, 2020 by questionnaire in the online survey Google Forms in order to assess the implementation of the Melitopol Intercultural Integration Plan 2015 – 2020 (Melitopol Intercultural Integration Plan 2015 – 2020, 2016), establish social partnership of Melitopol community with the city hall and determine the directions of intercultural integration of the city.

The study involved 500 respondents aged 12 years and older. The sample is unique (the IP address of the respondent is recorded during the online session), stochastic. The theoretical error of the sample does not exceed 4.3% with a 95% confidence level. Demographic characteristics of participants of the study are: gender indicators: women 86%, men 14%; age indicators: 12-15-year-old – 3%; 16-22-year-old; 23-29-year-old – 11%; 30-39-year-old – 24%; 40-49-year-old – 32%; 50-59-year-old – 22%; 60-year-old and older – 3%.

5. Intercultural mapping in the context of determining the strategic priorities of Melitopol

Melitopol considers the issues of governance, policy and practice of the city life through the intercultural lens, so testing for Intercultural Citizenship is an important tool for developing an intercultural strategy of city development.

The first block of testing included questions related to "diversity and knowledge". The test results showed that people belonging to other ethnic backgrounds, religions, languages, genders, ages, according to 42.2% of respondents, "can bring more prospects to any discussion"; 36.0% believe that they are "more loyal to their group and more cohesive"; 26.3% are "more creative"; 18.2% of respondents "better solve the problems of the city", 13.3% of respondents "do not share these values", but 5.5% of respondents said that they "make decisions more slowly".

Melitopol is an intercultural city with a multilingual population, where citizens speak 1-3 languages. 24.4% of respondents say that they speak 4-6 languages, 20.9% of respondents speak more than 10, and 13.5% of respondents – 7-10 languages.

The next block, "diversity – feelings", allowed to learn about the level of development of intercultural relations in the city. In general, 79.7% of respondents would calmly accept the situation "if members of a new family from a neighboring flat / house" spoke another language; 79.2% of respondents would be calm if "there were other religions"; 60.1% would have normal reaction if the neighbors were "football fans-extremists"; 76.4% – if they were "refugees"; 80.8% – if they were "settlers"; 68.8% would normally accept if there "were a same-sex couple"; 50.8% – "if they were Roma", but 49.2% of respondents are wary of this category of population. It indicates a high level of tolerant attitude of citizens to other groups. However, the attitude towards members of the Roma community still remains stereotypical.

Tolerance is also shown towards newcomers and migrants. Thus, 69.1% of respondents believe that the city is hospitable to newcomers, 72.3% calmly accept that there are a lot of migrants in their city, and 65.5% have normal reaction "that some people do not want to identify themselves as a man or as a woman".

The third block "Diversity – Behavior" found that more than half of respondents (55.3%) are quite active, often attending events where foreign-speaking people and people of other cultural backgrounds gather. A significant proportion of respondents (59.5%) are also convinced that newcomers feel welcome in their city and district.

The analysis of the "Participation – Behavior" block showed that 60.1% of respondents actively try to involve people of different cultural or religious origins in various activities at work, at school, in places of cultural leisure, etc. And the respondents themselves take an active part in the life of the city, as indicated by 75.0% of respondents.

The majority of respondents (79.5%) in the block "Equality – Feelings" said that they are "ready to help anyone of other origins (gender, culture, ethnicity, religion, age) in situations where their rights are not equal to others". And 68.5% said they did not feel "the threat that another culture has the right to influence local identity".

The Equality-Behavior block found that a significant proportion of respondents had acquired a sufficient level of intercultural skills in intercultural interaction. In particular, 73.3% stated that they always "interfere if someone is treated unfairly in a public place because he / she has a different skin color, religion, sexual orientation or appearance", and 77.2% try to promote people with equal opportunities to express their opinions during the discussion.

Thus, the results of the study suggest that mostly citizens are aware of their rights, ready to interact with representatives of other cultures in an intercultural way. Therefore, every resident of the city has one or another experience of intercultural communication to achieve competent intercultural interaction. After all, intercultural competence is a tool for success in intercultural interaction, consolidation of the urban community (Afanasieva *et al.,* 2020b).

The next element of intercultural mapping was a sociological study to identify the role of the social environment in the implementation of intercultural policy of the city.

The majority of respondents in Melitopol agree that there are friendly relations between: representatives of different ethnic groups ("yes" – 68.8%; "rather yes than no" – 28.4%); representatives of different religious communities ("yes" – 52.6%; "rather yes than no" – 35.6%).

60.6% of Melitopol residents want to communicate more often in public places with representatives of different ethnic communities, 28.6% of respondents answered "yes, however, all depends on who"; 32.8% of Melitopol residents want to communicate with people of different religious beliefs, 30.8% said "yes, however, all depends on who".

54% of Melitopol youth unconditionally consider that communication with representatives of another ethnic group or religion is a factor of spiritual and moral enrichment. The majority of respondents (63%) do not report any discrimination or negative attitude towards people of other ethnic backgrounds regarding the language of communication. 70.7% of respondents never had to deal with hostility towards people of their nationality, 26.1% "testifies to individual cases", 2.6% answered that it had been "quite often", 0.6% pointed that it had happened "constantly".

The places, where interviewed respondents met hostility, are characterized as follows (in frequency of cases): in the comments to online publications – 47.6%; in the street, in transport, in line, etc. – 42%; in the media (press, television, Internet – 19.9%); in public statements of politicians – 17.3%; in work environment and students' staff – 9.5%; in cultural and leisure institutions – 6.5%; in state institutions – 6.1%. The most frequent manifestations of hostility according to the respondents are the following: "grudge against a person" – 39.4%; "disrespect for the customs and traditions of different peoples" – 30.7%; "neglect of a person" – 29.8%; "xenophobic publications, statements" – 23.9%; "domestic chauvinism and nationalism" – 21.6%; "grudge against religion" – 19.7%; "intolerant statements of politicians" – 17%; "discussion of territorial claims" – 15.1%; "unwillingness to get acquainted with the culture of others" – 11.5%; "divorce on national grounds" – 7.8%; "threat of riots and various kinds of massacres" – 7.3%; "refusal of employment" – 2.8%; "underestimation

of grades in educational institutions" – 2.3%; "refusal to promote" – 0.9%; "refusal to register companies" – 0.9%.

The next block of issues was related to the role of the media in counteracting aggressive speech on ethnocultural grounds.

38% of respondents indicated that they met "from time to time" fakes or propaganda in the media that carries negative information about ethnicity, religion, subculture, LGBT community; 46% "did not meet"; 8% "yes, constantly" meet. Mostly it is displayed in online publications and on television – 66.9%; in public statements – 16%; in the work environment – 5.8%; in state institutions – 3.3%; in municipal institutions – 1.8%). Only 4% of respondents have information about the presence of organizations or municipal and / or non-governmental services in the city to counter fakes, propaganda, manipulation of consciousness.

Regarding the study of the role of intercultural practices, 90.8% of respondents are aware of the city's activities in the field of culture, art with the involvement of representatives of different ethnic communities. 73% of respondents know about institutions and places of recreation where you can meet people of different ethnic origins or different religious tastes, and 14% believe that they are too few for Melitopol.

The responses show a mediocre level of public awareness of the existence of effective public bodies to coordinate the interaction of urban ethnocultural groups. Only about a third of respondents (36.8%) firmly believe that there is a relevant public body in the city (the Council or something similar), that is independent of the city government, and represents all ethnic communities.

The survey showed significant interest of members of the city community in attracting additional funds to promote the principles of community consolidation from the local budget – this idea is supported by 49.2% of respondents. At the same time, 41.2% have doubts about the feasibility and effectiveness of additional funding.

Thus, the sociological survey provided qualitative data on the system of intercultural interaction in the urban space, the weaknesses of the managers of intercultural integration, identified the vectors of cultural development of the community.

During the interaction of the participants of the focus group discussions in the World Café format, a number of issues were discussed regarding the increase of the level of intercultural competencies of the citizens and the formation of a space for safe intercultural interaction in the urban community.

For example, participants cited numerous options for areas where residents may face hostility from people of other cultures.

The situation around the language issue was also discussed. There is a problem of organizing appropriate language courses on the basis of educational institutions for many cultures of the city.

The participants also drew attention to the lack of courses on the history of the native land in educational institutions. This question turned out to be relevant for any age category of citizens.

SWOT / TOWS analysis of the city was conducted according to the results of the ICC Index, the Test for Intercultural Citizenship, community surveys, analysis of current development programs of Melitopol City Council to determine priority strategic directions of intercultural integration of Melitopol. This methodology allowed to formulate 4 development strategies (success strategy, competition strategy, conservation strategy and defense strategy), which are the basis for formulating community development in the long term.

Competition Strategy was chosen as the basic according to the results of the SWOT / TOWS analysis. This strategy provides for strengthening the competitive advantage of the community. Based on it, 3 strategic goals for the development of the city of Melitopol are identified, taking into account intercultural diversity: trust, public services, intercultural competence; public space, solidarity and hospitality; market, business, international cooperation.

Such a comprehensive analysis became the basis for the development of the Comprehensive Program of Melitopol Intercultural Integration 2021-2023 (Comprehensive program of Melitopol intercultural integration 2021-2023, 2021) and its approval by Melitopol City Council (footnote).

Its main goal is to introduce the European model of intercultural integration as an innovative factor in the development of multicultural Melitopol based on increasing the level of respect, trust, mutual understanding and consolidation of the community with all residents, regardless of ethnicity, religion, age, gender, education.

The effectiveness and efficiency of the implementation of strategic directions of the program can be traced through the system of annual monitoring and evaluation of the results of its implementation. This will allow to assess the level of implementation of individual measures and to check the extent to which the expected results have been achieved. Evaluation of the implementation of the Comprehensive Program will allow to track areas that need attention and to make adjustments timely to achieve strategic goals.

6. Results and discussion

Today we can say with confidence that it is attention to the substantive aspects of intercultural practice of Melitopol, reliance on the opinion of the community, national and cultural communities on the preferred forms of intercultural activities (municipal and self-organizing), as well as the systematic development of variable intercultural policy in the conditions of interaction of all aspects of urban society allowed Melitopol to gain its invaluable experience in implementing creative practical initiatives that promote intercultural dialogue in the city.

As practice shows, the very use of the proposed method of intercultural mapping inevitably requires a revision of city policy and the development of a new management strategy that takes into account existing needs and resources (including human capital) and provides comfortable living for citizens.

The successful implementation of the Comprehensive Program of Melitopol Intercultural Integration 2021-2023 (Comprehensive program of Melitopol intercultural integration 2021-2023, 2021) depends on the level of intercultural competence of both municipal managers, politicians and ordinary residents. Therefore, in our opinion, it is important to make more intensive use of new approaches and methods for the development of intercultural competencies of the most active actors in the modernization of the cultural life of polyethnic communities.

Intercultural competence is seen as a set of analytical and strategic abilities of agents of change. To be interculturally competent today means to have a set of models of appropriate behavior, knowledge, skills, to have a developed sensitivity to all groups, which will ensure the functioning of the organization or groups of professionals to work effectively in cross-cultural situations. This will allow not only Melitopol, but also the community of intercultural cities to learn and provide practical assistance to influential politicians in order to focus the efforts of city departments and services to work productively with citizens; identify and expand the rights and opportunities of intercultural innovators; translate ethnocultural diversity into a successful strategy.

Thus, the lack of communicative intercultural competence becomes one of the problems of modern government, which does not allow the modern community to convert maximally a successful communication cross-cultural policy. This problem requires long-term measures with the involvement of the scientific community and educators. First of all, special interdisciplinary research of sociologists, psychologists, managers, etc. is required for the development of programs and courses for the formation of intercultural knowledge, skills, attitudes.

In the long term, those municipalities whose growth relies only on classical factors of production (land, labor, natural resources) may lose their benefits at some stage of globalization. And those municipalities that develop creative "educated" factors of local preferences (intelligence, innovation, information, cooperation, networks, social capital) have a chance to become leaders.

They will be able to position themselves in relation to other communities and territories and gain special competitive advantages in attracting the best investments that provide the creation of innovative enterprises, the formation of higher added value, production mainly of export orientation, new skills of professional management, improvement of infrastructure, integration into the world economy, etc.

Conclusions

Intercultural mapping of community as a method is a scientific basis not only for cognition and forecasting of urban processes, but also contributes to the development of cultural potential of the community, constructing the organization of local self-government on a participatory basis.

The use of a tool such as the Intercultural Citizenship Test, developed by the experts of the Council of Europe, examined citizens' perceptions of intercultural policy and measured the level of intercultural integration of the urban environment, in particular by tracking results by specific geographical areas of the city. In a generalized form, the test results allow us to assess the state and dynamics of various spheres of intercultural life of the community, to identify complex issues, to reflect on the necessary activities and projects.

The results of the public and expert survey to identify the role of the social environment in the implementation of intercultural policy of the city revealed some moments of the intercultural community, determined the current state of intercultural interaction of different ethnic groups, cultures, communities and religions. This allowed to assess timely the effectiveness of cooperation between local governments and the community, to identify priorities in the development of intercultural integration, as well as to identify optimal methods and directions for implementing the intercultural strategy of the city of Melitopol.

The analysis of the focus of group research in the format of "Worldcafé" revealed the maximum creative potential of the working groups, suggestions for improving operational areas and tasks.

SWOT-analysis of the city, based on the results of the Intercultural Citizenship Test, ICC index, materials of the sociological study Melitopol

community regarding the role of the social environment in the intercultural integration of Melitopol, revealed the strengths and weaknesses of the intercultural community, external opportunities that support the city's strengths. On the other hand, it made it clear what were the risks and obstacles to intercultural integration and ways to address weaknesses.

In general, the use of sociological technologies allowed to monitor all structural units of the city hall on the intercultural integration of the social space of Melitopol, as well as timely identify the dynamics of change and draw conclusions about the effectiveness of both municipal government and community.

Summarizing our study, we have every reason to state the need to expand the range of sociological study of the phenomenon of the modern city. Undoubtedly, one of the final and main links of such a study is the strategic planning of socio-cultural development of intercultural cities and their subsequent modernization. We can say that the sociological support of these processes as a marker of their success is becoming a necessary part of the implementation of advanced models of intercultural policy of the modern city on the example of Melitopol.

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