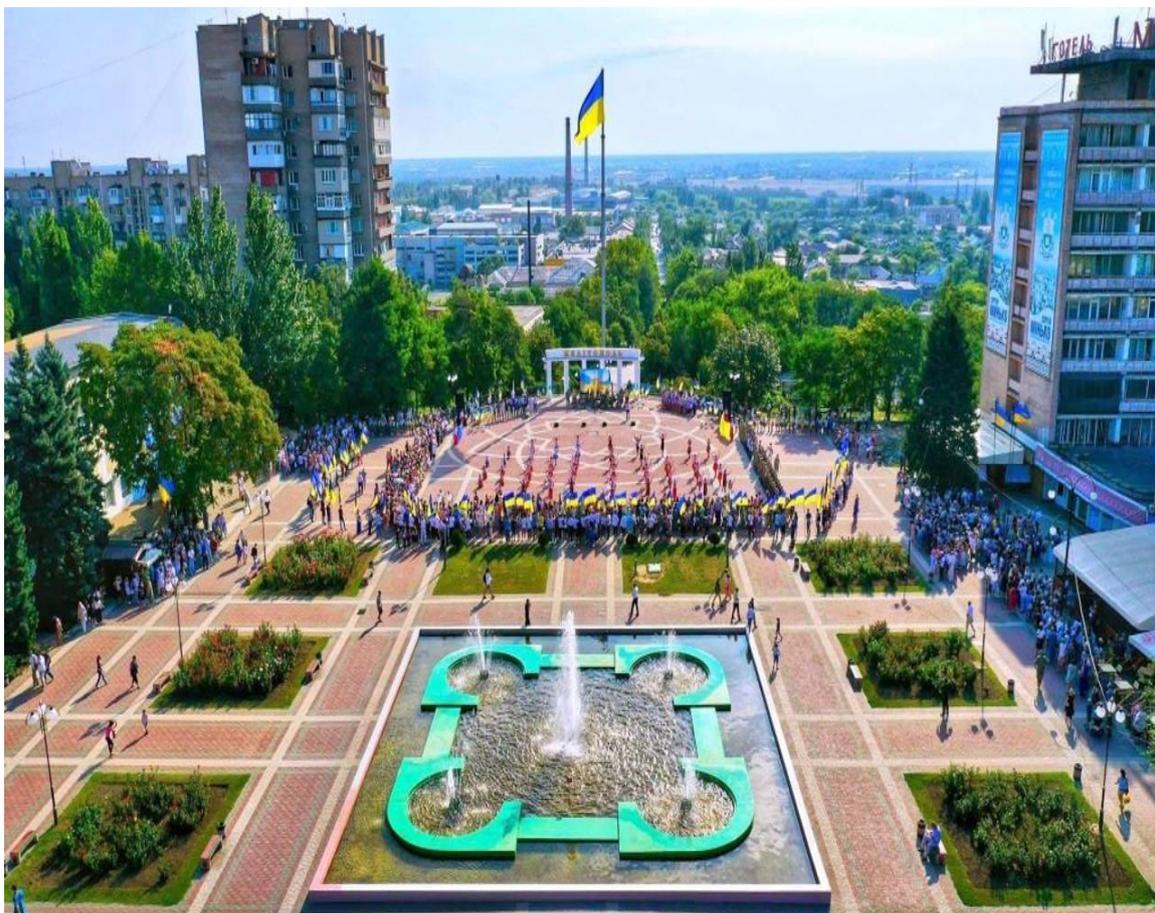


INTERCULTURAL DIALOGUE AND INTERACTION AS THE KEY TO THE SUCCESS OF MULTI-ETHNIC UKRAINIAN COMMUNITIES



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The monographic study examines the processes of modernization of modern society, cultural transformation, complex intercultural relations, problems of mutual understanding, interaction between representatives of different cultures. The expediency of using the means and mechanisms of sociological support for the development of strategies and practices of socio-cultural renewal of the modern Ukrainian intercultural city is substantiated. This allows not only Melitopol, but also the community of intercultural cities to learn and provide practical assistance to influential politicians in order to connect and focus the efforts of city departments and services to cooperate productively with citizens.

Recommended for researchers, students and teachers of educational institutions.

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PREFACE

In the context of the processes of modernization of modern society, deep transformation of culture and complex intercultural relations, the problem of mutual understanding and interaction between representatives of different cultures has become of great importance. Indeed, in modern, extremely changeable life, when the emphasis is often shifted in political, economic, socio-cultural and other spheres, the strategy of consolidation, as a means of achieving harmony on the basis of mutual concessions of representatives of opposing opinions and interests, deserves constant attention and serves as one of the basic principles of ensuring its effective transformation.

In the space of a modern city with a large number of ethnic groups, different cultures, religions, traditions, behavioral patterns and the resulting socio-cultural problems, there is a need to address, along with political, economic and environmental issues, also interethnic, interfaith, intercultural issues that directly depend on the ability of society to be tolerant and effective in a multicultural space.

For a multi-ethnic society it is very important and essentially the main thing is to preserve peace, mutual understanding, high level of tolerance, respect for other peoples and cultures, mutual support and assistance in the development of their own culture, language, traditions. Therefore, in the modern world, the population of many countries and cities is becoming intercultural.

Interculturalism can be defined as an ideology, policy and social discourse that recognizes the legitimacy and value of cultural pluralism, the importance of diversity of cultural forms. In turn, it allows to form a single socio-cultural space based on tolerant coexistence of traditional ethnic or national cultures.

Interculturalism emphasizes the need to ensure the survival and prosperity of each culture and seeks to strengthen intercultural interaction as a means of building trust and strengthening society. It aims to preserve minority cultures, ensuring an active and positive dialogue between different cultures for mutual enrichment.

Therefore, it is so important to use social support, forming intercultural competence, defining it as a means of relevance of global principles of public self-government for the democratic development of modern Ukrainian urban communities.

To be interculturally competent today means to possess a set of models of appropriate behavior, knowledge, skills, as well as to have a developed sensitivity in relation to all groups of the population, awareness, which provides opportunities for the functioning of the organization or groups of specialists to work effectively in cross-cultural situations. This allows not only Melitopol, but also the community of intercultural cities to learn and provide practical assistance to influential politicians in order to connect and focus the efforts of city departments and services to cooperate productively with citizens.

Since effective intercultural understanding is both a condition and a product of a certain intercultural communicative competence of the individual, acquired in mutual understanding with representatives of other communities.

CHAPTER 1. MUTUAL UNDERSTANDING IN THE CONTEXT OF FORMING SKILLS OF INTERCULTURAL COMPETENCE OF MULTIETHNIC COMMUNITIES.

1.1. MAPPING OF URBAN SOCIAL SPACE IN THE CONTEXT OF INTERCULTURAL DIVERSITY MANAGEMENT

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.

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.

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; Smentina, 2017; Tsedyk, 2015; Yurchenko and Batrak, 2017; Zabłodska and Grechana, 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.

At the same time, the accumulation of various methods of creating maps to solve research and applied issues is not accompanied yet by the attempts to systematize and analyze them in the field of social sciences. It limits the understanding of mapping capabilities and prospects for its application.

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.

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 nd).

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 nd) 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, 2007nd). 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 nd). 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 nd). 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. Finally, diagram of ICC index graphically displays the results of the index of all ICC members, including the level of achievement of each city, progress over time, and comparison with other cities through filtering by size, demographic diversity, population, country and policy. The methodology and principles of data collection for the ICC-Index are presented in detail on the official website (Intercultural cities programme, 2007 nd).

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 idea of the Test is to encourage active citizens to discuss through the opening of political and participatory spaces for members of ethnic communities and newcomers. 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 nd).

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).

A separate tool for studying the intercultural urban environment is the content analysis of local media publications, which are devoted to the life of various national and cultural communities, internally displaced persons and, separately, the responses of citizens to such information. It is based on an analysis of the titles and content of publications, and the sample is formed by several news agencies in the city, representing print media, television and news on the Internet platform. An important component of the sample is the calculation of the time limits of publications and the frequency of their appearance in the media space.

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 nd).

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 nd) 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%.

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 survey regarding the monuments of cultural and historical heritage of Melitopol, which best reflect its multinational nature, showed that most respondents named the Local History Museum (the house of the Jewish merchant Chernikov), the Intercultural Museum “Kale”, Melitopol Park of Culture and

Recreation, Dacha of Feliber, Sliven Square, House of Minash and the Gardens of Korvatskyi.

Among the important events in the history and culture of Melitopol related to its multinational nature, a significant number of respondents noted the Intercultural Festival “Faith. Hope. Love”, the city intercultural festival “Circle of Friends”, the Festival of National Cultures and the ethnic festival, which testifies to their awareness of important historical and cultural factors of their own culture.

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.

It was important to determine the level of knowledge and awareness of citizens about human rights in the block “Participation – Knowledge / Understanding”. The answers of respondents to the question “Who can vote in the

local elections in your city?” were as follows: 95.2% stated that “every citizen of Ukraine who has reached the age of 18 and is registered in the city”; 33.9% consider that they are “forcibly displaced persons registered in the city”; 5.9% sure that they are “citizens of the EU and the near abroad”; 2.6% talk about “foreign students studying in the city”, and only 4.5% of respondents admitted that they do not know their rights (mostly young people aged 14-17 and older people over 65).

77.5% of respondents believe that “it is useful to participate in local decision-making for people of different ethnic backgrounds”, and 72.1% were positive about the employment of migrants in the social sphere (in particular, teachers).

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 answers to the next question “Can migrants living illegally in the city be treated in a public hospital?” were divided: 46.6% of respondents believe so; 25.1% think it is possible “only in emergencies”; 5.8% sure that they can’t, but 22.5% of respondents find it difficult to determine. There are mostly young people aged 18-24 among those who oppose the illegal immigrants being treated in the city hospital.

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.

65% of respondents feel proud of belonging to their nationality (16% “do not feel any emotions”), 85% of respondents express satisfaction with the way of their relations with representatives of other nations.

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%.

Respondents often choose representatives of the following social groups and structures as desirable mediators and social partners in resolving possible conflicts and for effective counteraction to cases of violence and offenses against the background of interethnic intolerance:

- authoritative representatives of the relevant ethnocultural communities – 32.5%;
- their friends and acquaintances – 28.7%;
- law enforcement and police – 27.1%;
- familiar members of national-cultural societies – 26.9%;
- a good lawyer – 20.8%;
- public council at the executive committee – 14.4%;
- Department of Social Protection of the population - 10%;

- Department of Internal Policy – 3.4%;
- priest – 3.2%;
- the deputy – 2.4%;
- was left alone with one's problem – 5.6%; other – 0.6%.

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.

A separate block of answers demonstrates the vision of the residents of the Melitopol community of ways to intensify intercultural and interfaith communication, identify mechanisms to involve Melitopol residents in debunking myths and fears about certain cultures and religions.

The rating of desirable (the most effective ones in the opinion of respondents) measures is as follows:

- cultural and artistic events to promote the heritage of ethnic cultures – 69.8%;
- educational programs on national and cultural issues on television – 42.6%;
- sports events to promote national sports – 39.8%;
- social and artistic actions that contribute to the acquaintance of the general public with the historical and cultural heritage of ethnic groups are supported by about a third of respondents – 29.2%;
- excursions to churches of different denominations, to places of compact residence of ethnic groups – 14.6%;
- production of printed products on ethnocultural topics – 10.2%;

- identification of active agents of intercultural interaction among the representatives of ethnic communities – 8.6%.

Among other factors of improving the quality of intercultural interaction in the city, Melitopol residents consider it necessary to improve the mechanisms of control over the manifestations of ethnically intolerant public behavior and administrative penalties for its violation.

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. Participants, in

accordance with their experience, formed cases and gave examples from the professional, social and domestic spheres, which reflected the features of the current state of intercultural relations in the city.

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 priority areas of its implementation were:

- social trust, municipal services, intercultural competence;
- hospitality, public space and solidarity;
- business, labor market and international partnership.

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.

Results and discussion

Intercultural mapping is perhaps the main mechanism for involving citizens in cooperation with the choice of the dominant in cultural policy, which allows to develop a strategy for the development of the city as a common vision of citizens of their present and future. It is an important tool for establishing partnership between local authorities, public organizations, active residents of the city with a wide range of organizations and institutions.

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; request knowledge focused on the needs of the city; constantly increase the experience of the work of international and national communities.

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.

Thus, a comprehensive strategic approach encouraged citizens and municipalities to focus on developing skills and talents of all city residents, created optimal conditions for their active participation in development of intercultural integration of the city due to the state of transparency and manageability of competent professionals, cultural authorities and moral leaders of the community beyond political views.

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.

Today we are talking about the fact that successful cities and states of the future will be intercultural, that is, those that are able to explore and manage the

potential of the cultural diversity of their communities. This motivates citizens to be creative, innovate, and consolidate within their urban territories.

The strategic planning of the socio-cultural development of intercultural cities and their subsequent modernization is certainly one of the final and main links of such a study.

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1.2. INTERCULTURAL CULTURE AS A STRATEGIC PRIORITY FOR THE SUCCESSFUL DEVELOPMENT OF POLYETHNIC CITIES

Introduction

Due to global migration processes, there are almost no mono-ethnic states in the modern world. However, it caused complex dynamic interactions between people of different ethnic cultures and religions, marked by discrimination and intolerance. Historically, Ukraine has formed as a multi-ethnic state with the representatives of about 130 ethnic groups and nationalities living there. This diversity accounts for regional cultural differences in the population. In Ukraine, there are mono-ethnic regions with a bilingual culture (Center and West) and bi-ethnic with a Russian-language culture (East and South) represented by the Zaporizhzhia Azov south region where Melitopol is located.

Melitopol is a territory with a complex and peculiar history of ethnic and cultural development. At the turn of the 18th and 19th centuries, representatives of various ethnic and religious groups such as Mennonites, Greeks, Germans, Bulgarians, Jews, Poles, Turks, Karaites, and others moved to these lands. With the course of time, the ethnonational composition of the city population became more complicated. While there was no indigenous population, the presence of many cultures in one area ambiguously influenced the level of ethnic conflict and caused particular ethnic, social, and status-role changes in city life. The development of the city as an industrial center during the Soviet era significantly influenced the mentality of the city population. Due to the political and cultural dominance of Russia in the industrialization process, the ethnic identity value of the communities leveled down. As a result, acculturation and deculturation processes, and the gradual assimilation of ethnic communities took place. The identity of the city inhabitants became “segmental”, while the lifestyle and subculture became “hybrid” (Sliushchyns’kyj, 2008).

Today, more than 100 representatives of ethnic and national communities live peacefully in Melitopol. Ukrainians, Russians, Bulgarians, Tatars, Belarusians, and Jews are the largest communities in the city. The main religious communities are Orthodox, Greek and Roman Catholic, Protestant, Muslim, Karaite, Judaist, Buddhist, and Hare Krishna. The city has 31 national-cultural societies that in 2000 united in the public association National Societies Council. Considering this, the city has been participating in the Intercultural Cities Program by the Council of Europe since 2008 (Intercultural Cities Programme, 2007).

The aim of this study is to analyze theoretical and practical tools of the intercultural city functioning in the context of modernization of Melitopol multicultural space.

Multiculturalism-interculturalism as ethnic cultures coexistence practices within a common space

The intercultural approach was formed within the concept of multiculturalism, which gained popularity in the last quarter of the twentieth century. Both approaches offer insight to the main philosophical foundations and policies of intercultural interaction. However, there are significant differences between them.

Multiculturalism as a scientific approach and political practice was developed in Western Europe to figure out new ethnic and cultural diversity caused by the multimillion emigration mainly from the Third World countries, and from Eastern Europe in the 60-80s. This multicultural situation brought certain problems to the value systems of the Western nations.

Multiculturalism is broadly defined as the coexistence of many cultures on a certain territory, where none of them dominates. In *Key Concepts in Communication and Cultural Studies* by O'Sullivan and Hartley, multiculturalism is understood as “the study of a society which contains many distinct, but interconnected cultural traditions and practices often associated with various ethnic components of this society” (1994). To summarize, a multicultural society is the one where cultural differences are regulated by “integration without assimilation”

formula, and where cultural diversity is promoted and supported. At the same time, it is the society that practices the policy of cultural tolerance and good neighborliness of communities within a single state.

Right before the 80s of the 20th century, the key postulates of multiculturalism have become the basic political principles of most Western states and international organizations. Along with that, one of the founders of the multiculturalism concept C. Taylor (1992), points out that multiculturalism is not only in the struggle of individuals for recognition, but also the demand for their authenticity and group uniqueness recognition from the others. A. Kolodiy (2008) defines multiculturalism as the principle of ethnonational, educational, and cultural policy that recognizes and supports the right of citizens to preserve, develop and protect their (ethnic) cultural characteristics with all legal methods, and obliges the state to support the efforts of citizens.

On analyzing the main approaches to the understanding of multiculturalism, we can identify the following features of the concept:

- it recognizes the cultural diversity of society and the state as a value;
- it denies the hierarchy of cultures from higher to lower, or from backward to advanced;
- it recognizes the right of citizens to preserve, develop their cultural identity and traditions;
- it refuses the idea of overall civil integration in favor of a policy of tolerance, and neighborliness of communities.

However, the practice of applying a multicultural approach has revealed many contradictions, in particular, the group identity was enhanced by the individual one. This is because the benefits provided by governments in support and development of cultural and ethnic identities were for the groups, rather than for individuals. Moreover, such a policy has led to increased closure of national-ethnic communities and the creation of artificial borders between them.

In response to this criticism, a model of interculturalism aimed to solve the problem of the coexistence of various cultural and ethnonational communities in a

common space was developed. Unlike multiculturalism, which upholds good neighborliness of communities and cultures, interculturalism focuses on finding interaction modes between the communities as carriers of different cultural systems rather than on protecting cultural differences.

Interculturalism envisages that citizens of different nationalities and religions are united by a common sense of civic responsibility for their state. Thus, interculturalism does not deny multiculturalism principles supporting them with the idea of community integration on a civil basis. The identification and consolidation of people should be built not on an ethnic, but a civil-political basis. All communities and groups should mutually contribute to the welfare and development of the state.

In the work *Intercultural Cities: Towards a Model for Intercultural Integration*, which is a joint program Intercultural cities of the Council of Europe and the European Commission, interculturalism is defined as a policy or practice that supports interaction, understanding, and respect among different cultures and national and ethnic groups (Council of Europe, 2009). Thus, while the main idea of multiculturalism is to separate cultures and preserve their differences, interculturalism claims that these differences can mix up. “Interculturalism aims to discover the commonalities occurring while getting the benefits of interaction, which strengthen cultural relations and help create a common cultural code” (Anan’eva, 2018).

Multiculturalism and interculturalism are the most popular political practices for understanding and regulating the cultural diversity relations in the modern world. The differences between them are primarily in the facilitation mechanisms for the support and development of various national, ethnic, religious, linguistic, racial, and other minorities. Multiculturalism suggests the policy of preservation and development of cultures based on the principles of good neighborliness and tolerance while interculturalism explores interaction modes between different cultures. In our opinion, the most constructive model is an interculturalism one,

which is dynamic enough and fully relevant to the national and state orientations of the Ukrainian multicultural society.

The Intercultural Cities Program of the Council of Europe

In 2008, the Council of Europe, together with eleven pilot cities (Lyon, Lublin, Izhevsk, Neuchâtel, Berlin-Neuqueln, Subotica, Tilburg, Reggio Emilia, Patras, Oslo, Melitopol) launched the Intercultural Cities Program (ICC) which is an ambitious initiative to integrate different communities that lack social cohesion. The main criteria for the selection of these cities were the commitment of the city government to work with ethno-cultural diversity, the availability of a reliable public organization network, and the interest of city officials and local media to the issue (Afanasieva & Rubicondo-Khovanova, 2015).

An intercultural city is a community that values cultural diversity and prioritizes the principles of mutual understanding, respect, and equality. Crossing the ethnocultural boundaries between "majority" and "minority", these cities facilitate the "blending", mutual enrichment of "dominant cultures" and "subcultures", localities, classes, religions, which serve as a source of cultural, social, and economic innovation (Afanasieva & Rubicondo-Khovanova, 2015).

The focus of the Council of Europe Program is to enhance intercultural competence and help participating cities reconsider their policies from the perspective of interculturalism, and positively manage ethnic and cultural diversity, appreciating the benefits and unlocking the potential of that diversity (Intercultural Cities Program, nd).

At present, 140 cities in the world are applying an urban model of intercultural integration, including not only European cities but the cities in Australia, Japan, Africa, Mexico, Canada, and the United States. More than 50 cities are the members of the international ICC network. There are national networks in Italy, Morocco, Norway, Portugal, Spain, and Ukraine (Intercultural Cities Program, nd).

The Ukrainian Intercultural Cities Network, which includes Melitopol, Yuzhne, Zhytomyr, Pryluky, Nizhyn, Khmelnytsky, Vinnytsia, Kherson, Ivano-

Frankivsk, and Pavlograd, was launched during the official signing of Memorandum *Ukrainian Intercultural Cities Platform in 2012* between The Development Center *Democracy through Culture* and the Ministry of Culture of Ukraine under The Council of Europe support.

However, the cities Yuzhne, Zhytomyr, Pryluky, Nizhyn, Khmelnytsky, Kherson, Ivano-Frankivsk withdrew from the Program. Primarily, this is due to the fact that these cities solely assigned cultural diversity development activities to the departments of culture. Having a superficial and “holiday” vision on the problem, they lacked a systematic and comprehensive approach to the issues of multicultural management. Due to the low intercultural competence of local governments, the community failed to “monetize” either successful cross-cultural communication policies, or the level of self-realization achieved by traditional subcultures within a multicultural community.

The Melitopol Forum *Reconsidering the Concept of the Intercultural City in the Context of the Ukrainian Present* was held to revisit the concept and renew the network. As the outcome, mayors of Melitopol, Vinnytsia, Pavlograd, Lutsk, Odesa, and Sumy signed the National Network of Ukrainian Intercultural Cities Memorandum.

These are the cities that consider ethnocultural diversity as a resource for the economic, social, and cultural development of the community, and have a strategic approach to introducing the intercultural integration model into the governance system of their communities. The model covers all spheres of life of these cities and is implemented through the mobilization of administrative institutions and professional bodies with the involvement of broad civil society circles. Such a strategy requires dedicated leaders and team collaboration.

Fundamental strategic planning of the socio-cultural development of intercultural cities is impossible without sociological support. Well-grounded forecasts enable agents of change to identify effective mechanisms for attracting the urban community to cultural activities, highlight the urgent needs of the citizens, and their vision of personal contribution to the implementation of the

city's cultural policy and effective cooperation mechanisms between the state and public sector. A sociological data analysis that identifies local and cultural values, the priorities of the community, and cultural policy experts' ideas is a scientific basis for planning further city development. Along with that, sociological support of the processes is a fairly reliable marker of the successful implementation of social and cultural projects.

Research Methods

Development tools for the Melitopol intercultural integration model were selected at the stage of designing the first strategic approaches using the recommendations of the Council of Europe for city leaders and specialists (The Intercultural City Step by Step: A Practical Guide for Applying the Urban Model of Intercultural Integration, 2013).

The Intercultural Index (The Intercultural Cities Index, nd) consisting of 14 indicators, developed by experts of the Council of Europe Program, helped the Sociological Research Center of Melitopol Bohdan Khmelnytsky State Pedagogical University (the Center) to adapt basic approaches of intercultural integration to the realities of the city (Melitopol Intercultural Integration Plan 2015-2020, 2016).

Another effective tool was the intercultural citizenship test (First Draft of Intercultural Citizenship Test, nd), developed by intercultural competence experts, representatives of participating cities, and the Secretariat of the ICC Program. The test was aimed to identify citizens' awareness of human rights and their intercultural competence, evaluate their perception of diversity as an asset, and their determination to act in an intercultural way.

The Center applied the above-mentioned tool to design a survey Melitopol public space through the lens of interculturalism. While developing and conducting the survey, it was important to calculate and design a representative sample so that it would take into account not only the socio-demographic structure of the city but also the cultural component, and reflect the opinion of the representatives of all local national and cultural communities. The survey toolkit was designed using the

"SWOT analysis" principle that allowed considering the opinion of Melitopol citizens about external and internal factors, assessing the strengths and weaknesses of the city, and the opportunities and risks for successful implementation of Melitopol intercultural integration.

On identifying the cultural component of the respondent's portrait, the researchers proceeded to a "snowball" method to reach other representatives of a particular national and cultural community. The questionnaire designed by the Center was applied for regular surveys (for example, once a year) to monitor the dynamics of changes and evaluate the performance of local self-government bodies in implementing the intercultural policy.

This knowledge-based approach revealed the best methods and approaches for implementing an urban intercultural strategy such as forming a positive public attitude to the diversity and pluralistic identity of the city through public discussions and symbolic actions; initiating steps to evaluate the main functions of the city through the lens of interculturalism; and developing pilot projects in various socio-cultural spheres.

Another tool for exploring the intercultural urban environment is a content analysis of local media publications that cover the life of various national and cultural communities and internally displaced persons along with the analysis of citizens' feedback on the information. Under the analysis was the sample of publications selected from several news agencies of the city including print media, television, and online news platforms. Along with the content and titles, timelines and the frequency of publications were analyzed. Accordingly, we selected the publications within the past five year period with a three months frequency.

To design the urban intercultural integration model for Melitopol, working groups and researchers of the Center applied the methods of positive segmentation, design thinking, and focus group research in the World café format.

Positive segmentation is methodologically based on a comparison of three segments of the investigated space: the positive and negative sides of the development, and suggested solutions to these problems. A focus group research in

the World café format combined an expert survey and elements of a business game and group paper-and-pencil interview. To hold focus group discussions, we used the inducing questions like What kinds of city intercultural activities you would prioritize? What cultural resources are available/unavailable in the city? How can you contribute to Melitopol intercultural development using your personal or professionals skills? What are the three things you would change in the city to create conditions for intercultural exchange? Who would help you to provide these changes? What are the pitfalls on the way to the city's intercultural integration? How to overcome these obstacles?

The research results obtained by the joint efforts of the scientists and city authorities have a tangible practical effect. In addition, the findings can be used to improve the implementation methods for cultural programs and projects aimed at the socio-cultural space modernization of intercultural cities and the use of the creative potential of their communities.

Theoretical Foundations

The best European practices of creating a new type of urban community served as a model for Melitopol renewal as a multicultural city. To develop an intercultural urban model, Melitopol designed a strategic paper Intercultural Integration Plan 2015-2020 (the Plan) (Melitopol Intercultural Integration Plan 2015-2020, 2016). The Plan considers the intercultural strategic elements recommended by the Intercultural Cities Program of the Council of Europe which are the following: positive attitude to diversity, assessment of the functions of the city through the lens of interculturalism, mediation and conflict resolution, support in language learning, media strategy, development of international city politics, increasing intercultural awareness, hospitality, process management in the intercultural sphere (Afanasieva & Rubicondo-Khovanova, 2015).

Modern universities are of key importance in the process of civil society development. They provide knowledge, skills, ideas, and basic research required for socio-economic and political development and growth. Their mission is to become centers for education, science, and culture and regional development

centers. Universities are actively creating a system for transferring knowledge from the field of science to economics, industry, culture, ecology, and social spheres.

The Sociological Research Center of Bohdan Khmelnytsky Melitopol State Pedagogical University is an active participant in the development and implementation of the city's strategic programs.

To identify top-priority goals and strategies for Melitopol intercultural development, local authorities primarily required the investigation and assessment of all functional city elements and their interconnections. So the specialists of the Center joined the working group on the research and development of the intercultural integration potential of Melitopol.

The analytical report made by the Center provided an opportunity to determine the priority areas of intercultural integration of the city, and identify strategic goals which are: intercultural consciousness, education, and intercultural communication; intensification of social activities, economic and information support for intercultural development; intercultural planning and arrangement of creative urban space; welcoming policies and cultural and religious practices of the community; tourism and local history as factors of intercultural integration (Melitopol Intercultural Integration Plan 2015-2020, 2016).

On the order of the Mayor, the group engaged in the Plan development, included the scientists of the Center and more than 80 officials and volunteers representing the City Council, deputy corps, public organizations, national and cultural societies, entrepreneurs, journalists, and students. The activities of the group were based on a clear vision of the urgent problems of the city in the context of the general political situation in Ukraine, the European integration course, and the sociocultural foundations for Melitopol development, included to the Melitopol Development Strategy until 2020 (Melitopol Development Strategy until 2020, 2012).

The main objective of the Plan is to create new conditions and opportunities for a dynamic, inclusive, and intercultural city life by a combined force of the residents, regardless of their ethnic origin, religion, age, gender, or education.

Essentially, the Plan documents the strategic choice and approaches of the city's policy in the field of intercultural integration. Since that point, Melitopol urban life has meaningfully become an integral component in the process of creating a common intercultural European urban space. Owing to the collaborative efforts and coordinated work of the city hall, the chosen development vector enabled the Melitopol community to approach many issues creatively.

Today, it is certain that interculturalism has become the social priority of Melitopol. This is due to the participation of all the above-mentioned subjects in acquiring practical intercultural competencies as a powerful tool for the urban cultural space development (Afanasieva, Orlov, 2016).

In 2012, the Center surveyed to investigate the residents' opinion as to the development vector of Melitopol. 22,9% of respondents considered interculturalism (peaceful coexistence of many nationalities) a key advantage of Melitopol compared to other cities. It is strong evidence that for the majority of residents, interculturalism is an integral component of the city brand. The survey results were used while designing the Melitopol Development Strategy until 2020 (hereinafter – the Strategy).

Over the past four years, significant political and economic changes in Ukraine made it necessary to update the Strategy and adjust it following the needs of the residents. In February – March 2016, there was a survey to monitor the situation with the Strategy implementation. It showed that 25.5% of respondents consider interculturalism as a social priority for the development of the city. 76.3% of the urban community supported the intercultural policies of the local authorities (Afanasieva, Orlov, 2016). It should be noted that the number of Melitopol intercultural integration supporters is growing due to the increasing migration stress in the region, caused primarily by the need to receive a significant number of internally displaced persons from Donbas and the Crimea.

The data analysis indicates that the intercultural factor may become a solid foundation for better social communications, active interaction, and solidarity among members of the urban community.

Another tool to track and analyze the process of Melitopol intercultural development was the Index of Intercultural Cities. As of March 2017, a combined city intercultural index of Melitopol was 69%. Due to this, Melitopol took the eighteenth position among 85 cities of the European intercultural Network (Results of the Intercultural Cities Index, nd). Along with these remarkable results, the index shows that there is still room for further improvement. Melitopol quickly scored points in the following areas: commitment, intercultural relations, educational system, good neighborliness, cultural and social life, public space, language, the media, international cooperation, mental competence, hospitality, and self-governance. On the other hand, the local authorities should strengthen their policy to improve these weak points: public service, business, the labor market, mediation, and management. All this encourages our city to greater self-reflection and stimulates the search and acquisition of new knowledge. Moreover, this is an opportunity to increase the intercultural competence of the urban community through cooperation with the European and Ukrainian network of cities and to develop the Melitopol Intercultural Integration Plan for 2021-2023 (hereafter the Plan).

Under these circumstances, there is a timely need for the sociological support of Melitopol sociocultural policy programs. It will provide the opportunity for the city hall and the community to effectively solve an urgent humanitarian regional problem.

As more than four years have passed since the adoption of the Plan, the current challenges prompt the Melitopol community to implement the policy of the intercultural integration. It is urgently required to combine the efforts of all sectors and inner resources to improve the living standards of the city natives and internally displaced persons who together represent different nationalities.

Therefore, it is high time to intensively apply new approaches and methods that have been successfully implemented by the cities participants. One of the comprehensive strategies is the development of intercultural competencies of the subjects who actively participate in the cultural life modernization in multiethnic

communities. Intercultural competence is understood as a system of analytical and strategic abilities of the agents of change. To be an intercultural competent citizen means having a set of appropriate behavior models, knowledge, and skills. It is also the awareness and sensitivity to all groups of the population, which enables the organizations or groups of specialists to work effectively in cross-cultural situations. Thus, Melitopol, and the intercultural cities community to develop and provide practical assistance to influential politicians in pursuing the following objectives: to combine the efforts of city departments and services to work effectively with citizens; to identify and increase the rights and opportunities for intercultural innovators and the people who create connections; to create a vision of the city diversity of the city and translate it into a workable strategy; to benefit on consulting; to get support from colleagues from other cities; to request the knowledge required to meet the city needs; to develop the expertise of working with international and national communities regularly.

Results and Discussion

Sociological research methods enabled the Center to monitor the intercultural integration activities of all city hall units, timely reveal the dynamics of changes, and assess the performance of the city government and the community in implementing intercultural policies.

Public and expert surveys, a content analysis of publications of the local media, the ICC index, the Intercultural Citizenship Index, and focus group research were the main tools to study the intercultural urban environment and sociological support when designing Melitopol Intercultural Integration Plan for 2015-2020 and Melitopol Development Strategy until 2020. Their application formed a solid foundation for the development and implementation of the intercultural integration in the city.

The survey of public and expert opinions made it possible to obtain reliable and qualitative data about particular benchmarks of the intercultural community, and the whole system of intercultural interaction in an urban environment. Besides that, the surveys enabled to assess the effectiveness of interaction between local

authorities and the community; prioritize the main approaches for intercultural integration development; and identify the best implementation methods for the Melitopol Intercultural Strategy.

The content analysis of media publications revealed deeper aspects of the processes of intercultural interaction in the community; identified the level of informational coverage of particular cultural community life; disclosed to hidden conflicts between different national groups in the city.

The ICC index, developed by the experts of the Program, helped to define strategic and operational goals for the Melitopol Intercultural Integration Plan for 2015-2020.

Focus group research in the format of "World café" identified the maximum creative potential of working group members; helped to view different aspects of the research area, and to analyze and coordinate all proposals; enabled to develop operational approaches and tasks.

The intercultural citizenship test, developed by experts of the Council of Europe, allowed us to learn what citizens think about intercultural integration. Also, it evaluated the impact of intercultural policies of the cities, for example, by tracking the results in specific urban areas. In a broad sense, the test results make it possible to assess the condition and dynamics of various intercultural community life spheres, identify the challenges, and initiate relevant measures or projects.

Melitopol has gained valuable experience in implementing creative practical initiatives that promote intercultural dialogue in the city due to the following aspects:

- consideration of substantive aspects of the intercultural experience of Melitopol citizens;
- relying on the opinion of the community and the national societies on the advantageous forms of the intercultural activity (municipal and self-organizing);
- systematic development of a variable intercultural policy in the context of the interaction of all aspects of urban society.

Thus, a comprehensive strategic approach is that achieving a transparent sociocultural policy managed by competent specialists, cultural authorities, and moral leaders of the community outside of their political views. It encourages citizens and municipal institutions to focus on developing skills and talents of all city residents, including migrants, and create optimal conditions for their active participation in social, cultural, and economic activities.

As practice shows, a proposed methodology inevitably requires a revision of the city's policy and the development of a new management strategy that will take into account current needs and resources of the city (including human capital) and ensure comfortable living conditions. Participation in the project is beneficial as it creates the following opportunities:

- free ICC's expert support, advisories, resources provided by the European and national resource networks;
- free training and experience exchange programs with other cities through the ICC platform;
- free study visits, meetings, and thematic events enabling to create international connections and improve the city's image.

It should be noted that applying the most functional and internationally recognized models and strategies for the city governance, and most importantly, the employing the Program's tools for tracking the vectors and rates of intercultural development of our city at the initial stage makes it possible to build partnerships and create cooperation projects with other cities.

In the long term, the systematic approach that provides free access to new information and enables community members to master various professional and self-government skills, to get creative and use innovations, can ensure access to new capital markets and contribute to the successful development of entrepreneurship in the region.

Conclusion

The intercultural urban development strategy developed within the framework of the Intercultural Cities Program allows introducing new

management, public participation, and intersectoral interaction techniques, and new project approaches for successful development. Cooperation with the intercultural city networks and associations creates opportunities for the exchange of experience and intercultural dialogue ideas.

Interculturalism as a social priority for Melitopol becomes a living resource and a source of accumulation of cultural capital. When transformed into political priority, it will consolidate the urban community on the basis of civic values and social responsibility. More recently, under intercultural communication, the community understood friendly domestic relations traditional for Melitopol residents. Cultural development meant only certain support of ethnocultural centers, folk art groups, etc. Participation in the ICC Program enabled the Melitopol community to intensify and deepen the interaction among urban cultural space subjects in many spheres. This led to the following achievements:

- Strategic reorientation of urban management and policies aimed at attracting representatives of various (ethnic) cultural groups to administrative bodies.
- Encouragement of intercultural mixing.
- More active interaction among all city residents.
- Development of local institutions competences to resolve (ethnic) cultural conflicts and promote intercultural interaction and integration.
- Support of the public discourse that promotes the benefits of diversity.

In the complex realities of the Ukrainian life, the Melitopol community is enthusiastic enough about the future of our intercultural city, the development of which relies on the joint efforts of the governing team, and the creative and civic-responsible attitude of the residents. Therefore, Melitopol Development Strategy until 2030 includes the following priority tasks: intercultural integration planning for 2021-2023, increasing the level of intercultural competence, designing roadmaps, and creating intercultural dialogue platforms in the educational and cultural institutions.

It is safe to say that Melitopol has gained valuable experience in implementing intercultural principles and creative initiatives which is essential to create efficient intercultural dialogue and consolidate the community. It would not be possible without the application of best intercultural practices and relying on the attitudes and opinions of the Melitopol community. Moreover, today Melitopol can offer its own unique methods for the development of the new community type.

At a time when the world communities are becoming more diverse (from an ethnocultural point of view), the intercultural community governing model and methods of communicating with the public have proved that the diversity is an advantage, not a threat to these communities. Today it is recognized that successful cities and states of the future will be intercultural, that is, those that are able to explore and manage the potential of the cultural diversity of their communities to stimulate creativity, innovation, effective democratic (and therefore decentralized) governance and, thus, contribute to economic prosperity, community cohesion and high quality of life.

Summarizing the studies, there is every reason to state the need to expand the range of sociological studies of the phenomenon of the modern city since by its very existence it produces living conditions formed under the influence of the subjects of the urban environment and, at the same time, influences the citizens themselves. One of the main elements of the study is the strategic planning of the socio-cultural development and modernization of intercultural cities.

As shown in the case of Melitopol, that sociological support as a success marker of the development process is an essential element for the implementation of advanced intercultural policies for a modern city. Thus, the sociological support experience of the Sociological Research Center of Bohdan Khmelnytsky Melitopol State Pedagogical University deserves the closest consideration and dissemination.

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1.3. INTERCULTURALITY IN THE CONTEXT OF THE ACCUMULATION OF SOCIAL CAPITAL OF A MODERN CITY

Introduction

Global migration processes have not practically left any mono-ethnic countries in the modern world. The proponents of globalization believe that socio-economic and political modernization will gradually replace ethnic and religious identity in favour of civic national values. Time has shown that this assumption turned out to be wrong. In fact, globalization failed to destroy cultural, ethnic, religious and national identities. Quite the opposite, it caused complex dynamic interactions between people of different ethnic cultures and religions, and some of the negative aspects of them are discrimination and intolerance.

At the beginning of the 21st century such conflicts began to encompass not only the countries and societies with incomplete national consolidation, but also some developed nation-states were involved. Until that time, there was a belief that in European states the representatives of the majority ethnic group and the minorities were united into a single national-state “organism” on the basis of common values, ideals and goals, but at the same time they strived to preserve their cultural diversity.

Therefore, it is relevant to the political elite of the states to search for theoretical approaches on the basis of which it is possible to develop a model for managing cultural diversity. According to the Council of Europe, interculturalism is one of such models. This approach takes into account the interests of the titular nation and minorities, and therefore can effectively solve ethnic and national contradictions and prevent the emergence of new ones. In 2008, the Council of Europe, together with eleven pilot cities (Lyon, Lublin, Izhevsk, Neuchâtel, Berlin-Neuqueln, Subotica, Tilburg, Reggio Emilia, Patras, Oslo, Melitopol) launched the Intercultural Cities Program (ICC) which is an ambitious initiative to integrate different communities that lack social cohesion. At present, 140 cities in the world

are applying an urban model of intercultural integration, including not only European cities but the cities in Australia, Japan, Africa, Mexico, Canada, and the United States [Intercultural Cities Program, nd].

Multiculturalism or interculturalism?

The issue of coexistence of different cultures on a common territory until the 1970s was mainly addressed as an assimilation process when ethnic minorities adopted the culture, language, and traditions of the dominant nation. In its turn, the dominant nation considered its culture to be the standard that other cultural minorities should strive for. This does not always imply a hostile attitude towards other groups, but there is always a sense of certain superiority over others. However, the assimilation was unable to cope with the multimillion emigration to the countries of Western Europe in the 1960-80s, mainly from the countries of “the third world”, and then from Eastern Europe. The states became increasingly multicultural, and the common political and social institutions showed a certain functional limitation in managing cultural diversity. This was a challenge to the value systems of the national states of the West. The search for new models and approaches towards the practical realisation to ensure conflict-free coexistence of national and ethnic minorities within the framework of a joint political space on the principles of mutual respect, respect for each other's rights and cultural exchanges has become urgent.

In the early 1970s the concept of multiculturalism, or “cultural pluralism” based on the rejection of the idea of continuous civic integration was born.

Instead, the key role was given to the promotion and support of cultural diversity, the dialogue between ethnic groups within a single state.

On a daily basis, the concept “multiculturalism” is interpreted as a coexistence of many cultures on the certain area, none of which is dominant. O’Sullivan and Hartley give a more detailed explanation in the British reference book on theory of cultural communication. “Multiculturalism means defining and studying the society itself that involves numerous different but interconnected cultural traditions and practices, which are often associated with different ethnic

components of this society". [O'Sullivan, Hartley 1994]. The recognition of a multicultural society has two main consequences:

- rethinking of ideas about the cultural unity (integrity) of the society. Refuse from attempts to "integrate" various ethnic groups, because integration provides the transformation into a "homogeneous" part of the dominant culture;

- rethinking the concept of cultural diversity: one should take into account power relations, relations of dominance between different cultural (ethnic, social) groups, analyze intercultural relations between strong (dominant) and weak (oppressed) cultures, and not just stimulate "an interest in the exotic." [O'Sullivan, Hartley 1994].

Multiculturalism is productive precisely as an ideology or methodology, which forms the basis of cultural and social (including educational) policies.

Ukrainian researcher Antonina Kolodij defines multiculturalism as the principle of ethno-national, educational, cultural policy, which recognizes and supports the citizens' right to keep, develop and defend their (ethno) cultural peculiarities by all legal methods, and it obliges the state to support these citizens' efforts. [Kolodij 2008].

To sum up, on one side, a multicultural society is considered to be the one where cultural differences are regulated within the formula "integration without assimilation", and the importance is attached to the promotion and maintenance of cultural diversity, on the other side, the policy of cultural tolerance, good-neighbourly communities is practiced within a single state. Multiculturalism is, first of all, "the concept of "cultural tolerance", which seeks to overcome the extremes of value absolutism and ethnocentrism on one hand, and cultural relativism on the other one". [Gojev 2009]

In the late 1950s multiculturalism became the official policy of Switzerland, which was based on the idea of uniting various ethnic and cultural communities into a single nation. In the 1970s it was included as one of the basic principles of the Canadian Constitution in order to outline the new government course of this country, which eventually recognized the failure of assimilation policy.

Among the states that later officially recognized multiculturalism there are the USA, Australia, Great Britain, Germany, France, the Netherlands, Sweden, Finland, etc.

The key postulates of the multiculturalism concept reached the level of fundamental principles of the political practice of the majority of western countries and international organizations already in the early 1980s.

The most famous multicultural theorists are such researchers as Charles Taylor, Will Kymlicka, Chandran Kukathas, Antonio Perotti, etc. One of the founders of the multiculturalism concept Charles Taylor emphasizes that multiculturalism is a definite phenomenon of self-affirmation. Multiculturalism appears not only in struggle of individuals for the recognition, but also in demand to others to recognize their originality and the originality of groups [Taylor 1992].

Will Kymlicka, a Canadian researcher, addresses the issues of political equality between a minority and a majority in multinational societies. Minorities can claim cultural and social status and political rights only if they are guided by liberal principles recognizing the rights of other communities [Kymlicka 2001].

Will Kymlicka believes that the state should provide financial support to minorities. For example, financing cultural events that aims to support and promote the diversity of cultural resources. Such policies increase social stability and eliminate inequalities between ethnic and religious groups. Without certain financial support from the state, a significant number of national minorities may simply disappear, lose their cultural identity. The researcher stands for the cultural market.

Chandran Kukathas, an American political researcher, proposes a policy of strict multiculturalism, in which a state should take active measures to ensure that minorities not only have full participation in society, but also provide maximum opportunities to preserve their identity and traditions. Diversity should not only be tolerated, it should be consolidated, encouraged and supported not only financially, but also by giving minorities some special rights [Kukathas 2004]. Therefore, multiculturalism has become one of the first (and so far the most influential in

intellectual circles) concept of "managing the cultural diversity of the society." This means that state educational and cultural institutions should set policies, specific activities and initiatives that would enable different cultures to develop side by side within a single country. [Dragojevic 1999]. The key idea of this concept is to create by the state (at least potentially) equal opportunities for the development of minorities in overcoming the hierarchy of cultures - from dominant to "non-prestigious" and completely "unviable".

Thus, multiculturalism can be defined as the ideological concept and political practice of a culturally and ethnically heterogeneous society, which is aimed to the official recognition and real guarantee of the rights of minorities at the public and state levels. As a policy of reproduction and development of various cultural systems within the state-nation. A multicultural approach recognizes the possibility of coexistence in one political space of several different national, ethnic, religious, linguistic or other groups that want to reproduce their identity. At the same time, the state adopts and implements regulatory documents that are aimed to ensure the rights, dignity and welfare of citizens regardless of their ethnic, racial origin, religion, language, etc. The main characteristics of multiculturalism are:

- recognition of the cultural diversity of the society, the state as the value;
- abandonment of the hierarchy of cultures "highest-lowest", "backward-advanced";
- the right of the citizens to keep, develop their cultural identity and traditions;
- rejecting the idea of the total civic integration in favour of policy of tolerance and good-neighborly communities. [Afanasieva, Bukrieieva 2017].

However, the practice of application of the multiculturalist approach revealed many contradictions. In particular, the countries of Western Europe have faced the problem of necessity to study the languages of emigrants and the state language at the same time. The representatives of minorities who, due to objective or subjective circumstances, have lost their group (ethnic, religious) identity, often

return to it under the influence of multiculturalism. This is explained by the fact that the privileges that governments provided to support and develop cultural and ethnic identities were allocated to groups, rather than to certain individuals. There is also a question, which groups should receive support and which should not? This caused intergroup conflicts and struggle for benefits.

One disadvantage of multiculturalism is a tendency to increase ethnic and religious communities' isolation and to create artificial borders between them. The critic of multiculturalism Allan Bloom notes that both fragmentation and separatism are alarming in multiculturalism, and the concept itself leads to neglect the individual's personal rights [Bloom 2012].

Multiculturalism has shown internal dialogue - the declaration of group equality and at the same time violation of equality aimed to provide appropriate compensation to "disadvantaged" groups, interpreting equality as the provision of "compensatory services". Hence, a multicultural society regulated the space of cultural differences, a blurred principle of priority of group interests. Such a policy violated the principles of equality of citizens, which are the basis of the liberal system of democratic states. Currently, both the majority of researchers and the experts in the field of national and ethnocultural politics and the broad political circles agree with this.

As a result, at the beginning of the 21st century, even those states where multiculturalism was enshrined at the constitution level began to refuse to use it. Evidence of this can be seen in the fact that in 2008 the Council of Europe released the books "White Paper on Intercultural Dialogue "Living Together As Equals in Dignity" and "Intercultural Cities: Towards the Model of Intercultural Integration". They critically evaluated the concept of cultural assimilation and the theory and practice of multiculturalism. These books have developed the model of interculturalism as another approach to solving the problem of coexisting of different cultural and ethno-national communities on the single area.

The book "Intercultural Cities: Towards the Model of Intercultural Integration", which is the result of the joint programme of the Council of Europe

and the European commission “Intercultural cities”, tells that interculturalism is the idea of the policy and practice supporting the interacting, understanding and respect of different cultures and national-ethnic groups. [Council of Europe 2009].

Unlike the multiculturalism, which practices the good-neighborly communities and cultures, interculturalism is focused not on the protection of cultural differences but on the search of the ways of the interaction of holders of different cultural systems. Interculturalism assumes common interests among the citizens of different nationalities, religions as well, who are united by sharing the sense of civic responsibility for their country. [Council of Europe Ministers of Foreign Affairs 2008]. Therefore, interculturalism does not deny the ideas of multiculturalism but supplements them with the task of community integration on the civic basis. “Identification and consolidation of people must be founded not on the ethnic but on the civic and political basis, on the basis of general welfare in the state and joint contribution in its development of all communities and groups residing on certain territory”. [Sydorenko 2014].

So, if the main idea of multiculturalism is found in separating the cultures and preserving their differences, in this case interculturalism focuses the attention on the fact that these differences are dynamic and can be mixed. “Its purpose is to find commonality on the basis of benefits of interaction that gives the basis for convergence of cultures and formation of a common cultural code”. [Anan’eva 2018].

The modern culturologist Sanjin Dragojevic identifies static aspect as a negative aspect of multiculturalism, since the emphasis is not on intercultural exchange and mutual influence, but on preservation of minority cultures, therefore, on conservation of status quo. In his opinion, the concept of interculturalism is more dynamic. It focuses on ensuring an active and positive dialogue of various cultures in the society, on their mutual understanding and mutual enrichment [Dragojevic 1999].

As concepts and political practices, multiculturalism and interculturalism are the most popular for understanding and regulating the relations of cultural diversity

in the modern world. First of all their differences are in arrangements that are proposed to facilitate support and development of the representatives of different national, ethnic, religious, linguistic, racial and other minorities. Multiculturalism offers the policy of preservation and development of cultures on the principal basis of good neighborliness and tolerance, interculturalism is the search for ways of interaction of different cultures, particularly ethnic ones. The most constructive policy is the model of interculturalism as it is the most dynamic one and it corresponds to expectations of polycultural society because one of the ways of interaction of the representatives of ethnic communities is the common sense of civic responsibility for the country where they reside.

Components and measurement indicators of sociocultural capital of the city

Wide use of the notion “capital” in sociology became possible after the publication of the book “Human Capital” by Gary Becker in 1964 [Becker 1975]. In his opinion, human and social capital are interconnected and they have an influence on each other. Expenses on education, gaining knowledge, skills and abilities of employees could bring benefits to an enterprise in due course. Actually, Becker laid the foundations for the concept of individual social capital, that is, its theoretical analysis at the micro level.

The concept “capital” acquired its real sociological content in the works of Pierre Bourdieu. He defines three states of the capital: objectified, incorporated and institutionalized. The examples of the objectified state are institutions and objects of cultural purpose (educational, artistic, recreational, etc.), cultural goods, cultural rights, knowledge. The core of the incorporated cultural capital are education, skills and knowledge that turned into a part of the personality, directly incorporated into the person.

Institutionalized state involves evidence of a personal cultural competence related to individual distinction, prestige or reputation. If economic capital is directly converted into money and institutionalized in the form of property rights, cultural capital, otherwise, is converted into economic one under certain conditions

and can be institutionalized in the form of scientific, educational, professional, artistic qualifications, depicted in relevant official records. [Bourdieu, 2004].

Robert Putnam, Yoshihiro Francis Fukuyama, Lyda Judson Hanifan and others developed the insight into a capital at the macro level. Francis Fukuyama considered that the most important component of social capital is spontaneous communication, which can create new associations. The attributes of such associations are horizontal and informal social relations, where trust is the basis. In vertical networks trust, which is a prerequisite for cooperation, is focused on power, and in horizontal networks, on reciprocity. It focuses on the importance of social capital for maintaining the mechanism of heredity in the society and supporting contacts between generations due to the social capital that accumulates and maintains constancy and development of civilization [Fukuyama 1995].

American political analyst Robert Putnam explored the influence of social capital on socio-economic situation of a country or a single, for example urban, community. Social capital is “a peculiarity of social life – networks, norms and trust which allow its participants to interact with each other more effectively due to their common interests” [Putnam 2001].

Moreover, when researching social capital, one should take into account such a coefficient as distrust. This is an indicator of the external impression of society from a particular group.

James Coleman in his article “Social Capital and Human Capital” defined the current meaning of this concept in 1992 [Coleman 2001]. Comparing various forms of capital Coleman writes: “If physical capital can be fully felt, since it is embodied in obvious material forms, then human capital is less tangible. It appears in skills and knowledge that an individual acquires. Social capital can be felt even less, because it exists only in the relationships of people. Just as physical and human, social capital makes production activities easier. For example, a group in which there is complete understanding and absolute trust is able to accomplish much more than a group that does not have such qualities” [Coleman 2001].

He defines social capital as the potential for mutual trust and assistance, which is formed as a result of interpersonal relationships: social norms, responsibilities and expectations, information channels. “Social capital allows members of the community to trust each other, cooperate with the aim to create new forms and life associations” [Coleman 2001].

Ukrainian researchers Stanislav Kataev and Lyudmila Barzenkova-Mjasnikova exploring social capital at the mesolevel (of a city), define it as “...conscious use of social networks by an individual, a social group, an organization or the whole community, and due to their trust and common norms these social networks are means of achieving unity, cohesion in these communities, achieving common goals, all these support vital activity of the community” [Kataev, Barzenkova-Mjasnikova, 2012b].

Described definitions of social capital involve trust, cooperation and social ties between people. Specific values, norms and trust are the conditions of a large amount of social capital on the macro level.

The structural elements of social capital are social networks, common norms, values and trust.

In the countries that are in the process of transformation after totalitarian regimes, such as Ukraine, experts note the difficulty of measuring social capital [Stepanenko 2011]. The problematic nature is due to the psychological characteristics of Ukrainians, who have been influenced by Soviet-Russian ideology for more than 70 years. Modern Ukrainian society is characterized by constant political instability, and as a result, there is a crisis of confidence in the government and political elite.

According to modern researchers, social capital accumulates as a result of human interaction due to established cultural norms and values and behavioral styles. Such interaction directly influences on socio-political situation and indicates the economic development of the country. Therefore, social capital of a city can be presented as resources which increase the economic and social development of the city community by creating and maintaining social networks and models of social

organizations.

To define cultural capital a large number of indicators, correlating both with social and human capital, are applied.

Olena Golodenko notes that cultural capital is a set of knowledge, skills, abilities, values, stereotypes, motivations, which are innate and acquired in the process of socialization. These qualities are able to determine the behavior of an individual in certain circumstances and also they can be accumulated and later converted into other forms of capital. [Golodenko 2010].

Kataev and Barzenkova-Mjasnikova explain cultural capital more broadly - "it is knowledge that allows a person to understand and evaluate different types of cultural relations and cultural products. They are a creative source of vital activity, they are a part of creative potential of individuals, social groups, organizations, their capabilities and creative energy" [Kataev, Barzenkova-Mjasnikova, 2012].

Cultural capital means cultural competence of a person as a complex of person's intellectual abilities, knowledge, skills, moral qualities, qualification training, which are used in social activity and are the source of vital activity of a person and the whole community as well.

Thus, cultural capital correlates with social: their subject fields intersect, so it is difficult to outline clearly the indicators of measurement of each of them separately. In many cases socio-cultural capital is wider than social that is why while exploring it is rightly to use the concepts used in relation to the social.

As one of the possible schemes for measuring socio-cultural capital, based on the subject of the study (city as a mesolevel), there are the spheres of the city life related to its resources: communal social capital such as family, neighborhood, network capital; municipal, human, cultural, symbolic, political capital. Total capital unites all types, which is sociocultural capital of the city.

Network capital means channels of interaction between individuals, groups with other groups and organizations, spheres of the city life as a whole. Network capital provides effective cooperation and sharing knowledge.

Human capital involves qualities, knowledge, abilities of a person, which he or she uses for development as a member of a certain community.

Symbolic capital is “stock of knowledge and symbols” that are common in a society or a social group, and in this case in the city community.

Political capital is a resource of legitimacy and trust in the structure of the city sociocultural capital.

Cultural capital is the potential of the city community, which includes cultural norms, patterns of behavior, mental sets of the city community. In an objective form, it contains cultural achievements of the city community - outstanding personalities, objects of art and literature, urban signs and symbols, which are shared by the majority of city residents. The basis of municipal capital is the interaction of city residents and institutions, which is aimed to solve the problems of the city and create social infrastructure.

Therefore, the components of the socio-cultural capital of the city can be represented as the following types of resources: as trust, support networks, social dialogue practices, cohesion, identity; municipal social capital as solidarity, responsibility; cultural capital as norms, values, creativity, innovation; symbolic capital as signs, symbols, brands; political capital as legitimacy; human capital as knowledge, skills.

Significance of the study

Modern cities provide social spaces for self-realization of people and it is impossible for a nation-state to function successfully without effective urban community management processes at the meso level. Modern cities form the basis of economic and political power of nation-states, also they produce material, spiritual and information resources that meet social needs. At the same time, the processes of globalization and migration in the modern world are irreversible, and they expand the cultural diversity of states. The majority of migrants settle in cities in search of work, which exacerbates the question of their impact on the consolidation of a city community and the interaction of cultures inside the city environment. Therefore, a city is an active sociocultural space, where

transformational processes taking place at the macro level of a nation-state receive an impulse.

The globalists' expectations that a political or civic identity would supplant an ethnic or religious one failed to be true. In fact, ethnic minorities claim recognition and respect of their cultural identity, and they claim a certain social status of their group. This leads to new forms of interactions between minorities and representatives of a titular nation, and the forms need careful study to develop an effective policy both at the level of city government and at the state one.

The European Union stands for free movement of people and for a participatory approach to managing institutions. In 2008, the Council of Europe critically revised the policy of multiculturalism and proposed an intercultural model for managing cultural diversity. Interculturalism as a policy and practice arose precisely in the urban environment, and it involves an active and positive dialogue of various cultures both at the level of micro territories and at the society as a whole, based on their mutual understanding and mutual enrichment.

Taking to consideration the fact that cultural diversity is the reality of present-day modern cities and it has influence on the quality of social relations in the city community, there are some grounds to consider it a resource of vital activity of the city, and a source of accumulation of socio-cultural capital. As the attributive characteristic of any type of capital is its potential convertibility, so interculturality is expected to be converted into political capital, and it will be a factor in consolidation a city community on the basis of civic values and social responsibility.

Moreover, in modern science the conceptualization of the concept of "social capital" is incomplete and existing approaches to the analysis of its content and levels do not include the factor of cultural diversity and interculturality.

Intercultural city of Melitopol as an object of the study

Melitopol is the area with difficult and peculiar history of ethnocultural development. In the late 18th and early 19th centuries the representatives of different ethnic and confessional groups, such as Mennonites, Greeks, Albanian,

Czechs, Germans, Bulgarians, Jews, Poles, Karaites and others, began to settle here. Over the years, the ethnonational composition of the city's population became more complicated. Many cultures living on the same area, in the absence of indigenous people, influenced ambiguously on the level of ethno conflicts and this caused relevant ethnosocial and status and role changes in the socio-spatial structure of this society. Further development of the city as the industrial centre became significant to form particular mentalities in the Soviet times. Industrialization was held under the political and cultural domination of Russia and it caused leveling the value of the ethnic identity of communities. Dependence on "ruling nationality", on the work of industrial enterprises and close trade relations with Russia led into submission to authorities, living "the present day" without thinking about the future. The processes of acculturation-deculturation and gradual assimilation of the ethnic communities happened due to the imposition of political culture from the outside. According to the above said, ukrainian researcher Bogdan Sliushchyns'kyj came to a conclusion that the identity of the region's residents is "segmental" and their lifestyle and subculture are "hybrid" [Sliushchyns'kyj 2008].

Taking into account the above mentioned factors, in the period of state independence the residents of the city did not become a community united by common interests but a rather fragmented ethno-national community with weak internal integration ties between its groups. This gives reasons to consider Melitopol to be a typical city, which developed a special urban subculture and mentality.

Considering the fact that ethnic composition in Melitopol had been forming for 230 years and today more than 100 representatives of ethnic and national communities live peacefully in the city, 31 national and cultural societies are currently performing, since 2008 the city has been an active participant of the Council of Europe Programme "Intercultural cities" [Intercultural cities programme 2007, nd] and the city aims to apply the policy of interculturality as the resource of accumulation of social capital.

The intercultural component of sociocultural capital is defined through identity (how positively the residents perceive their city as intercultural, feel pride for their status), availability of intercultural social communications of various kinds, social trust, attitude to the activities of the city authorities on the development of intercultural policy.

Research methodology

To identify the influence of the intercultural factor on the formation of socio-cultural capital of Melitopol as a polyethnic city, the Center for Sociological Research of Bohdan Khmelnytsky Melitopol State Pedagogical University conducted a sociological survey from May 4, 2019 to May 12, 2019.

They developed a specialized questionnaire, which includes an appeal to a respondent, the main part of the questions, a socio-demographic block (age, sex, education). The questionnaire was conducted in the form of a standardized interview by *face-to-face* method among the residents of Melitopol.

As a statistical population, they took the adult population (18+) of Melitopol, numbering 121,555 people by September 1, 2019. Accordingly, there was calculated a sample proportionally representing the inhabitants of Melitopol aging 18 and over. The sample was formed by the following principles: unrepeatableness (the survey respondent could take part in the survey only once), nesting (questionnaires were organized in places accessible to residents, in close to each other areas of the city), quotas (survey respondent were selected by sex, age, level of education, area of employment so that to reflect the overall portrait of the city, according to the statistics). The sample population (n) was 1,200 respondents, accuracy $\Delta \pm 2.3$, $P = 95\%$. The sample is unrepeatable, nesting, quotas.

To conduct the survey a group of interviewers was organized, they conducted surveys in their districts after receiving the instruction from the Center for Sociological Research on the rules and conditions of the questionnaire survey:

- an online survey was organized, the survey was conducted online using Google Forms with an introductory statement. It was done in order to involve young people aging from 18 to 25 more actively; this group usually has

low activity while conducting questionnaires in the city. On the other hand, this gave young people the opportunity to express their opinions more freely and in the usual way for them – using the Internet. The survey was conducted by identifying the user's IP, which made it impossible to re-fill the questionnaire. The total amount of the answers obtained in this way does not exceed 10%.

According to the quota division, with the socio-demographic indicators of the city, the survey respondents were divided by the indicators: sex, age, level of education, area of employment.

Thus, the survey involved:

Sex: men 48%; 52% women.

Age of respondents: 18-25 years old (24.8%); 25-35 years old (25.10%), 36-55 years old (27.2); 56-65 years old (11.9%); 66 years old and older (11%).

Education: complete secondary education (21.3); secondary specialized education (30.7), higher education or uncompleted higher education (48.0).

Socio-cultural capital of the city is empirically presented in the study by the indicators: identification with the city, participation in public associations, social trust, density of social communications, and social resource of authority.

City identity

Local identity indicates an individual's emotional connection to a particular area. Without this feeling it is impossible to build solidarity norms of behaviour. Thus, the territory is a powerful social resource, an environment for socialization of individuals, a source of social mobilization. A territory is the basis of group solidarity, a factor in the formation of a certain type of socio-cultural connections [Skrypnyk, 2014]. The results of the study revealed that almost half of the residents identify themselves with the city (48.8%). Thus, there is a certain amount of social capital in the city community.

Most residents of the city (67.5%) love their city, and therefore recognize it as significant for themselves. This reveals the emotional conditions for city identification. Love for the city is the basis for civic participation, responsibility for its future.

Pride for the city is an ethical indicator, an important criterion of identification and an important indicator of socio-cultural capital. According to the survey, 61.3% of the respondents are proud of their city that indicates the presence of emotional ties to it both as a territory and a city community. Many residents of the city are proud that the city is successfully located at the crossroads - 43.8%, that there are representatives of many nationalities - 40%, interculturality - 37.5%, historical and cultural heritage - 20.0%, horticulture - 18.3%, outstanding personalities - 6.3%.

The indicators of identification with the city are specific objects, signs, symbols or cultural, spiritual images, which are significant to the community. These differences identify the specifics of the city, its historical and cultural heritage. Socio-cultural capital of Melitopol is defined by the indicator as the city community indicates its interculturality as a cultural difference, in a positive perception of this status. To identify the role and importance of the intercultural factor in the life of the city community, the city residents were offered to outline those distinctive features of Melitopol that distinguish it from other cities in Ukraine. The majority of respondents (62.0%) noted that it is a strategic city on the way to the Crimea, due to the current complex political circumstances and military aggression of Russia. The second position occupies such feature as “intercultural city” – 32.9%, a large district center of Zaporizhia region - 27.8%, specific natural landscape - 16.5%.

The study recorded a sufficient resource of identity. The city territory unites people, city residents have common interests, symbols of their city, objects of pride for it as a "small Motherland". To the greatest extent, the resource of identity is shown in such an emotional indicator as love for the city.

Thus, on the emotional level, the city community positively assesses its intercultural status and is proud of it. Interculturality and multiethnicity are considered as a value. In this view, this factor is one of the resources forming the local socio-cultural capital.

Participation in the activities of public associations

The closer the interaction between individuals and social groups in the city, the greater the amount of social capital is. The residents of the city show a certain level of perception of themselves as members of the community participating in the activities of various public associations. The residents of the city find national-patriotic associations the most significant, in the activities of which 11.3% of respondents constantly participate, sometimes - 30.0%; ecological - constantly 13.8%, sometimes - 28.8%, charitable - constantly 11.3%, sometimes - 38.8%; volunteer - constantly 6.3%, sometimes - 46.3%. And although in most cases this participation is not permanent, but the residents are interested in the activities of city organizations voluntarily and consciously. The least help Melitopol residents give to IDPs or participate in the activity of religious and political organizations.

Comparing to previous years, civic activity of the residents has increased due to their participation in volunteer, charitable and national-patriotic associations, which is connected with considering of the events of the Revolution of Dignity and subsequent Russian military aggression, which caused a surge of public activity at the national level. Residents' participation in the activities of various public associations, which in most cases is not political, is an indicator of readiness for social changes, the desire to change their own lives within the municipal community. Such participation causes enhancing of social ties of civil society at the micro level.

Therefore, the analysis of the data gives basis to conclude that the city community has a certain resource of civic participation, thus there is a certain amount of social capital in the city.

However, half of the city residents never took part in any public activity. Thus, the city community appeared to be ambivalent: some residents show readiness for constructive self-awareness and self-determination, they find themselves as active subjects of the city community, who strive to live and work on high level. The other part shows passivity, a certain distrust to public activity. Totally, these people make a negative form of socio-cultural capital of the city, which is demonstrated in social urban alienation.

In the urban community there are processes of formation of own subjectivity, which are incomplete.

Social trust and responsibility

Civic society begins with an individual's trust in another member of the urban community or group, with personal responsibility on his or her microterritory. It is the basis where the mutual assistance of members of the city community is built, the resource of their cohesion. Social communications in the city are also built on trust. The significance of the phenomenon of trust lies in the fact that it is impossible to form a city community within the single municipality without it (it is also true to a civic society at the state level).

However, there is a significant lack of trust in the city: only 6.3% believe that city residents completely trust each other, 28.8% - mostly trust. Thus, the "sense of community", which is based on mutual support, solidarity between the individuals and local groups as well, is practically absent in the city. Undeveloped norms of behavior, based on the trust and solidarity, appear not only in the deficit of social capital, and in such a phenomenon as distrust, which is little studied in modern scientific discourse. The phenomenon of distrust arises between subjects who have differences (including ethnic), different values, norms and standards of behaviour. The interaction of such subjects takes place in conditions of uncertainty, and they are united only by an interest in cooperation and peaceful coexistence. These factors become the basis of trust. The analysis of the study allows to state that in the city community there is a kind of "culture of distrust", which undertake certain functions of regulating the activities of both the individual and the group.

This phenomenon can be explained by the historical and cultural factors of the city development, which affected the peculiarity of the mentality of the city community, and by general socio-political trends of Ukrainian society: distrust is present in almost all spheres of modern life - in politics, economics, in governance at the level of territorial communities. Distrust can be described as a negative phenomenon - quasi-capital, which causes such consequences for the development of the city community as social exclusion and conflicts as well.

The deficit of socio-cultural capital appears in the low level of trust between the city residents, in the absence of norms of behaviour based on a sense of solidarity.

At the same time, the city residents trust the activities of national-cultural societies: 76.3% of respondents believe that such organizations enjoy the trust partly, 10.0% - fully. Thus, the intercultural factor may become the basis for gradual building of city social communications and active forms of interactions, the basis for developing solidarity relations of members of the city community.

In the case of an intercultural city, city residents should feel responsibility for intercultural relations, for good relations between representatives of ethnic communities. 36.6% of respondents believe that such responsibility is available, 10.0% - fully available, 18.0% - mostly not available, 13.8% - not available at all, 22.0% - could not decide on this issue. It can be assumed that almost half of the members of the city community (46.6%) are socially active and responsible city residents who not only positively perceive the intercultural status of the city, but also are ready to promote its development and popularization, and also build good relations with ethnic groups.

The intercultural factor can become a basis on which city social communications, active forms of interactions, solidarity relations of members of the city community will be gradually built.

Density of social communications

The parameters of the social capital are its components, namely various forms of social communication characterized by values and norms, as well as various ways of expressing trust. There are some connections between the phenomena of social communication and socio-cultural capital. Ukrainian researchers Kataev and Barzenkova-Mjasnikova thinks that the amount of socio-cultural capital influences on the intensity of social communications, and effective social communications can increase trust among city residents [Kataev, Barzenkova-Mjasnikova, 2012a]. This study explored different types of social communications in the city: mediated by various types of media - newspapers,

television, social networks and direct communication between people. The latter type of communication can be defined as interactive.

60.0% of city residents are partially acquainted with the activities of national-cultural societies, 8.8% - fully, and a third (31.3%) are not acquainted with them.

Most of them receive information about these activities through various media: 37.3% from city television, 33.3% from social networks (Facebook and Instagram), and 22.7% from newspapers. The second source on informativeness is the city events, which involve representatives of ethnic communities. Therefore 24.0% of city residents noted that they personally know about the societies from their public activities (city festivals), 17.3% - know from cultural activities. There are also several catering establishments in the city, which cook dishes of national cuisines, so 5.3% of respondents noted that such places are a source of information about ethnic communities.

And although some city residents receive information from the media and city events, at the same time, 27.5% of them believe that the city has not developed a system of informing about the activities of national-cultural societies, 30.0% believe partially. However, the city community needs such information and is ready to perceive it: although 30.0% of city residents do not know anything about such information, but believe that it should be.

Computer social networks combine two forms of social communication: media and interactive. Their important feature is that they can be multidirectional: on the one hand, communication can take place among individuals and groups with the same or similar social status, and on the other hand, with different social statuses, i.e. between the government and the community, between the leaders and the subordinates as well.

As a third of city residents become aware of the activities of national-cultural societies from social networks, so they are an important factor in the formation of the city communication channel that can increase the level of trust in the city community.

City residents are actively communicating on social networks about national relations and the most popular networks are Instagram - 61.8% (mostly young people use it) and Facebook - 49.1%.

Another form of social communication is direct communication between people, when communication takes place directly. The intercultural communicative component of the socio-cultural capital of the city underlies in the experience of direct social contacts, in communication with representatives of ethnic communities. Such interactions form norms and values, mutuality of group members. The significance of this type of interaction lies in the fact that without direct contacts of city residents on its micro-territory, it is impossible to form a territorial community as a form of civic society.

Direct forms of social communication with representatives of ethnic communities in the city can be defined as quite dense. Only 12.5% of city residents have never interacted with them, 31.3% - interact once or twice every six months, 25.0% - every day, 11.3% - every week, 10.0% - every month, 10, 0% - once a year.

Mostly such communication takes place during leisure time, attending cultural events - 36.8%, in educational institutions (schools, colleges, lyceums, universities) - 28.1%, in public places (street, shop, cafe, transport) - 26, 3%, at work - 15.8%, at home, visiting relatives or friends, or neighbours - 12, 3%, on social networks - 12.3%.

Such direct interactions mainly occur among middle-aged and older city residents, young people are less likely to communicate directly with the ethnic groups, while compensating this with more intensive social communications on social networks.

A special resource of social communications in the city is the relationship between representatives of ethnic communities and national-cultural societies. The level of city residents' trust to ethnic communities depends on their quality, which in its turn influences on the amount of socio-cultural capital. 26.3% of city residents believe that relations between ethnic communities in the city are friendly,

26.3% - neutral, 25.0% - tolerant, 8.8% - not very friendly, 13.8% - could not decide. City residents positively indicate interethnic communication, and obviously, this type of communication occupies a special place among the resources of accumulation of the socio-cultural capital in the intercultural city.

The representatives of the ethnic communities are sufficiently integrated into the city social space, as the city has dense interactive social communications with them. The relations between the ethnic groups are positive, so social communication between these ethnic communities is a special resource for the accumulation of socio-cultural capital.

Power resources

The amount of socio-cultural capital is indicated by the support of the city community of authorities' decisions at the municipal level. Supporting the activities of the city authorities on the development of intercultural policy is one of the indicators of the involvement of residents in the processes taking place in the local community. Almost half of the city residents (47.5%) rather support the activities of the city authorities on the development of the city as intercultural, 28.8% - fully support, 20.0% - rather not, and only 3.8% do not fully support. The readiness for a constructive dialogue with the authorities on the issue of interculturalism, support for their activities in this direction was shown by the majority of the members of the city community. At the same time, some city residents (23.8%) do not support such activities, i.e. there is a gap between part of the city community and structures of power, which can be explained both by the distrust of city residents to local authorities in general, and by indifference or a general negative attitude towards interculturalism. Thus, there is a slight deficit of political capital.

43.5% of the city residents believe that the local budget should allocate more money to promote the principles of tolerance and friendliness between the ethnic communities of the city, 22.5% - no, 33.8% - could not decide.

Most city residents support the policy of interculturalism and are ready to promote this status of the city. At the same time, there is a certain deficit of

political capital, which can be explained both by distrust to local authorities in general and by the indifference or a general negative attitude towards interculturalism.

Interculturality of the city is a resource of its vital activity, a source of accumulation of sociocultural capital. Since the attributive characteristic of any type of capital is its potential convertibility, so it is expected that interculturality is converted into political capital, and it will be a factor of the consolidation of the city community based on civic values and social responsibility.

Results and Discussion

In today's world, the country development directly depends on the ability and interest of communities to be involved into local development of their territory. Each city community is unique both in terms of historical development and the nature of relations among its inhabitants, norms of communication, social networks. These factors should be considered when measuring the city social capital. Aside from its components recognized in academic circles (such as trust, communication, communication networks), each community should include only its inherent indicators. Measurement of social capital allows the city community to find its own models of development, which, on the one hand, would emphasize its strengths and advantages, and on the other hand, would identify its weaknesses.

Choosing an intercultural development model was a decision not only of the city authorities of Melitopol, but also of the city community, as the process of working out the Plan was an example of true participatory participation. Its implementation required the cooperation of local managers, businessmen, academics, educators, as well as constant monitoring of public opinion on whether or not to support the policy of intercultural integration.

The results of the study became the basis for the working out the Plan for 2021-2025, as they show that interculturalism is an important source of accumulation of socio-cultural capital of the local community.

The analysis of the results revealed that one of the strengths of the Melitopol community is its city identity. Therefore, this indicator is one of the new directions

of intercultural strategy, which will be implemented in the construction of new cultural facilities and signs, as well as in the reconstruction of old buildings that reflect ethnic specificity.

Data analysis allowed defining this resource of accumulation of social and cultural capital as a social communication among ethnic minorities, which is a promising new area of research.

Prior to that, scholars, who studied cross-cultural relations, focused on the study of the social distance between the dominant group and minorities, but the social communication between minorities on the common territory is little-studied.

Another little-studied subject matter is the study of intercultural relations as a specific type of social relations. They express the activities and interaction of people as representatives of different cultural or ethnic groups and their place in the life of the community and they are characterized by complexity, stochasticity, mutual enrichment, unity of conflict and dialogue.

In today's world understanding the nature and implementation of intercultural interactions proved to be extremely important in business, which will be successful due to special training that acquired the features of the industry. Focus group research among entrepreneurs has shown that cultural diversity in private companies, rather than homogeneity, promotes creativity and innovations, especially in such sectors as shops, restaurants, mass-media, industry and technical services. Therefore, creating business incubators and organizing business schools for members of ethnic communities open the way to creativity and business innovations. On the other hand, fairs of ethnic products and festivals of ethnic cultures not only advertise the city, but also bring real sales revenue.

However, the study revealed some weaknesses in the development of the city community. First of all, it is a low level of social responsibility and trust among the residents of the community. This situation has not developed today, but it is inherited from the Soviet government, which did not allow people to unite, so that they did not form unions, did not meet and did not talk to each other in order

to eliminate collective civil actions. Therefore, several generations were brought up on the idea that no one could be trusted, even in a family.

This explains the fact that almost half of the city residents are passive about modern transformations and public participation. One of the possible mechanisms for solving this problem is to expand the methods of participation by involving minorities in the life activity of the city.

Measuring the city capital activates its residents, public associations and municipalities to create optimal conditions for the participation of minorities and migrants in social, cultural and economic activities. In this way, intercultural skills and talents of the city residents can develop.

In a longer-term perspective those municipalities which growth is based only on classical factors of production (land, labour, natural resources) could lose the benefits at some stage of globalization. And those municipalities that develop creative "educated" factors of local benefits (intelligence, innovations, 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: creating innovative enterprises, forming high added value, producing goods mainly for export orientation, gaining new skills of professional management, improving infrastructure and integrating into the world economy as well.

And monitoring research of public opinion allows evaluating the effectiveness of interaction between the local authorities and the community, monitoring the activity of intercultural integration of city managers, getting reliable and high-quality data on the entire system of intercultural interaction in the urban environment and getting specific guidelines of the development and implementation of intercultural integration in the city.

Conclusion

The idea of an intercultural model of cities was to describe ethnic groups and their cultural potential as the resource for economic, social and political development of the community. For this purpose, there have been developed some

mechanisms of mutually beneficial social partnership based on mutual benefit as well as the ways that would minimize the consolidation of ethnically closed "in-groups".

Thus, cultural diversity is a resource and a source of social capital, which accumulates as a result of interaction of people with different norms and values or styles of behavior. This interaction directly influences on the socio-political situation and determines the economic development of the country. Thus, the social capital of the city can be presented as resources that increase the economic and social development of the community by creating and maintaining social networks and models of social organizations.

Cultural capital refers to a person's cultural competence as a set of intellectual capacity, knowledge, skills, abilities, moral qualities, qualification training of an individual or individuals used in the process of social activities and they are the source of vital activity for both the individual and the community as a whole.

Hence, it faces the task of forming intercultural competence of local authorities at different levels and developing a systematic approach to the problem of understanding and integration of cultural communities. The approach is unproductive when local authorities only support organizing ethnic festivals. It is not complete but only "superficial, festival" vision of the intercultural development of the city.

This means that the lack of communicative intercultural competence becomes one of the problems of modern governance, which does not allow a modern community to convert as much as possible either a successful cross-cultural communication policy or the level of self-realization achieved by traditional subcultures within a multicultural community. Significant benefits of mastering many intercultural competencies by managers indicate that the further development of models of social progress within the framework of an intercultural model depends on the tasks that communities will set for themselves – an open dialogue with the world or self-isolation leading to cultural stagnation.

Undoubtedly, in multiethnic cities it is required to create an institutional body to regulate ethnic interaction in the management of the public sphere, education, business, in the media and communication. Ethnic minorities should be integrated into these spheres or at least their interests should be taken into account. The intercultural model is embodied through the mobilization of administrative institutions and professional institutions involving a wide range of city residents. Such a strategy requires dedicated competent leaders and teamwork.

One of the methods for developing a strategy to attract minorities to participate in the vital activity of the city is conducting public and expert opinion polls. This method will allow to study some problematic aspects of an intercultural community reliably and qualitatively, assess the effectiveness of interaction between local governments and the community in due time, identify priorities in the development of intercultural integration.

The intercultural strategy for the development of cities allows today to introduce new management techniques, public participation, intersectoral interaction, design approaches, etc. for successful future development of the city and nation-state.

As a result, the tendency to interpret national identity as secondary insignificant for social progress will decline. Attracting representatives of ethnic minorities or taking into account their interests in the vital activities of cities can also be considered as a process of modernization of the society based on the principles of participatory participation, equality, freedom and justice. Thus, the society will become democratized and modernized without loss of ethnic diversity and cultural identity.

Summarizing the study, there are some reasons to state the need to expand the spectrum of sociological and managerial case study of the phenomenon of a modern multi-ethnic city, as the city environment is developing new forms of vital activities.

While global communities are becoming more diverse (from ethnic, religious, cultural point of view), an intercultural model of managing these

communities and methods of working with the public can transform cultural diversity into an advantage, a resource of development and progress. Nowadays we talk about the fact that successful cities and states of the future will be intercultural, the ones that are able to study and manage the potential of the cultural diversity of their communities. This motivates citizens to creativity, innovations, consolidation within their urban areas.

Definitely, one of the final and main element of such a study is the strategic planning of the socio-cultural development of intercultural cities and their subsequent modernization.

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1.4. IMPROVING METHODS AND TOOLS TO INCREASE THE LEVEL OF INTERCULTURAL COMPETENCE AS A GUARANTEE OF SUCCESSFUL FUNCTIONING OF INTERCULTURAL CITIES

Introduction

This document offers an impact analysis of the intercity cooperation project "Introducing and Engaging Diversity Globally" (IEDG) implemented by the intercultural partner cities Melitopol (Ukraine) and Ballarat (Australia) with the support of the Intercultural Cities Programme of the Council of Europe in July - November 2020.

Overall, the project aimed to contribute to the advancement of intercultural (ICC) competence skills of city administrators, police, media, minority and religious groups representatives, internally displaced persons and other residents of the partner cities by offering a series of workshops conducted by local trainers who were formed through a series of online ICC competence seminars – or "trainings for trainers" - conducted by an international ICC expert. The "Introducing and Engaging Diversity Globally" project also sought to devise and deliver applicable intercultural competence tools for local trainers and to carry out an impact assessment of the action to ensure added value creation for the participating cities and the global ICC community in general.

As part of the project, six webinars (or 'trainings for trainers') on intercultural competence were conducted by an intercultural expert in two languages for the pool of nearly 100 participants in ICC cities. The webinars were carried out using the on-line platform Zoom in the form of interactive sessions that introduced key intercultural competence concepts, tools and approaches. A training manual was produced as a result of the on-line webinars and delivered to the local trainers in participating cities. Subsequently, a series of local trainings on intercultural competence were organised in the member cities of and Australasian and Ukrainian national ICC Networks for various target groups. The choice of

target groups was determined by the residents of the cities through a preliminary questionnaire in June 2020 which involved more than 500 participants.

In order to perform an impact analysis of the project, the Center for Sociological Studies of Bohdan Khmelnytskyi Melitopol State Pedagogical University (MSPU), in collaboration with an international ICC expert carried out an ex-ante (before on-line webinars) mapping of intercultural competence skills and ex-post evaluation (after the series of local trainings) survey in the cities-members of Ukrainian Network of Intercultural Cities – Melitopol, Lutsk, Odessa, Pavlograd, Vinnytsia, Sumy – and in Australian cities of Ballarat, Adelaide, Bacchus-Marsh, Maribirnong, Melbourne and Melton. Relevant indicators were designed and comparative analysis of the 2-wave survey results was carried out to evaluate the impact and effectiveness of the project.

Methodology

More precisely, two sociological surveys (ex-ante and ex-post) were carried out to monitor the new knowledge and ICC competence skills transfer, to make sure that new opportunities for interaction are created for people from different cultural backgrounds, to ensure best practice exchange between local authorities and other agencies, to provide for the creation of local and international partnerships, and to evaluate the impact of the project on the development of ICC competence skills for city administrators, police officers, media representatives, national minorities and youth.

Ex-ante survey toolbox

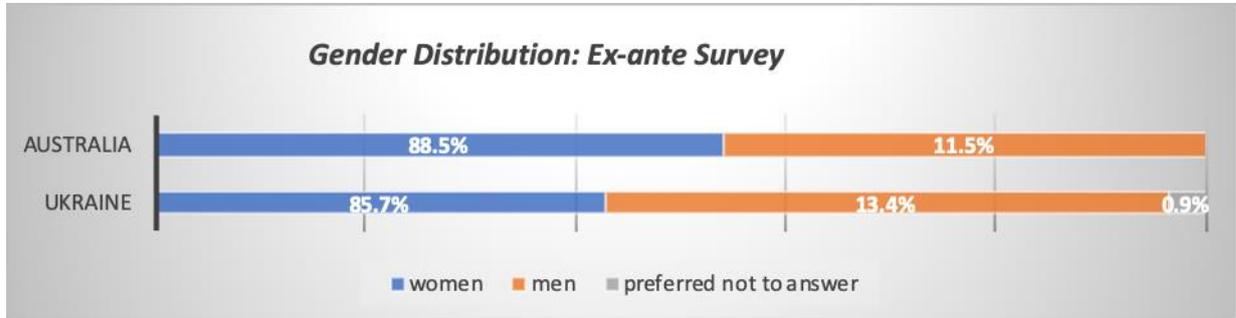
Survey content: The survey consisted of 26 questions divided into 5 sections, the content of which matched the specific survey tasks. It was conducted in July 2020 using the Google Forms platform.¹

Survey sample. The survey was attended by 521 respondents. The distribution of respondents by gender is as follows: 85.9% female and 13.3% male, 0.8% preferred not to answer this question. The gender distribution for the

¹<https://docs.google.com/forms/d/1Npxv3GhI32AKSTBAGEgheVhUUVyWzUvMiOGnPOWJrc/closedform>

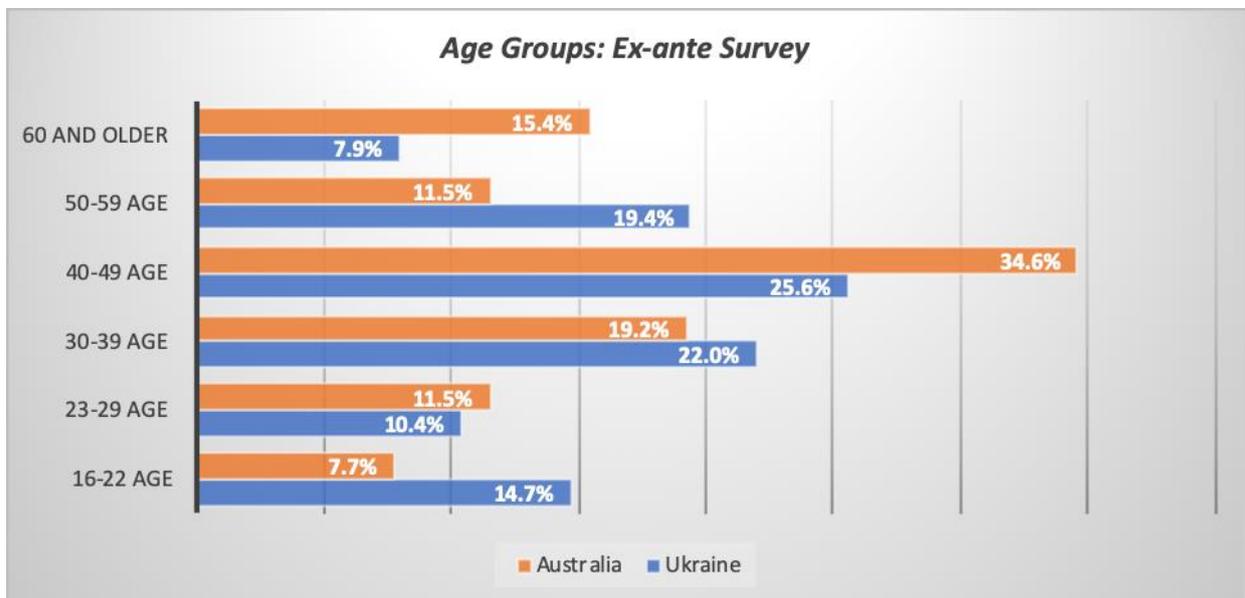
countries is as follows: women - Ukraine 85.7%, Australia - 88.5% of respondents; men - Ukraine 13.4% and Australia - 11.5% (see Figure 1 below).

Figure 1. Gender Distribution: Ex-ante Survey



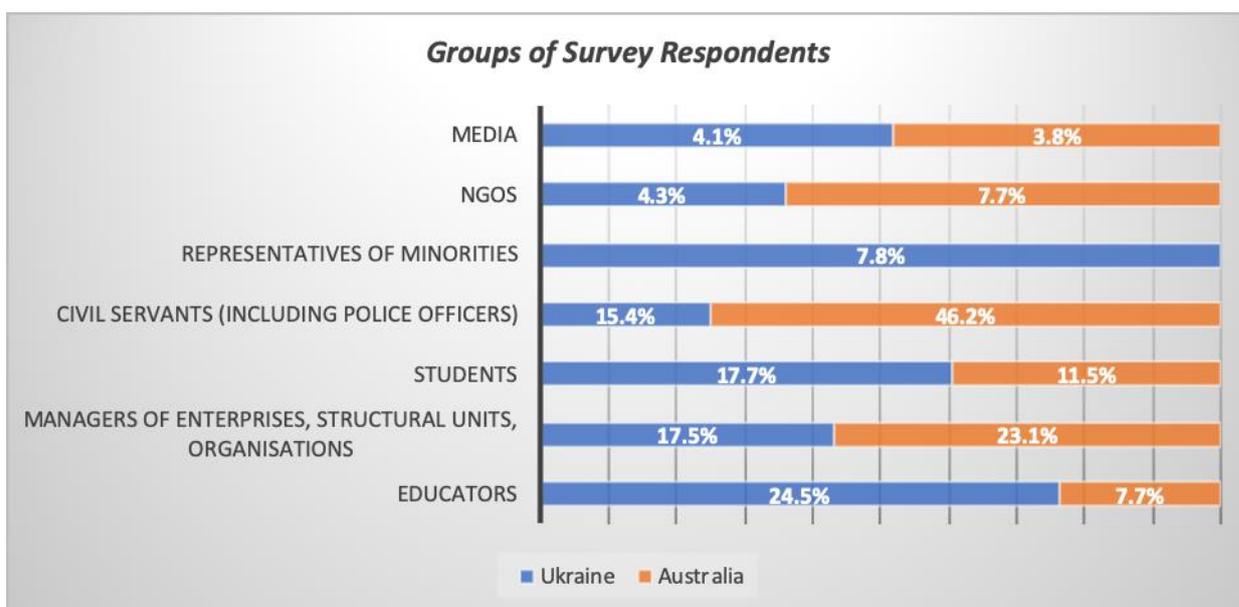
The respondents represented the following age groups: 16-22 (14.3%), 23-29 (10.5%), 30-39 (21.8%), 40-49 (26.1%), 50-59 (19.0%), 60 and older (8.3%) (Figure 2).

Figure 2. Age Groups: Ex-ante Survey



A few largest groups of respondents were identified during the first wave of the survey (see Figure 3 below). These groups included educators, civil servants (including police officers), managers of enterprises, structural units, organisations, students, representatives of minorities, NGOs and the media.

Figure 3. Major Groups of Respondents



The sample is nonrepeatable (provided by fixing the respondent's IP address at the time of the online session), stochastic. The sample error is no more than 4.3%, the confidence interval is 95%. The survey data were processed in IBM SPSS Statistics 21 and Microsoft Office Excel programs, content analysis method was applied for open questions.

Ex-post survey toolbox

Survey content: The survey content cross-referred to the ex-ante survey in order to allow for comparison of the results and consisted of 23 questions.

Survey sample: 211 respondents took part in the survey representing ICC competence training participants from six Ukrainian and six Australian intercultural cities: Melitopol, Lutsk, Odessa, Pavlograd, Vinnytsia, Sumy (Ukraine) and Ballarat, Adelaida, Bacchus-Marsh, Maribirnong, Melbourne and Melton (Australia) ².

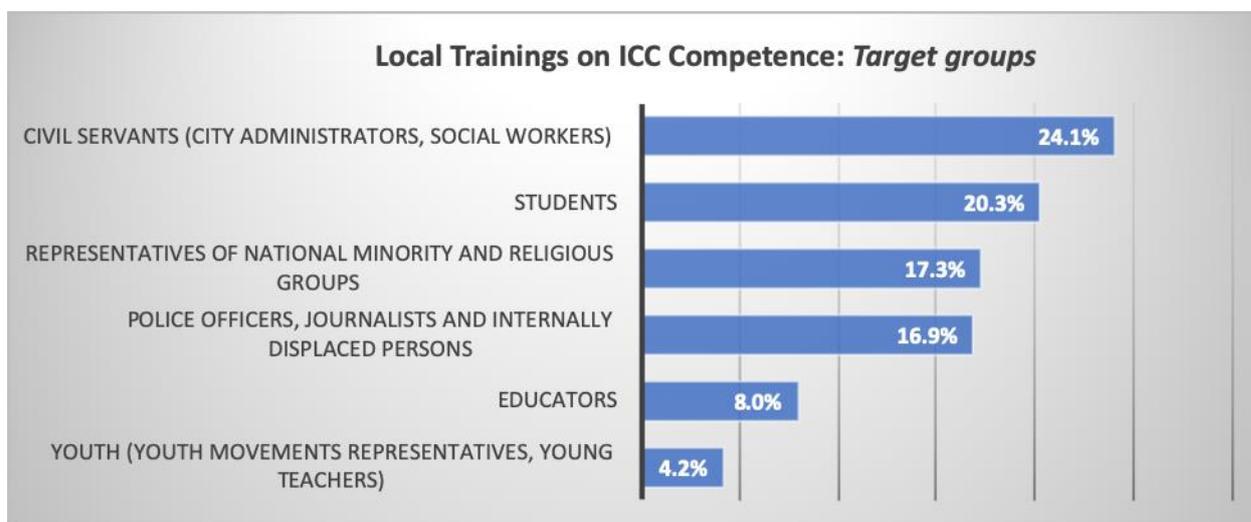
It is should be mentioned that local ICC competence trainings were held in October 2020 in Ukrainian ICC cities, and in November 2020 in Australia. Training announcement together with the registration form were published on the

²https://docs.google.com/forms/d/1qTIPdmqmwSYbls5GkBFV5v9ZuKluT_L3A18t8ulZwY4/viewform?ts=5f7f4911&edit_requested=true

official websites of the partner cities and in social networks in September 2020. The choice of target audiences was determined by the results of the first (ex-ante) survey. Hence, the project target groups were as follows (Figure 4):

1. civil servants (city administrators, social workers) - 24,1%;
2. students - 20,3%;
3. representatives of national minority and religious groups - 17.3%;
4. police officers, journalists and internally displaced persons - 16.9%;
5. educators - 8.0%;
6. youth (youth movements representatives, young teachers) - 4.2%

Figure 4. Target groups

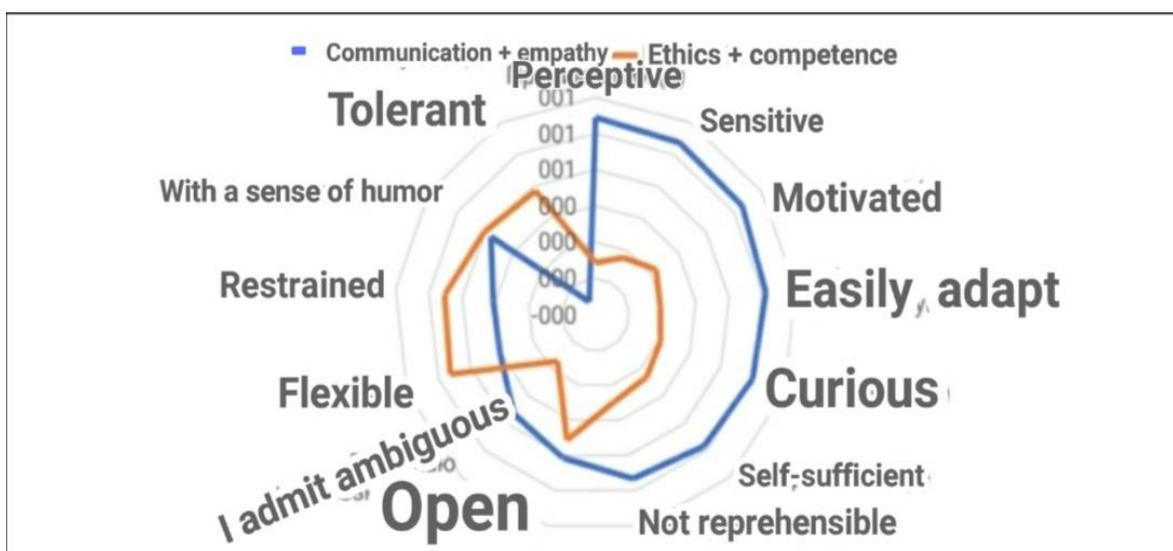


Impact of Experience in Intercultural Interaction

The process of developing intercultural competence starts with the recognition and acceptance of culturally specific patterns of behaviour, which are often expressed in people's responses to real life situations based on their intercultural experience, knowledge, attitudes and self-awareness.

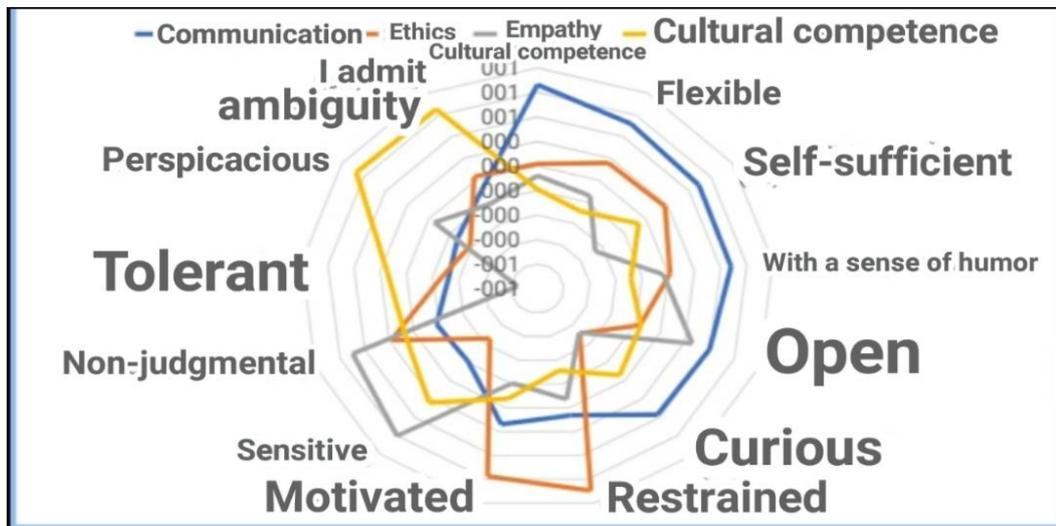
One of the early findings of the first (ex-ante) survey of the project was that in the system of intercultural interactions of Ukrainian participants, their behavioural patterns formed two main groups around the constructs of: *communication* (based on empathy, close acceptance of the other, sensitivity and openness) and *ethics* (rules, tolerance, certain conservative attitudes) (Figure 5).

Figure 5. Perception of self in own culture



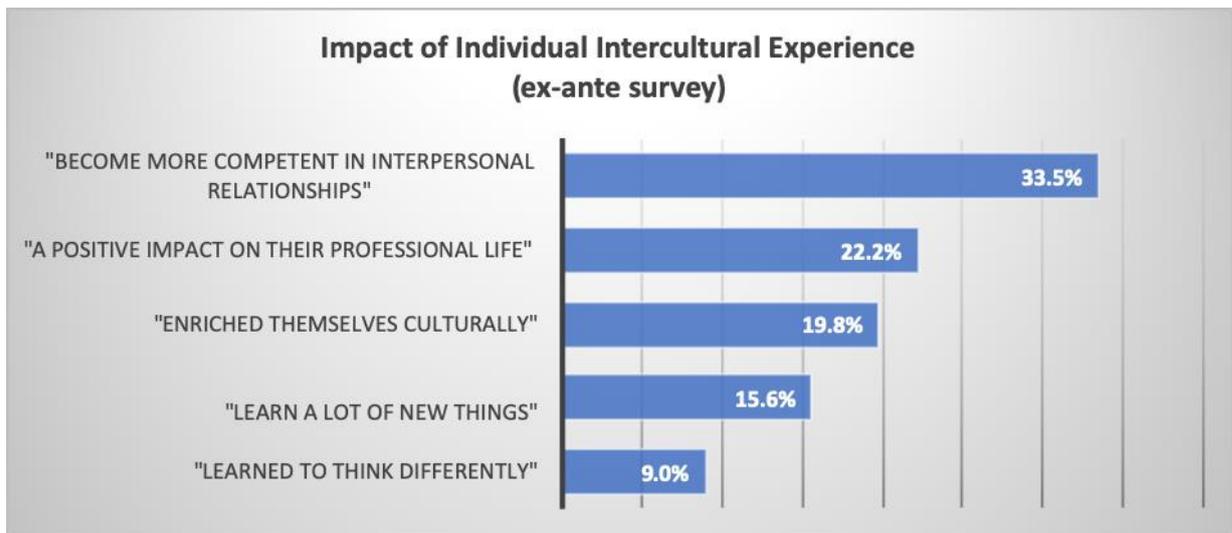
At the same time, their Australian counterparts perceive the same behavioural patterns as clearly separated from each other and assign them their own, independent value fields of almost equal importance. For the Australian respondents, communication is primarily about ethics and rules, and ICC competence echoes with empathy. (Figure 6).

Figure 6. Perception of self in own culture



These perceptions are formed both in the working environment and in daily life. 27.7% of all survey participants in both countries confirmed that they had had an *intercultural experience* at work or at their place of study. As a result of this experience, only 9.0% of the respondents "learned to think differently". Yet, 19.8% agreed that they had "enriched themselves culturally", 22.2% confirmed that this experience had "a positive impact on their professional life" and 33.5% had "become more competent in interpersonal relationships" as a result. (Figure 7).

Figure 7. Impact of Individual Intercultural Experience



The analysis of the project impact shows that participation in the ICC competence trainings helped participants to reveal and appreciate the multidimensional nature of intercultural interactions and/or relations. In the ex-post survey, they provided broader and more informed answers when analysing their intercultural experiences, far beyond the list of behavioural patterns identified by the initial ICC competence mapping survey. For example, 99.2% of respondents *experience of intercultural interaction* in their work/study places acknowledged in the post-training survey that they learned "to listen without judging in order to understand the values and beliefs of people from different cultures, as they are," 95.8% felt that "the knowledge acquired during the training is valuable and applicable to daily work and life situations in an intercultural environment".

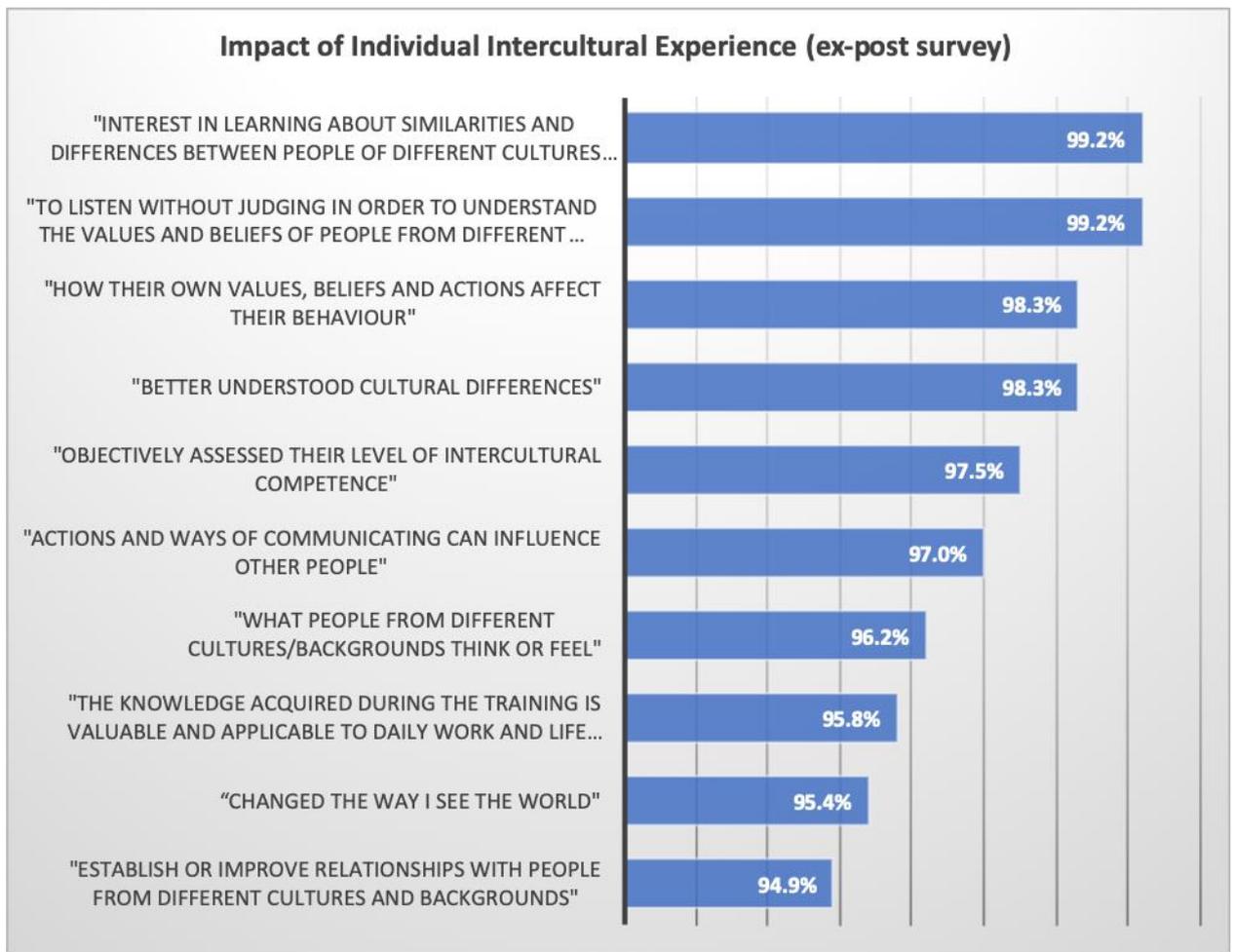
The local trainings also helped this category of respondents to analyse their own behaviour from the point of view of intercultural competence. More than 97% of them "objectively assessed their level of intercultural competence", 98% said that they "better understood cultural differences". 98% of survey respondents admitted that the training made them reflect on "how their own values, beliefs and actions affect their behaviour".

More than 95% of the survey respondents admitted that training "changed the way I see the world", 97.0% said they realised that their "actions and ways of communicating can influence other people". 96% of respondents also agreed that ICC competence trainings helped them to better understand "what people from

different backgrounds/cultures think or feel", as their interest in learning about similarities and differences between people of different cultures and backgrounds arouse (99%). 95% of survey participants reported that the ICC competence project experience as a whole prompted them to "establish or improve relationships with people from different cultures and backgrounds".

96% of respondents also acknowledged that the ICC competence training helped them to better understand "what people from different cultures/backgrounds think or feel", as they became interested in learning more about the similarities and differences between different cultures (99%). 95% of the survey participants said that the experience of the ICC competence project as a whole have prompted them to "establish or improve relationships with people from different cultures and backgrounds" (Figure 8).

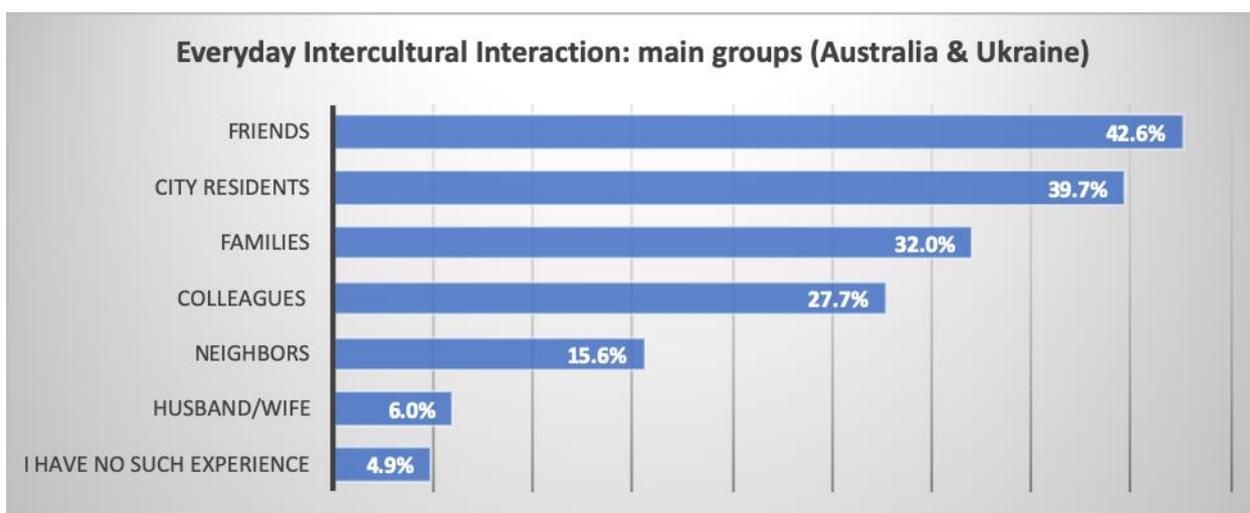
Figure 8. Impact of Individual Intercultural Experience



Naturally, inhabitants of intercultural cities around the world interact with people from different cultures in their daily lives. An analysis of Australian and Ukrainian ICC cities from this perspective identified four main groups in which such interactions occur. 43% of the survey participants have **friends** from different cultures, 40% of them interact in their daily life with culturally diverse **city residents**, representatives of different cultures are part of their **families** for more than 30% of the respondents, and almost 30% of them have **colleagues** with different cultural background (Figure 9).

Therefore, in addition to a clear reflection of the interculturality of the urban environments of the cities participating in the project, this study highlights the significant complexity and density of intercultural interactions in ICC cities in general.

Figure 9. Everyday Intercultural Interaction: main groups

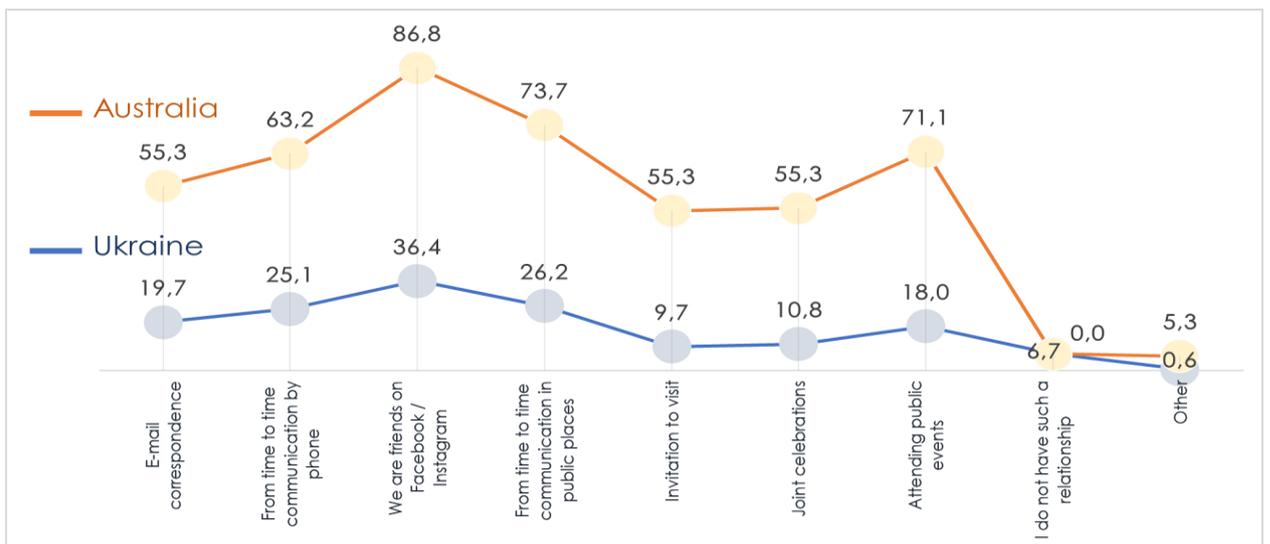


It is noteworthy that out of 40% of respondents who have experience of intercultural interaction with their city residents, 99% affirmed that they will use the skills and knowledge gained during the training in their daily interactions.

The analysis of the survey also shows that interest to discovering and learning about different cultures emerged among the respondents who did not have intercultural interaction or communication experience prior to the training. This group is rather small (nearly 50 people), but almost everybody (99%) within this group agreed that the ICC competence training ‘awakened’ their interest in learning about similarities and differences between different cultures.

In the first survey, respondents were asked to identify the channels of intercultural interaction outside their workplace (Figure 10).

Figure 10. Intercultural Interaction Channels outside the Workplace

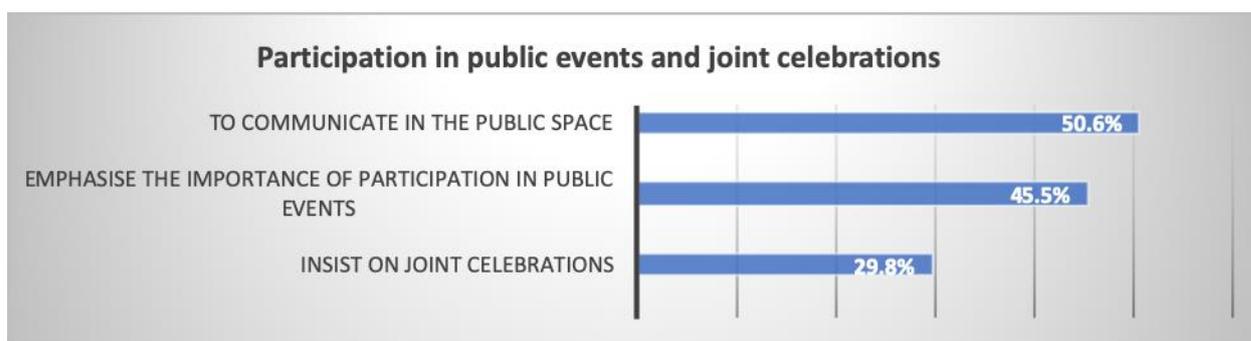


It was determined that for young Ukrainians (36.4%) and Australian respondents of all categories (86.7%), the most popular channels for intercultural interaction outside the workplace were Facebook/Instagram and the telephone (25.1% and 63.2% respectively). It is interesting to note that after the training, 95% of this group thought more about "what people from other cultures think or feel" and about "how I see the world".

Next valuable conclusion from the project impact analysis, is that residents of both Ukrainian and Australian cities believe that attending public events and joint celebrations with representatives of different cultures (from time to time to communicate in public space 50.6%, attendance of public events 45.4%, joint celebrations 29.8%) have a more significant impact on the formation of intercultural competence.

Another important finding of the project's impact analysis is that residents of Ukrainian and Australian cities believe that **participation in public events** and **joint celebrations** with representatives of different cultures have a significant impact on the formation of intercultural competence. 50.6% of them agree that it is important to communicate occasionally in the public space; 45.4% emphasise the importance of participation in public events, and 29.8% insist on joint celebrations (Figure 11).

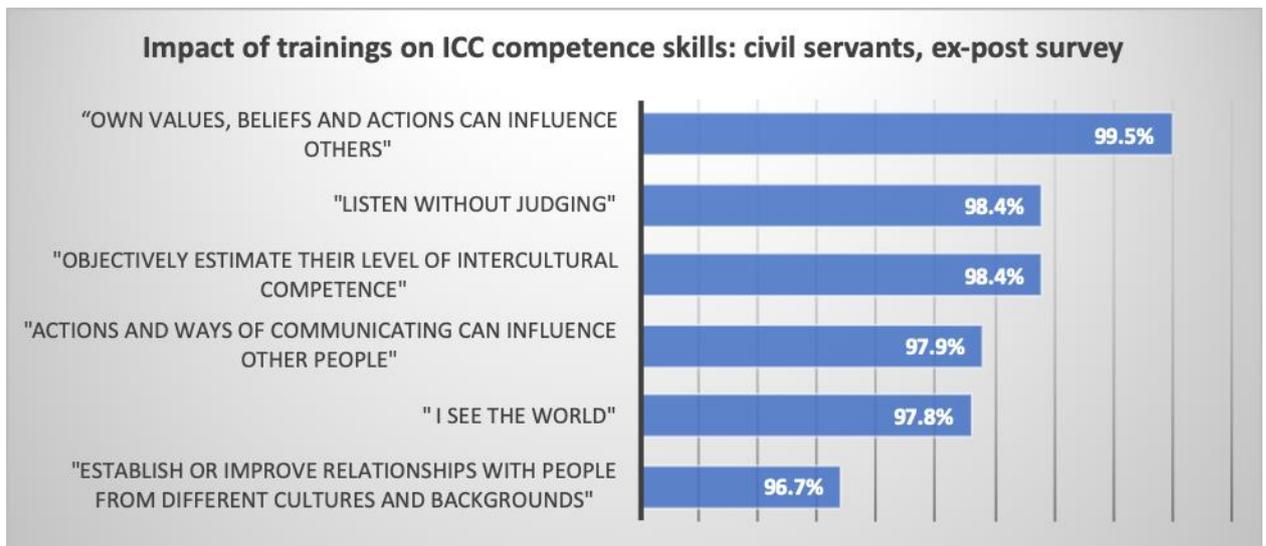
Figure 11. Participation in public events and joint celebrations



Moreover, *public spaces and social events* are also regarded as the most effective spaces for intercultural interaction and for shaping and practicing intercultural competence. This opinion was significantly supported by minority representatives (49%), representatives of religious groups and confessions (64%), educators (32%), students (25%), and the media (25%).

Nevertheless, it was found that only 17.6% of civil servants - from the structural units responsible for citywide social activities - are actively involved in these events. The good news is that many of them attended local ICC competence trainings and following this experience 98% of them agreed that they developed the ability to "listen without judging" realizing that their "own values, beliefs and actions can influence others". An equal number of them said they felt the need to "objectively estimate their level of intercultural competence". For 93% of civil servants who are not responsible for intercultural activities in the cities, training was instrumental in establishing or improving relations with people from different cultural backgrounds (Figure 12).

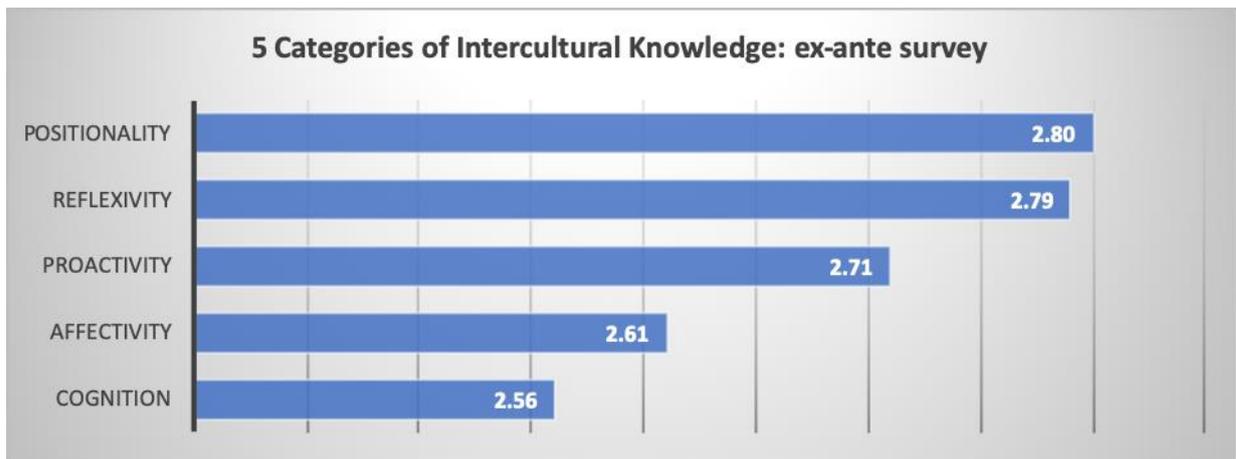
Figure 12. Impact of trainings on ICC competence skills



Impact on Intercultural Knowledge

Intercultural competence requires a whole range of skills essential for effective and productive interaction and exchange and for the establishment of positive and respectful relationships in a multicultural urban space. In the evaluation surveys, an attempt was made to determine the respondents' degree of intercultural knowledge on the basis of direct and indirect questions which were quantified to form cumulative scores varying from 1 to 4 (Figure 13). Furthermore, they were factored to form five main categories of intercultural knowledge indicators in order to allow comparison of data. These indicators include *reflexivity, positionality, proactivity, affectivity, and cognition*. Their ratings were compared between the first and second waves of the impact evaluation surveys of the project.

Figure 13. Five Categories of Intercultural Knowledge



The analysis of the data showed that, in general, the respondents' intercultural knowledge was above average prior to the training. It was also observed that among police officers, migrants, displaced persons, doctors, students and minority representatives - the level of this knowledge was higher than among civil servants, NGOs and representatives of different religious confessions. This once reinforced the timeliness of the project and the importance of its priorities, namely, outreach to city administrators and community target groups.

Reflexivity generally refers to examining one's own beliefs, assumptions and actions, and reflecting on how these may influence our behaviour, or essentially, what we do with the knowledge of beliefs, judgments and actions. In the ex-ante survey (before training), the average reflexivity rating of respondents was estimated at 2.79. Among police officers, migrants/IDPs, medical professionals, students and minority representatives, the level of knowledge was higher (2.90) than among the military, civil servants, representatives of public organisations and various religious confessions (2.40). After the training, the average level of reflexivity increased across all categories of participants and reached 3.54.

Affectivity is an ability to experience feelings, emotions, judgement, motivations, etc. It might be remembered that the kinds of affectivities evoked in us, such as fear and gratitude, also depend partly on how we envision and interpret the objects in question. The average affectivity rating in the ex-ante survey was

2.61. School teachers, instructors, IDPs, migrants and migrants scored higher on this criteria (2.70) than police and military officers, medical workers, students, members of religious confessions and journalists (2.30). After the training, the average level of affectivity reached **3.53**.

Proactivity or proactive behaviour describes self-initiated efforts to solve an issue before it occurs. Proactive behaviour refers to acting in anticipation of a future situation, rather than reacting. The average proactivity rating in the ex-ante survey was 2.71. Migrants, police officers, journalists and representatives of religious groups scored higher (2.83) than military personnel, medical workers, IDPs, and managers of different organizations (2.67) in the pre-training survey. Following the local ICC competence training, the average level of proactivity increased 3.53.

Positionality is a social and political context that shapes one's identity in terms of class, gender, race, sexuality, ability status and others. It describes how your identity affects your understanding and outlook. The average rating of positionality in the ex-ante survey was 2.8. In the pre-training survey, police officers, migrants, representatives of public organisations and ethnic communities, journalists achieved higher positionality scores (2.9) than military personnel, doctors, students, civil servants, IDPs and representatives of religious confessions (2.7). Following the local ICC competence training, the average level of proactivity improved to 3.59.

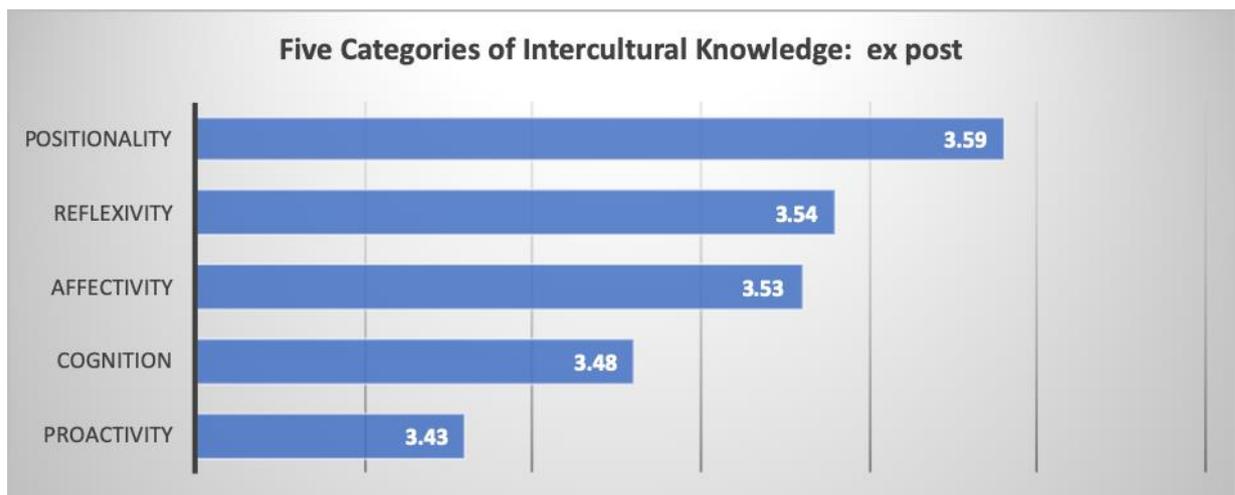
Cognition refers to mental processes associated with acquiring knowledge and understanding. These processes include thinking, knowing, remembering, judging, problem solving and others.

The average cognition rating of survey participants in the ex-ante survey was estimated at 2.56. In the pre-training survey, migrants, minority representatives, journalists, and educators scored higher on this criterion (2.68). Police, military, medical workers, representatives of religious groups and public organisations demonstrated lower level of cognition according to the pre-training survey (2.40). After the training, the average level of cognition increased to 3.48.

As a result of the series of ICC competence trainings, a positive shift has been observed in the degree of intercultural knowledge of the participants, as well as in all individual categories that comprise this measure. See the summary of the post-training survey results, Figure 14 below.

The majority of the respondents agreed that the trainings helped to "better understand the differences with other cultures" - 3.59; "generated curiosity and interest in learning about similarities and differences between people with different cultural backgrounds" - 3.66; "helped to better understand how people of different cultures/origins may think or feel" - 3.43; "helped to establish or improve relationships with people of different origins/cultures" - 3.4.

Figure 14. Five Categories of Intercultural Knowledge



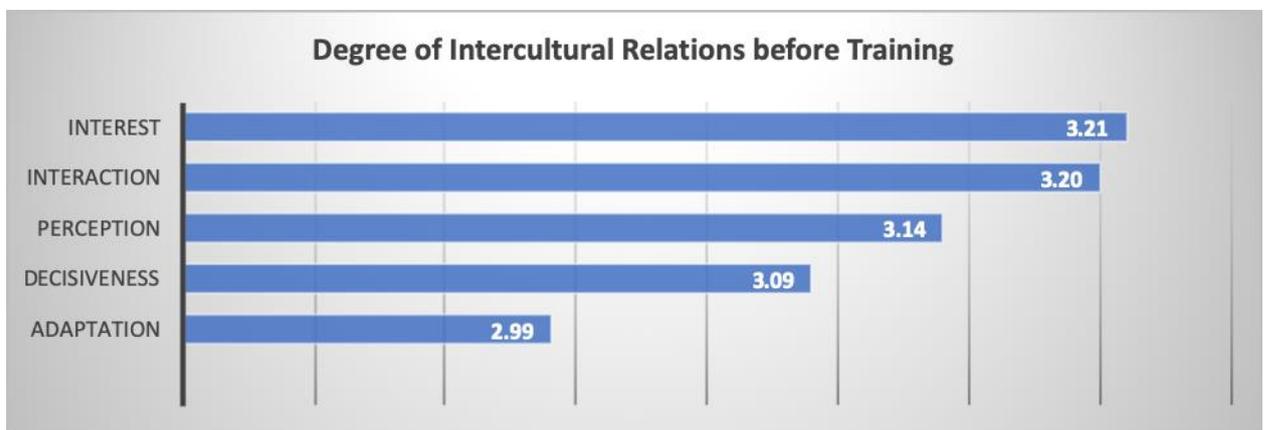
The analysis of the project impact revealed that the training participants obtained valuable information and helpful practical methods on how to overcome inter-cultural barriers in real-life situations and to build community trust and solidarity, which conforms to the expectations of the project.

Impact on Intercultural Relations

While intercultural knowledge is regarded as one of the fundamentals for establishing intercultural interactions, intercultural relations themselves represent a specific type of social relations that reflects people's behaviour in terms of their identification with different cultural/ethnic groups and their role in public life.

As a part of this project, an impact of the of the ICC competence trainings on the development of intercultural relations was also examined. This was accomplished on the basis of direct and indirect questions which were quantified to form cumulative scores varying from 1 to 4 (Figure 15). Furthermore, they were factored to form five key categories of intercultural relations indicators in order to allow comparison of data. These indicators include **interest**, **interaction**, **perception**, **decisiveness** and **adaptation**. Their ratings were compared between the first and second impact evaluation surveys of the project.

Figure 15. Degree of Intercultural Relations



The overall rating of **interest** as a necessity-based attitude or motivational state of an individual, inducing cognitive activity was 3.21 in the ex-ante survey. Moreover, migrants/residents, medical professionals, police officers, and representatives of public organisations had a higher rating of 3.36 than students, heads of enterprises, organisations, institutions and structural units, military

personnel, teachers/teachers, representatives of religious confessions and minorities, whose rating was 3.14. After the training, this rating increased to 3.66.

According to the post-training survey, almost 86% of representatives of public and 90.0% of youth organisations, 97% of students and all civil servants, military personnel, police officers, IDPs, representatives of religious and ethnic communities, and educators agreed that these sessions helped them to better understand the commonalities and differences between the present in their cities cultures.

The average rating of **interaction** - regarded here as a desire to meet and cognitively inter-penetrate diverse cultures, relying on connections and communication with their representatives - before the training was 3.20. Students, IDPs, representatives of minority and religious groups, public organisations achieved the rating of 3.28, while civil servants, military personnel, police officers, managers of enterprises, organisations, institutions and structural units achieved of 3.16. After the training, the overall rating increased to 3.40.

The average rating of **perception** as a process of information interpretation through the prism of own values, believes, culture in the ex-ante was 3.14. Migrants, IDPs, police, medical and public organisations representatives demonstrated a higher rating of 3.28, while civil servants, journalists, educators, students and representatives of religious confessions showed a lower rating of 2.96. After the training, the rating has raised to 3.43.

This is supported by the fact that trainings helped 86% of representatives of public and 90% of youth organisations, 91% of civil servants, 93% of students, 98% of minorities and religious groups, 95% of police and military officers to realise that "people from diverse cultures may think or feel very differently in different situations". 50% of representatives of public organisations, 89% of educators, 93% of students and youth, 95% of civil servants, 97% minority and religious groups, and all police and military officers agreed that the tools and approaches shared within the training helped "to establish or improve relations with people from different cultures.

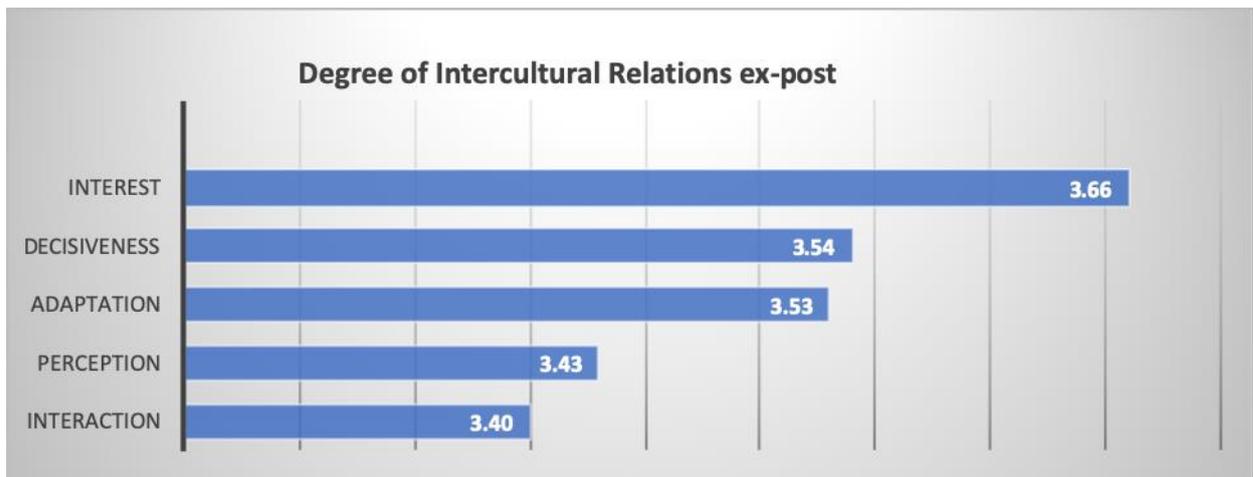
The average rating of **decisiveness** as an ability of an individual to make responsible decisions independently and in a timely manner and to implement them persistently in a social environment was 3.09 before training. This rating was 3.18 for migrants and IDPs, medical professionals and police officers, while journalists, military personnel, representatives of religious confessions, enterprise managers, heads of structural subdivisions, and students achieved the average 2.88. After the training, the overall rating increased to 3.54.

The average rating of **adaptation** as a positive attitude towards another culture, based on appreciation of its norms and values, ability to live and act according to its rules while maintaining one's own cultural identity was 2.99 before the training.

This rating was slightly higher for IDPs and migrants, medical representatives, police officers and journalists - 3.12, while for representatives of public organisations, civil servants, military personnel, representatives of religious and minority groups, enterprise managers, heads of structural subdivisions, and students the rating was 2.85. After the training, the average rating increased to 3.53.

In general, the average rating for five key categories in **intercultural relations** category was estimated at 3.13 before the training. After the training, the rating of the category increased to 3.51. (Figure 16).

Figure16. Degree of Intercultural Relations post-training



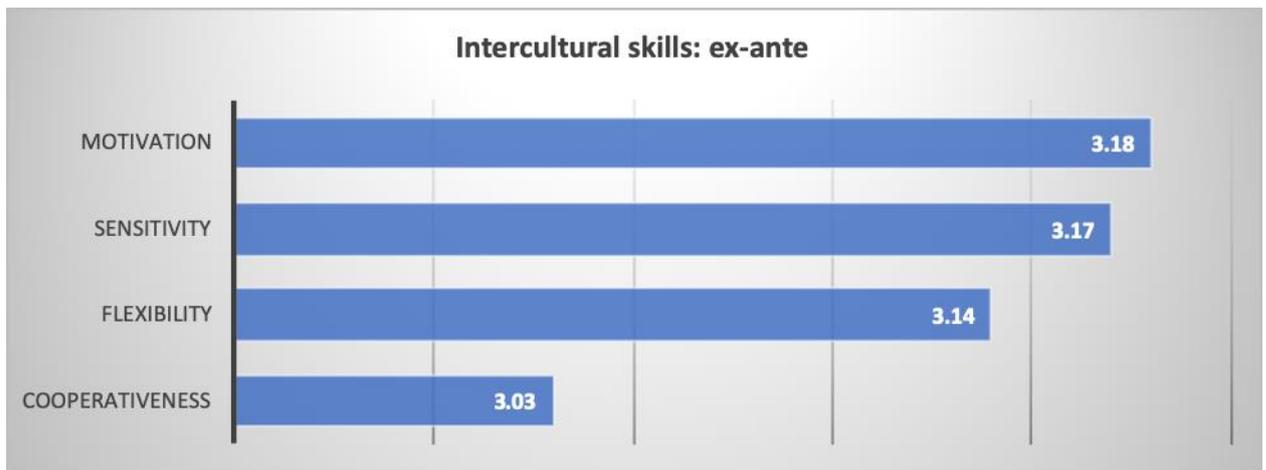
It can therefore be concluded that the tools and approaches provided within the ICC competence trainings opened new opportunities for participants for improving their interpersonal understanding and interaction with people from different cultural backgrounds.

Impact on Intercultural Skills Development

Intercultural relations are always acquired and consolidated in practice. In this way, people develop social and personal *skills* of intercultural competence, which will enable them to choose strategies and tactics for constructive dialogue in the process of communication, and to improve the effectiveness of intercultural communication.

In order to analyse the degree of intercultural skills development, the respondents were asked to answer relevant direct and indirect questions which were quantified to form cumulative scores varying from 1 to 4 (Figure 17). Their answers were then factored to form four main categories of indicators which included **motivation, sensitivity, flexibility, and cooperativeness**. Their ratings were compared between the first and second impact evaluation surveys of the project.

Figure 17. Intercultural skills (respondents' self-estimation)



The average rating of **sensitivity** as a process of progressive learning about a different culture with an emphasis on the sensual perception of cultural differences was 3.17 before training. At the same time, police officers, doctors, representatives of public organisations, enterprise and organisations’ managers, heads of structural units and journalists had a slightly higher pre-training rating of 3.3, while students, representatives of religious confessions and minorities, and military personnel had a lower rating of 2.93. After the training, the average rating increased to 3.70.

It is noteworthy that 88% of students, 90% of youth, 93% of NGOs, 95% of minority and religious groups representatives, 97% of civil servants and all policemen and military personnel agreed that the knowledge gained during the training is valuable for their work and everyday life.

Motivation is a process that triggers, guides and sustains purposeful behaviour. It involves biological, emotional, social and cognitive processes that activate behaviour. The average rating for motivation in the ex-ante survey was 3.18. It was slightly higher 3.26 for minority, religious groups and NGO representatives, civil servants and journalists than for military, police, educators, enterprise and other managers and heads of structural subdivisions - 3.10. After the training sessions, the rating increased to 3.55.

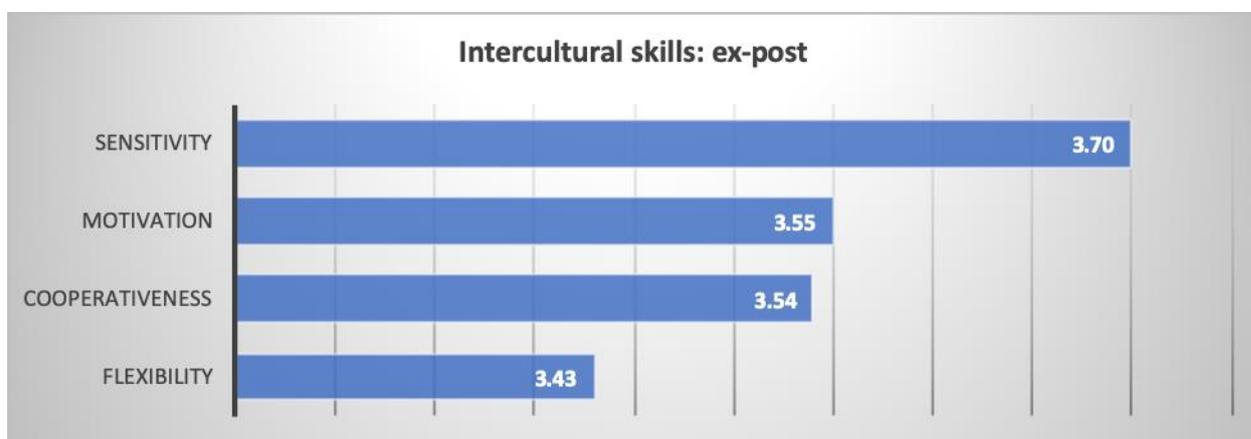
The average rating of **flexibility** as readiness for change, ability to adapt own behaviour according to changing conditions of work or life, to be open to different points of views and opinions and to find solutions in changing conditions

was 3.14 before training. This figure was slightly higher for IDPs, migrants, representatives of religious confessions and NGOs and journalists 3.28, while for civil servants, medical workers, military personnel, enterprises and other organisations' managers, heads of structural subdivisions, minority representatives and students it was lower - 2.99. Following the ICC competence training, the overall rating for this indicator increased to 3.43.

Cooperativeness is generally understood as a cooperative effort, hence it is regarded here as an effort of working together to achieve common objectives or results and helping each other on the way. The average rating for cooperativeness before the training was 3.03. This figure was slightly higher - 3.18 – for IDPs, migrants, police officers, educators, public servants, NGO representatives, while for students, enterprise and other organisations' managers, heads of structural subdivisions, representatives of minority and religious groups, medical workers and military personnel it was 2.89. After the training, the rating went up to 3.54.

According to the ex-ante survey data analysis, the average degree of the participants' intercultural skills was 3.13 before the training. It increased considerably reaching 3.55 (Figure 18) after the training implementation, improving by this the overall ICC competence of the participants.

Figure 18. Intercultural skills

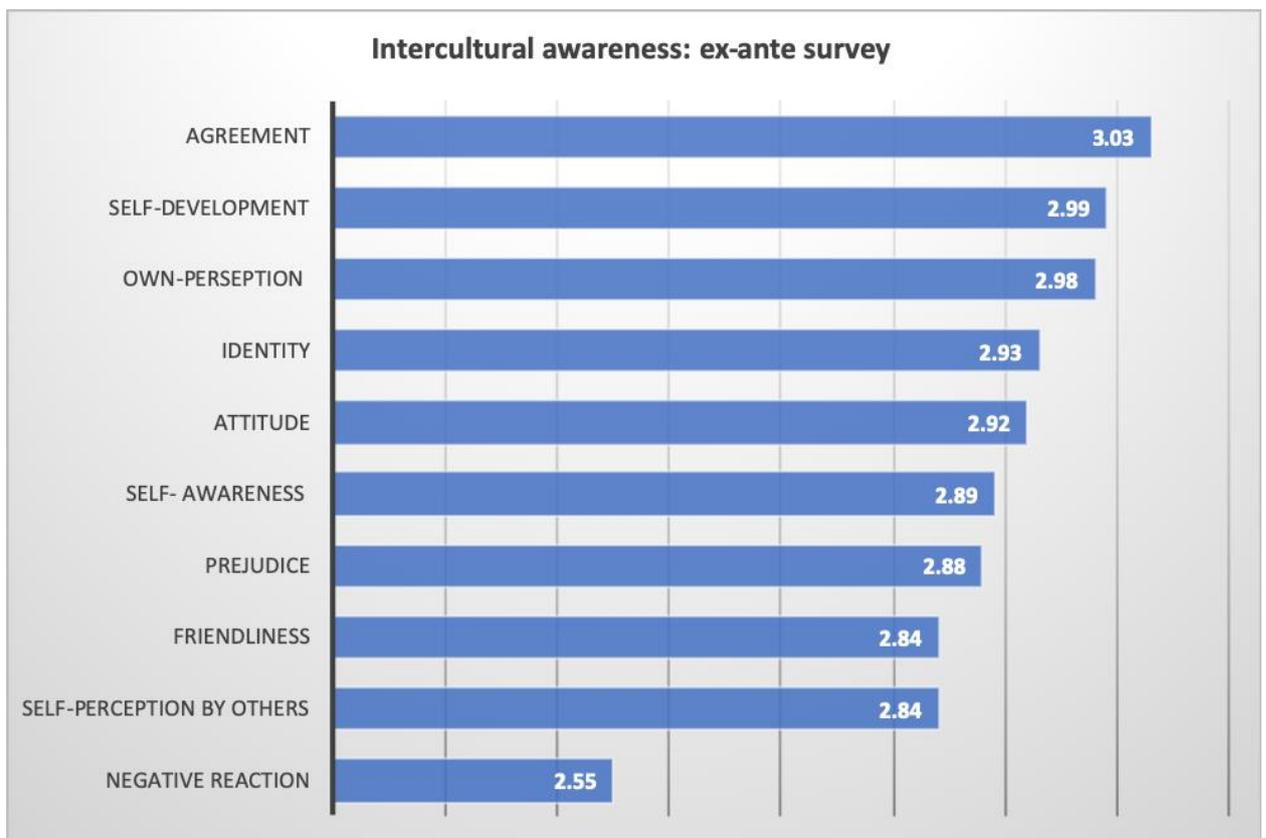


Impact on the Degree of Intercultural Awareness

For an intercultural city, developing intercultural awareness is particularly important, as it is one of the foundations for intercultural competence skills development. Not surprisingly, this category is the most complex in this study and includes the largest number - 10 - of individual indicators, which were constructed using a similar approach to the creation of indicators in other sections of this report.

These indicators are: **perception of self, attitude, agreement, prejudice, self-awareness, identity, friendliness, self-perception by others, self-development, and negative reaction** (Figure 19). The degrees of intercultural awareness of the participants were compared between the first and second impact evaluation surveys of the project to track any possible change or improvement,

Figure 19. Intercultural Awareness



The average rating for **self-perception by others** indicator regarded here as a sense or image of oneself that comprises the views of others and awareness of oneself in relation to others was 3.20 in the pre-training survey. For police officers, journalists, NGO representatives it was higher 3.32 than for enterprise and other organisations' managers, heads of structural subdivisions, minority and religious confessions representatives, students, military and medical personnel - 2.78. After the training, this indicator increased to 3.66.

The rating of **self-development** - as a process of comprehensive personal growth, which is manifested through independent learning and the application of this knowledge in practice - was 2.99 before training. Police, journalists, NGO, ethnic and religious groups representatives had a slightly higher value - 3.28 - than civil servants, military and medical personnel, enterprise and other organisations' managers, heads of structural subdivisions, students - 2.8. After the training, the overall rating of the participants increased to 3.43.

The initial average rating of **perception of self** indicator, regarded by this study as the mental image one has of oneself based on the interpretation of the meaning of one's own behaviours, attitudes and preferences was 2.98. Students, employers and other organisations' managers, heads of structural subdivisions, representatives of ethnic groups and religious denominations, civil servants, and military personnel had a lower rating 2.82, while IDPs, migrants, educators, police, NGO representatives, and journalists scored higher 3.20. After the training, the rating increased to 3.47.

The rating of **attitude** as an indicator of the way we think, feel or behave towards someone or something often based on our previous experience with or predisposition with different culture was estimated at 2.92 before training. Representatives of minority and religious groups and police officers had a higher rating of 3.18. Students, enterprises and other organisations' managers, heads of structural subdivisions, military personnel, journalists, civil servants ranked at 2.78. After the training, the overall rating **increased considerably** and reached 3.53.

Self-awareness is regarded here as a way an individual consciously acknowledges and understands his or her own character, feelings, motives and desires in the context of intercultural relations. Awareness rating of the survey respondents was estimated at 2.89 in the pre-training survey; it increased to 3.40 in the post-training evaluation. Among migrants and police officers this rating was slightly higher 3.12 than among students, enterprises and other organisations' managers, heads of subdivisions, NGO, minority and religious groups representatives, IDPs and military personnel - 2.74.

Prejudice is generally understood as a preconceived judgment or opinion or as an adverse leaning formed without just grounds or before sufficient knowledge.³ This study obviously deals with prejudices in the context of intercultural interaction. The average rating for this indicator in the pre-training survey was 2.88.

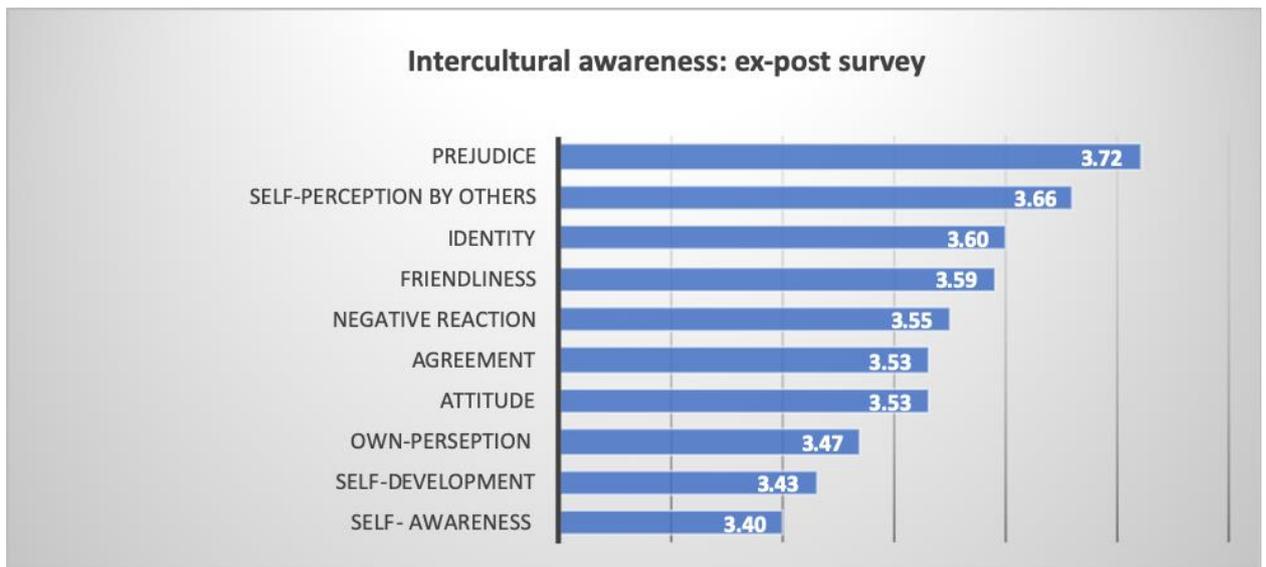
Among migrants, representatives of religious confessions, police officers and journalists have it was higher - 3.15 - than among NGO representatives, military personnel, medical workers, IDPs, students, enterprises and other organisations' managers, heads of structural subdivisions and minority representatives - 2.71. After the training, the overall rating rose to 3.72.

Participants' capacity to offset **negative reactions or experiences** related to cultural diversity (e.g. fear, mockery, repulsion, oppression, etc.) was measured by a relevant indicator the rating of which was 2.55 before training and improved considerably after the training – 3.55. This is one of the indicators that report the most significant impact of the project. It is noteworthy that police officers, ICC trainees, students, enterprise and other organisations' managers, heads of subdivisions had a higher rating of 2.71 in the pre-training survey than the representatives of minorities and religious confessions, migrants, medical workers, military personnel, journalists, civil servants and NGO representatives - 2.39.

³ <https://www.merriam-webster.com/dictionary/prejudice>

Overall, this study identified a positive change in the degree of Intercultural Awareness of the project participants, as its average rating increased from 2.89 to 3.55 (Figures 19 and 20).

Figure 20. Intercultural Awareness



Impact on the Target Groups of the Project

ICC competence project participants represented different organisations, cities, countries, different cultures and even different continents. Naturally, the degree of their intercultural exposure, experience and competence also varied. Consequently, in addition to quantitative estimations provided in the previous sections of this report, qualitative analysis of the project impact was carried out across its target groups using written notes or interviews of training participants.

This analysis has identified some common features among the target groups of the project. For example, for **civil servants, office and social workers, administrators and teachers**, the key motives for participating in *the* training were to *acquire new applicable knowledge in order to improve their intercultural interactions*. These motives coincide in both Ukrainian and Australian respondents. They include, among others, the desire “to improve the quality of ICC competence knowledge and understand how to implement it at work on daily basis”, “to fight

stereotypes”, “to ensure more competent participation in the monitoring group for the implementation of intercultural strategy of the city”, “to improve the level of intercultural competence in medicine”, “to understand all the complex aspects of the topic,” “to learn how to exchange with representatives of various cultures in the most efficient way”, “to obtain new knowledge on interculturality”, “to get some practical ICC competence ideas ”, “to learn how I can consciously build confidence when interacting with people from different cultures”.

Media representatives, bloggers and journalists stated broader expectations from the project mainly in the realm of self-development. In particular they emphasized “personal development as a young journalist”; “broadening the scope of professional knowledge”; “getting to know other cultures”; “understanding what interculturality is, which segments of the population are concerned and what the role of a journalist can be”, “learning more about new initiatives in the city, and about city residents’ attitude towards interculturality”.

The expectations of **policemen and military representatives** were to “learn and experience something new”, “to join face-to-face debate on an actual topic, share my thoughts”; “to better understand the concept of interculturality and its practical application ”; “learn more about the cultural diversity of our city”.

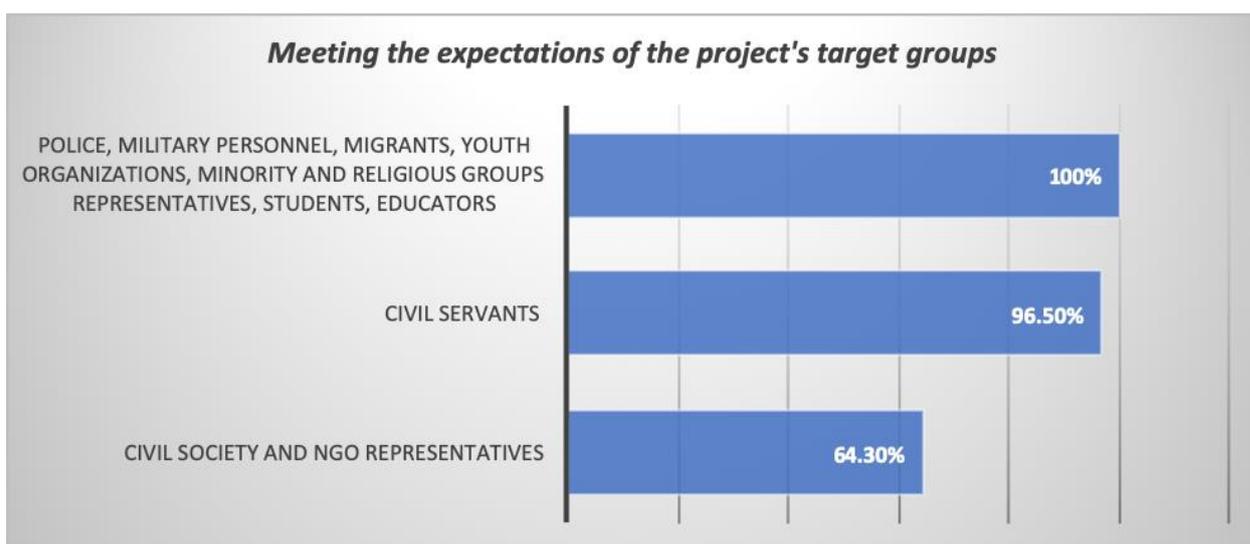
The representatives **national minorities and religious confessions, internally displaced people, migrants, NGO representatives** the key defined **their motivation** for participation in the training as *both cognitive and social, related to various intercultural experiences*. This is particularly true **for NGO and minority representatives** “desire to get to know representatives of other nationalities and their cultural characteristics”; “general development, application in public work”. The IDPs were eager to learn more about topical issues of their city, as well as about how to improve their interaction with other people.

For **Ukrainian and Australian students**, the main criteria for motivation to participate in trainings were *curiosity, acquiring intercultural communication skills and learning something new represented key motivations for the university*

students. They were interested in “learning about how to communicate on this topic with your peers”, “to learn about commonalities and differences between certain cultures”, as some of them came from mixed families, “to be able to better understand different religions, e.g. Hinduism and Orthodoxy”, “to become more interculturally aware”, and “to see where my culture is positioned in relation to others.”

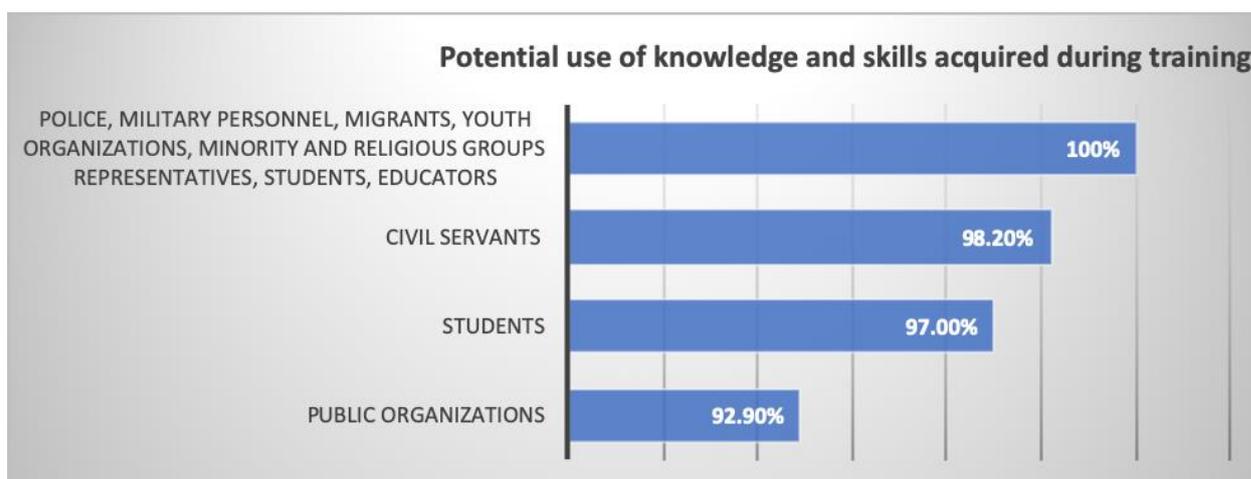
Obviously, it was a challenging task for the project to satisfy this varied palette of expectations in one or two training sessions within one months period. Nevertheless, many participants admitted that they the project completely or very much satisfied their expectations. Please see the breakdown of satisfaction of the project participants expectations in the table below

Figure 21. *Meeting the expectations of the project's target groups*



Another very positive finding of the project analysis is that 99% of participants agreed that they will use the skills and knowledge acquired during the training both in their professional and in everyday life. This includes 93% of NGO and civil society representatives, 98% of civil servants, and all police officers, military personnel, IDPs, minority and religious groups representatives, youth organisations, and educators (Figure 22).

Figure 22. Potential use of knowledge and skills acquired during training



Australian public officials and city administrators confirmed that they will use the project proposed model and tools in their work, in future thematic discussions, and make use of Story Circles methodology.

Australian educators confirmed that they will "work to introduce more minority representatives to joint activities", and that the project helped them to develop more confidence in communicating with people from different cultures. **Australian police officers** are ready "to better listen while communicating with people from different cultures", "to consider separate situations in their context trying to understand how this may affect people", "to be more careful in preparing advertising materials to make sure that information can be easily understood by people from different cultures".

The participants also provided feedback regarding the methodology of the project. The majority of them - regardless of their profession - underlined the practical relevance and effectiveness of the interactive tools and methods used during the training, namely the Story Circles approach, self-reflection, open discussion, interactive exercise and teamwork.

At the same time, some variations were also observed in the participants' feedback across the target groups. For **civil servants, social workers, administrators, teachers and healthcare professionals, for example** the most

valuable were *participatory approach* and the *use of innovative methods to improve ICC competence*, namely: "innovativeness, closeness to everyday realities"; "interactive learning, communication between all participants during the training"; "well-defined concepts"; "skilful combination of theory and practice"; "bringing different target audiences into a single group, which allowed for an open and frank dialogue"; "touching upon sensitive issues, such as LGDP".

Representatives of national minorities and religious confessions appreciated the most "an interactive form of work in which representatives of different cultures could practice in-depth thinking, share common values and better understand each other", "interesting cognitive activities, thanks to which all participants felt free and comfortable", "the training provides an opportunity for deep thinking".

Police and military officers stressed the "value exploratory" aspect of the training, namely "understanding the impact of human values, their diversity and representation", as well as "the role cultural values and self-perception play in individual behaviour and interactions".

NGO, media and youth representatives appreciated the project presented approaches to overcoming barriers between different cultures, an opportunity to reflect on their own cultural values and beliefs as well as those of other cultures, to share personal stories and experience during the training, the transmitted conviction that "we can all cooperate despite our nationality and faith". "Storytelling and assistance helped me to understand how I could repeat this practice to improve intercultural competence in my own organisation" noted one of them. **Australian students** enjoyed 'group discussion', 'reaching a wider audience' and learning about 'interesting intercultural theories'.

In order to further improve intercultural competence in their communities, the participants suggested that intercultural competence trainings should be made regular (systematic) and that future trainers pay more attention to "flexible skills", such as the ability to think critically and creatively, analyse problems and generate

solutions, communicate and build relationships effectively, prevent and constructively resolve intercultural conflicts, manage and control stress.

In particular, Ukrainian **civil servants, administrators and social workers** believe that it is necessary to "make training sessions regular", "to talk more about overcoming stereotypes of interculturality," "to draw attention to religious issues in the media". Australian city officials suggested to have "more examples of different situations", "extended training time to gain a deeper understanding of the concept", and Australian public **officers and students** suggested that, due to the limited time available for trainings within the current project, they would like to participate in subsequent training sessions on "intercultural interaction and experience sharing" in order "to gain a deeper understanding of the essence of interculturality". Participants from Ukraine suggested to organise intercity webinars on intercultural competence in order to ensure more opportunities for communication and understanding of their respective urban settings.

Media representatives expressed the need for a specific tailor-made ICC competence training for journalists, in order to better understand "international canons" for media narratives, develop some practical skills to address situational challenges.

Welcoming environments, excellent organisation of training sessions, and practical and positive attitude of the trainers were appreciated by the participants.

Besides, training participants from Melitopol proposed the following summary table, which enumerates their identified obstacles to the establishment of intercultural dialogue and solidarity in their community and offers relevant solutions to address them (Table 1).

Table 1. Ideas and proposals for improving intercultural competence

BARRIERS	SOLUTIONS
A reluctance to cooperate from different cultures	Involve as many people as possible in intercultural activities
Lack of tolerance and understanding between different cultures, religions, and ethnicities	Organisation of events (cultural and educational) for representatives of different cultures
Use of intercultural events for personal promotion	Development and implementation of intercultural competence programme for the city
Conducting meetings and training sessions with a "warm" audience of people who are interested in the topic and are ready to change their attitude towards people from other cultures.	Empowerment and educational events, organisation of communities for the development of interculturality
Insufficient understanding of interculturality by an ordinary resident	Involvement of communication professionals
Lack of involvement and intercultural vision among city deputies, departments reps, misanthropists	Examining an issue and developing a clear algorithm for solving it
Improvement is needed in the area of consideration of cultural needs of the population	Conducting explanatory work for all city population and cultures
Attitude, behaviour of each individual in relation to interculturality	Involve children and youth in city events and introduce them to the traditions of other nations through games
Incompetence of citizens and representatives of organisations that deal with intercultural issues	In case of a city-level event, installation of cultural facilities and monuments, seek opinions of culturally diverse community residents
Inexperience	More informal events with representatives of cultures (for those who are genuinely interested, joint hobbies, sports events).
Reluctance to recognize differences between different	

Conclusions and Recommendations

The current study of the impact of the project "Introducing and Engaging Diversity Globally" implemented by the intercultural partner cities Melitopol (Ukraine) and Ballarat (Australia) with the support of the ICC Programme of the Council of Europe in July - November 2020, reiterated once again the importance of people's perceptions, their psychological readiness to accept and appreciate diverse cultures, identities and values for the success of intercultural relations and interactions in general. One of its key findings is that ICC competence development requires a comprehensive and systematic approach regardless the type of target audience. This is because intercultural competence is a complex set of individual capacities, knowledge, attitudes and skills that individuals consciously develop over time aiming to perform appropriately in intercultural environment.

The current project has been able to produce a number of positive outcomes, outputs and impacts despite its very short implementation period of 5 months. A noticeable improvement in intercultural competence was estimated among city administrators, young people, educators, police officers, minority representatives and the media. A considerable shift towards a positive perception of cultural differences was identified, as well as an increased interest in learning about a different cultures and in cooperating with people from different cultural backgrounds. Participation in ICC competence training also helped participants to analyse their intercultural experiences in the framework of intercultural competence, to learn more about their own culture, to reconsider or improve their perception of diversity, appreciate its advantage, to broaden their competences and experiences in intercultural interaction and to abandon some of the existing unjustified myths and stereotypes.

For example, comparative analysis of the selection of impact indicators in the 'intercultural knowledge' category (see relevant section of this report) - intercultural reflexivity, positionality, proactivity, affectivity, cognition – helped to

distil the "points of growth" in the direction of intercultural competence development among the training participants. In particular, it demonstrated that local intercultural competence trainings have resulted in increased openness of the participants to acquiring more knowledge about both their own and different from their own cultures; a considerable shift toward positive perception of cultural differences was identified, along with increased desire for cooperation between people from different cultures.

The analysis of Intercultural Relations category comprising intercultural interest, interaction, perception, decisiveness and adaptation indicators helped to track positive change in the participants' behaviour in terms of their attempts to adequately perceive and interpret different cultural values, to consciously overcome cultural boundaries, to develop empathy to other cultures, and to see not only differences but also commonalities between them.

The ex-ante and ex-post analysis of the degree of intercultural skills of the participant - indicators of intercultural motivation, sensitivity, flexibility, and cooperativeness – helped to trigger the impact of the current project in terms of increased flexibility, i.e. desire of training participants to exit one's own comfort zone and discover the unknown, to broaden their intercultural interaction skills and experiences, to reconsider or positively change their perception of diversity, and to broaden their competences and experiences in intercultural interaction.

Analysis of the impact on the degree of self-awareness, i.e. set of indicators on perception by others, attitude, self-awareness, prejudice and negative reaction, etc. - revealed the fact that many training participants developed deeper understanding of their own culture while interacting with others during the trainings. This helped them to better identify similarities and differences between cultures, to evaluate their existing ethnocultural perceptions and experiences in the framework of ICC competence, and to draw adequate conclusions.

Moreover, according to the participants, ICC competence trainings provided within the project helped to gradually increase personal and professional intercultural competence through a step-by-step approach, starting from self-

evaluation, diversity awareness, attitude shaping, reflection on specific intercultural situations, and then developing an ability to cumulatively apply the acquired during the training knowledge and skills in order to overcome cultural barriers in everyday life and work situations, to establish intercultural dialogue and ensure mutual understanding.

Besides enabling impact analysis of the current project, the abovementioned sets of indicators can be used for systematic monitoring of the state of affairs and trends in the development of intercultural competence of individuals and groups, communities and organisations; they can also help to evaluate the degree of intercultural competence or communication in cities-members of the ICC Programme of the Council of Europe. Hence, in addition to the positive impact of the project on the development of the intercultural competence of its participants, the project-designed sets of categories and indicators also represent useful outcome and an added-value for the ICC Global.

Along with the growing degree of intercultural competence of training participants, more local issues and questions have been identified by them as a result of this project implementation. Participants have provided a number of valuable suggestions, opinions and feedback that were taken into account in the project-produced recommendations.

For instance, the participants highlighted the need for combatting stereotypes and prejudices towards cultural, ethnic, racial, religious and other groups in their communities, the benefits of which could go as far as to improving security, developing respectful relations between and within the communities, fighting discriminatory expressions and fake news. Police officers expressed a particular interest in acquiring more intercultural competence skills for dealing with racial discrimination and sexual discrimination, against LGBT in particular; representatives of religious organisations and national minorities expressed their desire to participate in larger scale trainings that would bring together different social groups in an interactive environment, where practical intercultural issues can be debated with a broader audience. Media representatives were eager to learn

more about key approaches and practices in creating anti-discrimination narratives, especially in "hot spots", and about methods to timely identify and counterbalance fake news and false statements.

Local trainers, in their turn, suggested to make the intercultural competence trainings a regular practice in order to further focus on practical skills development aiming at prevention and constructive resolution of intercultural conflicts, cross-cultural tension management, identification of interculturally competent solutions, effective communication and intercultural relationships building.

It was also highlighted that intercultural competence skills development is particularly important for the cities during the pandemic and the resulting economic, and in many cases political and social, crises. In the post-Covid environment, there has been an increase in inequalities, often leading to a simplified or biased perception of cultures and diversity. "Standard", interculturally incompetent approaches to integration, if applied by city administrators, may lead to ethnic and cultural segregation, poverty, exclusion or conflict. In such situations ICC competence based approach is essential as it promotes mutual understanding, value acceptance and bonding, encourages intercultural communication and interaction, and creates an atmosphere of trust and empowerment within communities and organisations.

This study also demonstrated that there is a need to further diversify intercultural activities in project participating cities in the cities-members of both Australian and Ukrainian networks, to attract more international intercultural experts, to promote the benefits of intercultural policy approach, to bring up social and legal issues of equality, inclusiveness and discrimination more often, to scale-up the ICC competence training experiences and to run an information campaign promoting anti-discrimination and anti-rumour policies in the media and social networks.

CHAPTER 2. ETHNIC COMMUNITIES AND COMMUNITIES: IMPLEMENTATION OF SUCCESSFUL INTERCULTURAL PRACTICES

2.1. MARKERS OF MELITOPOL 'S TERRITORIAL IDENTITY

The interest in territorial identities, especially urban ones as a form of socio-spatial organization, has been stimulated by globalization that simultaneously has given rise to two processes – deterritorialization and reterritorialization. The contradiction between them is obvious: Deterritorialization is the loss of attachment to territories and, on the contrary, reterritorialization refers to the growing role of territory in the modern world. A “new supra-territorial geography of networks and flows” is being formed, which is displacing the “old geography of state territories” (Matvienko, 2013, p. 421).

On the one hand, rigidly-fixed oppositions, such as center versus periphery and lines of demarcation between states are being leveled. According to Virilio, “geographical spaces and distances, which were significant yesterday, are disappearing and depreciating in the world of acceleration and instantaneous interactions, continents lose their geographical outlines and allow the world tele-continent of almost instantaneous communication to assert itself” (Virilio, 2006, p. 14). The positive side of these trends is the strengthening of democratic processes in the world in the direction of increasing life chances and freedom of choice.

On the other hand, there are notions that geographical and political barriers do not protect against anything; therefore, traditional, cultural, individual, and group identities are questioned. Instead, human identification practices are expanding, which are associated with the search for significant support in a fleeting world; new alternatives that allow navigating in life. As Ralph Dahrendorf emphasizes, “In this world, people are looking for new connections without support...” (Dahrendorf, 2007, p. 27).

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

The transformation of cities into new, wider socio-geographical areas strengthens their role in the international division of labor and cross-border cooperation, which affects not only the power of nation-states but international relations as well. Under such conditions, territorial identity is a cultural and value identity with reference to the origin and status of a person, which gives one the opportunity to navigate in life. The territory, on which a person permanently resides, provides the closest indirect form of support for self-identification.

Therefore, the revision of established and new ways of constructing identity, which can and should be controlled in order to reduce or, in general, eliminate negative aspects, is currently an urgent issue. The analysis of mechanisms of formation, maintenance, and development of identity in the direction necessary for the well-being of society is important today. Measuring territorial identity allows a city to find its own model of development, to emphasize its strengths and advantages, on the one hand, and identify its weaknesses on the other.

The Markers for Measuring City Identity

A city is a socio-geographical space, which determines a person’s life trajectory, a space in which he or she constantly constructs himself or herself through a network of work, social, and everyday connections. The production of urban meanings and values is created in the process of these practices, such as expressive symbols of the city, city traditions, cultural and historical figures, and events serve as markers of identification with the territory. A special role belongs to those that have authenticity: unique people, traditions, myths, etc. It is due to them that a person identifies himself or herself with the city and the city becomes

recognizable among other cities. According to Natalia Fedotova, “the identity of the city is always authentic,” therefore, cities aim to find and emphasize their uniqueness through an authentic image, brand, or recognizable picture that evokes the positive aspects in the perception of the city (Fedotova, 2017).

Manuel Castells interprets identity as the process in which the social actor recognizes himself or herself and constructs meanings, mainly on the basis of a certain cultural properties or a set of properties in addition to a broader correlation with other social structures (Castells, 2009a). The foundation for forming a city identity is a sense of community ownership and use of the territory, its social relations, ways of organizing life, and the system of local values. These factors provide perhaps the closest indirect support of an individual’s self-identification. A territory is also a source of group solidarity and a factor in the formation of a certain type of socio-cultural relations (Nagorna, 2008, pp. 54–55).

It follows that a territory is a powerful social and economic resource, a factor in the formation of solidarity relations, as well as a source of social and political mobilization. Anthony Smith in his study of sources of collective identities places local identity in the second place after gender identity, but Smith contends “locality and regionality seem to be characterized by the strength of grouping that mostly lacks gender differentiation” (Smith, 1991, p. 13).

The parameters of city identity correlate with spatial, semantic, value, and temporal forms. The basic parameters of the formation of collective identities are communication, memory, and experience. The commonality of these forms ensures the emergence of traditions that contribute to the formation of long-term collective identities.

At the same time, modern cities are complex socio-spatial systems in a constant process of transformation under the influence of internal and external factors. The internal ones include communications and joint activities of subjects that produce new mental, value, symbolic, and normative meanings. External factors include new constructs generated by the influence of globalization, which integrate with established constructs of identity and produce new meanings and

practices. In this way, identities are the object of constant change and transformation and hybrid formation.

Kielmansegg (2006) notes that collective identities are an acquired phenomenon. They are not natural; on the contrary, they are artificial phenomena that have historically changed over time. According to Chantal Mouffe, an identity “arises from a continuous process,” which is characterized as a “process of constant hybridization and nomadization” (Mouffe, 1994, p. 110). Therefore, the identity of a city is a temporary, relative, and incomplete construct, which has the ontological status of a project or postulate. Its identity is constantly constructed and can be the object of purposeful action.

Integrating these existing interpretations, we can conclude that in the structure of city identity, there are two main components: cultural and value components and strategic ones. The cultural level is associated with characteristics of permanent features of local uniqueness and values of the city community. The strategic level involves the purposeful use of these features for practical goals, for example, to increase attention to the city, to mobilize the community, to form an image of the city, to position the territory, etc. Since identity is also characterized by the organic unity of personal and social levels, the city’s identity is a realization of its groups’ ideas, values, traditions, norms, and interests.

Therefore, to interpret the nature of the territorial and spatial identity of a city, we need to explore values and norms that are shared by the majority of the city’s population and which are recognized as significant enough to unite them and, thus, form a collective identity. The emphasis is invariably on “the recognition by a particular territorial community of such common values that are not only recognized as ‘theirs,’ but they are able to form a lasting basis for consolidation” (Nagorna, 2008, p. 66). The local identity of residents is defined by such markers as emotional attachment (pride in the city or love for the city); recognition of its differences from other cities; knowledge of the city’s historical and cultural heritage; city patriotism and citizenship; the density of social communications; and the extent of social trust.

The City of Melitopol as an Object of Study

Melitopol¹ is a relatively young city (236 years old), which is located in the southeastern region of Ukraine. Historically, the city was inhabited by representatives of various ethnic and religious groups, such as Greeks, Germans, Bulgarians, Jews, Poles, Czechs, Albanians, Mennonites, Karaites, and others. The absence of a distinct indigenous population and the presence of many cultures in its common territory has ambiguously affected the identification practices of its inhabitants and complicated the process of city identity formation.

The development of the city as an industrial center is important for understanding the formation of its identity. The industrialization of the region was carried out under the political and cultural domination of Russia in a manner that undermined the value of the ethnic identity of its constituent communities. The dependence on what has been called a form of “authoritarian nationality,” the work of industrial enterprises and close trade ties with Russia has led to strong paternalism, obedience to authorities and living for “today” without thinking about the future. Under the imposition of its political culture from the outside, the processes of acculturation-deculturation and the gradual assimilation of ethnic communities have taken place. In view of this, a Ukrainian researcher, Bohdan Sliuschynskyi has concluded that the identity of inhabitants of the region is “segmental” and the lifestyle and subculture are “hybrid” (Sliuschynskyi, 2008, p. 18).

Since Ukraine’s independence from the former Soviet Union in 1991, the city has emerged not as a community united by common interests, but as a community with weak internal integration between groups. At the same time, on account of the polyethnic composition of the population, the city has been an active participant in the Council of Europe’s Intercultural Cities Programme since 2008 (Intercultural Cities Programme, 2007). Today, the city is a home to representatives of more than 100 ethnic communities and 31 national and cultural organizations.

However, despite the revival of ethnic cultures, these communities are still looking for new forms of representation, and the city as a whole has not developed a common historical memory, common traditions, and common objects of pride. Therefore, it needs to find its identity, to assert itself as distinctive community.

Research Methodology

The empirical basis of this study is the result of a questionnaire survey that was carried out (using Google Forms) among residents of Melitopol. It was conducted in the period from February 9, 2021 to February 25, 2021 by the Center for Sociological Research at Bohdan Khmelnytskyi, Melitopol State Pedagogical University that is named after Bohdan Khmelnytskyi.² This survey form was used due to the difficult epidemiological situation in the city and the country as a whole caused by the outbreak of the COVID-19 pandemic. The survey was conducted by identifying the user's IP that made it impossible to re-fill the questionnaire. A specialized questionnaire was developed, which included an appeal to the respondent, the survey questions, and socio-demographic section (age, gender, education, and nature of employment).

The population universe was the adult population (18+) of Melitopol, which was 121,275 people in January 1, 2021. Accordingly, a sample of this universe was drawn, which proportionally represents the residents of Melitopol aged 18 and over. The sample was formed according to the following principles: uniqueness (a survey participant could participate in the survey only once) and quotas (survey participants were selected by gender, age, level of education, and nature of employment) so as to reflect the overall portrait of the city based on existing demographic statistical data. The sample population (n) that was selected was 1,200 respondents, error $\Delta \pm 2.3$, $P = 95\%$. The sample is unrepeatable.

Emotional Components of Identity

To study prerequisites for identification, it is necessary to find out how residents of a city perceive their city. Identification is possible only if there is a positive perception of the city, which is manifested in an emotional component, such as love for it. It is the image of a city's streets, trees, sounds, tastes,

monuments etc., which subconsciously attracts a person and they are psychologically significant for him or her. These elements make up the gestalt of the social space that is created from purely individual personal and psychological characteristics, and it develops according to its own laws and “has its own life,” but at the same time, it is inextricably connected with other spaces.

If the social space of the city evokes positive emotions, there is a desire to live in this place, there is an emotional connection with it, and the person identifies himself or herself with this environment (Fedotova, 2017, p. 32). This emotional component remains the least studied and the most difficult to rationally interpret. The attachment to a certain place is an all-encompassing and often unconscious phenomenon that includes physical and mental, natural and social, instinctive and rational, concrete and general, and individual and social sides, but it is not limited to them. This attachment is just one of the substructures of territorial identity.

According to the survey, 72.1% of respondents love Melitopol. This means that most residents see the city as a comfortable living environment, a home where they feel “accepted” and they perceive this social space as “close and native.” However, “home” as a metaphor is not the only base for identification. To love the city and to be proud of it are different components of identity. Symbols, historical narratives, personalities, specific objects, signs, cultural and spiritual images associated with special places, history, outstanding events, etc. play a significant role in developing a sense of pride. Such elements are the subject of pride through which identity can be realized. They should be of universal importance and recognized by the city community and, as a result, they can constitute the symbolic capital of the city.

There is pride in the city because it is successfully located at an important crossroads (43.8% of the respondents believe this) because it is inhabited by representatives of many nationalities (40%) and because they are proud of its interculturalism (37.5%). Only 20.0% are proud of its historical and cultural heritage, 18.8% are proud of its horticulture, 11.3% are proud of its industry, and 6.3% are proud of the city’s outstanding personalities.

However, among these prominent personalities, citizens named modern political and public leaders and only 3% of respondents named the historical figure of A. Korvatskyi who is the founder of the science of horticulture. Myths, stories, outstanding historical events, and objects of historical and cultural heritage were not named by respondents. One of the legacies of the Soviet Union is that Soviet ideology completely destroyed the memory of past historical events, the uniqueness of different ethnic cultures and languages and historical landmarks, and this is noticeable in the survey results. The post-Soviet process of de-communization/de-Sovietization has reconstructed some old street names, but these names do not mean anything to citizens today.

55.7% of respondents said they are proud of their city, 12.3% are not proud, and 32% are uncertain. Among those who love their city, the majority (64.1%) of those respondents are also proud of it. Accordingly, those who do not love the city do not feel proud of it. For this part of residents (who do not love and who are not proud of their city), the city is not significant to their identity and, as a result, they feel a certain alienation from the community and they may even be ashamed of their place of residence.

The rather high levels of uncertainty of respondents indicate that some residents do not have a significant basis for forming a city identity and they do not feel a part of the city community. This part of residents may eventually change their views if it is not possible to leave the city and they begin to assert themselves in the territory of regional or city culture or if they move to another city. The social mobility strategies, associated with one's place of residence, are usually either to become a resident of a prestigious place or to legitimize the prestige of the place where they reside.

The Discourse of the “Other”

The formation of identity is connected not only with the authenticity and history of a place but also, with the discourse of the *Other* because the basic identification connections are often built in comparison with the *Other*. They (I/Other) are not only subjects of communication and mutual cognition but they are

a necessary condition of processes of constructing collective identities (Danyliak, 2004). A modern French philosopher, Marc Crépon notes that “there is no identity that defines itself in another way than through its connection with the many *others* it inherits and, therefore, it belongs to them” (Crépon, 2006, p. 92).

Iver Neumann states that “collective identities are constituted not only by the imaginary material which they are composed of, but also by the material outside them and which they are implicitly compared with” (Neumann, 1999, p. 15). Therefore, the realization of one’s own identity as a resident of this city occurs when it is compared with other cities and regions. According to respondents, Melitopol differs from other places because it has a strategic geographical location (it is located at crossroads) according to 62.0%, its intercultural status (32.9%), and its special natural landscape (16.5%).

However, residents did not name any local historical or cultural events, narratives, or symbols. Obviously, the city community is not consolidated by a common historical memory, traditions, or objects of pride. “An identity remains unclear until it has a place in the world” (Berger & Luckmann, 1967, p. 206). This condition is determined, on the one hand, by the Soviet heritage that destroyed history and destroyed cultural traditions as a value in the minds of the people, and on the other hand, by the fact that the city is quite young (236 years old) by European standards. One of the ways to remedy this is for city authorities to create certain cultural traditions and through celebrating city holidays. Citywide celebrations, meetings with creative citizens, reading publications about the history of the streets, viewing photos of the city on social networks, etc. can gradually construct city meanings. These events provide additional channels of communication between citizens, acquire the status of traditions, and can consolidate the city community.

According to survey responses, the majority of respondents (58.7%) sometimes take part in such holidays, and 23.3% regularly do that. These results may demonstrate a desire to develop more city identity and to develop common traditions.

City Patriotism and Citizenship

An identity is formed not only due to historical and cultural ties and memory but also, it depends on the current state of society. Each city has its own specifics of socio-spatial organization, which are determined by the social structure, the presence of social institutions and organizations, and social groups and the connections between them. The face of city culture is the uniqueness of social relations and connections, networks, and forms of communication. An identity may occur in the sense of the city being useful. Then, a resident will develop the city space, create a network of social connections, build the living environment, and thus, contribute to the development of the community.

The socio-geographical aspect of city identity includes the existence of objects that will meet needs of as many citizens as possible. Even if a person has a high city identity as a result of successful socialization, there may be a situation where their needs are not being met at a sufficient level. In this case, there is a crisis of identity and the person seeks to leave the city. The lack of identity resources because of unmet needs and limited social space for self-realization is more common in young cities. Older cities have more resources for identity formation.

However, another process of forming a civil society in the city is extremely important. A responsible citizen understands his or her rights and responsibilities, fulfills them, expands the space for his or her self-realization and does not entirely rely on authorities that will take care of him or her. Therefore, the willingness to participate in solving city issues can be interpreted as city patriotism that can increase the social capital of the city.

According to the survey, only a small amount of residents (13.7%) have an active civic life. This part of the community is interested in city issues, and it is involved in solving them. The survey indicates that 74.7% of respondents are interested in city issues but they do not participate in their solution; and only 11.6% are not interested in them at all. The most active are residents aged 35–55, while

only 7% of young people say they are active. This suggests the majority of young people have not yet formed a citizen identity.

This situation is due not only to the passivity of citizens but also, political transformation processes in the country. For countries with an unstable democracy, civic engagement is often not as prevalent as political mobility. The interest in city issues (territorial, economic, cultural and educational, etc.) and the involvement in public affairs provide an opportunity to form a collective social consciousness and thus, acquire local citizenship. Such factors are a condition for the co-organization of the community and the establishment of subsidiary democracy.

Consequently, if a city resident shows an active position in life of the community, is interested in city issues, they tend to feel like a member of a single city community. However, only 18.5% of survey respondents feel that way, 46.5% of them feel this way to some extent, 12.7% of respondents do not feel like they are members of a single city community, and 22.3% are uncertain. Among those who feel members of a single city community to some extent, the majority (79.8%) is interested in city life but they do not participate in the solution of city issues.

Social Trust and Responsibility

A well-known Israeli researcher, Shmuel Noah Eisenstadt singles out two aspects of the process of constructing a collective identity, namely delineating boundaries and creating a basis for trust, solidarity, and internal equality (Eisenstadt, 1998, p. 139). Collective unity is impossible without the phenomenon of trust, which is social in its nature because it is based on common moral values and it is the result of collective efforts. Long ago, founders of sociological studies, Émile Durkheim and Max Weber considered trust to be the main component of social capital and under certain conditions trust may cease to be an individual quality that characterizes the personality and it may extend to the whole social group or society as a whole.

The level of trust in the community reflects the quality of interpersonal, intergroup, and social interactions. In addition, conceptually, the culture of trust provides a certain degree of national and mental experience of social interactions,

enshrined in cultural traditions; this experience generates the energy of social success (Kozhemiakina, 2016).

However, there is a significant lack of trust in the city: Only 3.0% of respondents believe that city residents fully trust each other and 21.3% of respondents say they mostly trust others. Thus, it can be stated that the “sense of community” based on mutual trust and solidarity both between individuals and local groups in the city is practically absent.

Obviously, the radius of trust is small and applies only to relatives and friends. On the one hand, it is an indicator of the state of Ukrainian society as a whole, in which there is a lack of trust everywhere – in politics, economics, local government, etc., on the other hand, various local groups in the city have not developed solidarity norms of behavior, and, thus, they have not created conditions for the development of inclusive social capital. This means that a person does not see any the value in involvement in public life and they are minimally involved in various activities in the city.

One of the main integrative features of trust is the ability to establish deep interpersonal relationships and to encourage interaction. Social communications in the city are built on trust. They reflect the degree of inclusion of sociability and the ability to reconcile personal and collective interests in social contacts. The higher the trust between people, the more intense and effective social communication between them tends to take place.

The significance of the phenomenon of trust lies in the fact that without trust, it is impossible either to form a city community within a municipality or to build a civil society within the state. The lack of trust erodes solidarity and leads to a deepening of social fragmentation. The phenomenon of mistrust arises between subjects who are characterized by differences (including ethnic differences), different values, norms, and rules of behavior. Their interaction takes place in conditions of uncertainty and they can only be united by an interest in cooperation and peaceful coexistence.

The analysis of survey responses on this aspect of our study leads us to conclude that in the city of Melitopol, there is a “culture of distrust,” and this causes problems, such as social exclusion and conflicts.

Social Communications

A person’s self-determination is carried out within a certain social context that is today actively shaped by the media of communication. This mediated context provides alternatives and interpretations of facts and events and thus, shapes people’s identity. Generally speaking, the higher the level of social communication, the higher the interest in city issues, and the greater their sense of city identity.

In addition to direct contacts, there are other interactive means of communication in the city. They are local newspapers, television, websites, and social networks. Social networks play a special role because they facilitate both horizontal and vertical connections. Horizontal social communications are carried out by individuals and groups with the same or similar social status. Vertical ones are carried out by individuals and groups with different social statuses, that is, between government officials and ordinary members of the community, and between leaders and subordinates as well. The majority of respondents (69.3%) indicated they use local websites, 46.0% of them said they read local Internet newspapers, 26.7% watch television, and 8.0% read print newspapers. Significantly, 57.8% of respondents said they communicate on Facebook and 87.5% use Instagram. While the older generation prefers television and print media, younger people tend to communicate on social networks and read online newspapers and websites. In general, survey responses indicate that social communications in the city are quite dense.

The Ratio of National to City Identities

City identities and national identities are dialectically interconnected. One of the markers of a country’s democracy is the level of subsidiary political relations that are built from the bottom to top. Survey results show that national identity prevails over city identity: 61.3% of respondents have a stronger national identity

than city identity. Some respondents chose other types of identities: regional - 7.5%, cosmopolitan - 7.5%, European - 3.8%, ethnic - 1.3%, and 7.5% of respondents said they are uncertain. 45.7% of respondents who chose both national and local identity are 45.7%.

Responses to this indicator demonstrate a certain amount of ambivalence toward their city community: one part of citizens who responded to the survey has a strong foundation of identity with conscious cultural and civic values, willingness to participate in socially significant decisions for the benefit of their city and the country as a whole. The other part of residents shows a certain passivity, an unwillingness to act for the benefit of their territorial community, in particular for innovative means.

Since world global processes create new ways of life, these create new identities. The synthesis of the global and local can be seen in those respondents (7.5%) who feel like citizens of the world and the respondents (7.5%) who have not identified who they are. These are mostly young people under the age of 35 who have not formed a stable foundation of identity at any level. One of the reasons some chose cosmopolitanism is they believe that it is necessary to form planetary thinking that is based on a sense of responsibility for everything that happens and not only to single societies, but to humanity as a mega-community.

On the other hand, this category of respondents may be ashamed of their origins and not willing to reveal their identity. Some prefer to transfer the status of the city to their own status or they will consider it necessary to assert themselves on the basis of another regional or urban culture. And, the third way is the possibility of forming new local communities that are concentrated around a certain area, but they absorb all the features of communities existing at the global level. In addition, integration into new local communities is possible not only around a certain place, but also around common interests and ideas, such as ecological housing and a certain subculture.

Russian Aggression and the Struggle of Ukrainians for their Authenticity

In the morning of February 24, 2022, residents of Ukrainian cities of Kyiv, Sumy, Kharkiv, Chernihiv, Ivano-Frankivsk, Mariupol, Melitopol, and others were awakened by rocket explosions. The Russian army bombed airfields and critical infrastructure. Thus began the Russian aggression against sovereign Ukraine. As invaders themselves declare, they think Ukraine is not an authentic nation state, and Ukrainian identity is an anti-Russian construction that has no substance of its own. Their “military operation” (invasion) is supposedly aimed at the “denazification” of the government, but in fact, is aimed at the de-Ukrainization and de-Europeanization of the country.

The result is the punishment of Ukrainians through imposing on them hardships of war, re-education, ideological repression (suppression), and strict censorship in the political sphere, but also in the spheres of culture and education. The ultimate goal is the destruction of the Ukrainian state and Ukrainian identity. Russian occupiers have clearly confirmed this by killing and torturing Ukrainians in cities of Bucha, Irpin, and Mariupol and in many villages in the Kiev, Sumy, Chernihiv, and Kharkiv regions.

After the annexation of Crimea and the formation of the “Donetsk People’s Republic” (DPR) and “Luhansk People’s Republic” (LPR) in the easternmost provinces of Ukraine in 2014, Ukrainians learned that Russians invaded those territories where Ukrainian identity is the weakest. However, since their full-scale invasion of the country, the consolidation of Ukrainian society has taken place at two levels: (a) at the horizontal level (through the rallying of citizens to help the military and people displaced from the war zones, as well as other forms of volunteering); and (b) at the vertical level (through the general rallying together of society, the government and political opposition at the national level).

The phenomenon of the volunteer movement that arose during the political Revolution of Dignity and the start of the war in the eastern Donbas region back in 2014 has resumed on a larger scale in response to the full-scale war launched

by Russia in 2022. Now, in this most difficult period, this movement has united Ukrainian society, created an effective structure of public organizations and groups of people ready to take on the solution of the most pressing and painful problems of the country. These volunteer organizations and groups provide all kinds of assistance to armed forces of Ukraine, territorial defense forces of each city, millions of internally displaced persons, seriously ill, low-income people, and more.

Melitopol, due to its geographical position, was occupied early by the Russian army on February 25. And like all the occupied areas, the city began civil resistance to the invaders. Since most of the shops were looted by the Russian invaders, many residents were not able to obtain necessary things and food. Therefore, from the first days of the occupation, three centers of volunteer assistance arose in the city, which were created by civilians themselves to help low-income and needy people. Local businesses also provided assistance to residents whose houses were damaged by rocket attacks and bombs.

One of the most effective methods of resistance to invaders in the first days of the occupation were thousands of public meetings of disobedience. Residents every day gathered on the main square of the city with Ukrainian flags, city symbols, sang the anthem of Ukraine and marched around the city with slogans “Glory to Ukraine,” “Melitopol is Ukraine,” calling for invaders to go home, and blocking the way for their military vehicles. This put a lot of moral pressure on invaders who shot at the legs of the protestors and threw stun grenades at them. A few days later, the invaders began to kidnap representatives of legitimate city authorities, activists, and relatives of Ukrainian servicemen. The fate of some of them is unknown.

In order to block the public access to information and minimize uncensored communications, invaders turned off mobile communications and the Internet. In this situation, residents rallied in their micro-districts of the city and strengthened neighborly ties on the street and in the courtyards of multi-story apartment

buildings. In this way, assistance was provided to neighbors and useful information and news from war zones were exchanged and distributed.

The next forms of resistance have been sabotage, non-cooperation, concealment of city equipment, computers, documents, and more. Hence, one of the tasks of the invaders was to start their propaganda process in the schools in Russian and through Russian programs. To this end, they began to intimidate school principals, and four of them were kidnapped. However, not a single director agreed to become a collaborator, they all wrote a letter of resignation. Thus, occupiers could not “show a picture” on television of “everyone is happy” in occupied cities.

Another failure of the policy of occupiers was the impossibility of introducing the Russian Ruble in occupied territories, including in Melitopol, thanks to the effective financial sanctions of the United States and countries of the European Union.

With the intensification of repression (everyday people are kidnapped in Melitopol), a humanitarian catastrophe (lack of food, hygiene products, and medicines even for the seriously ill), the blocking of Ukrainian humanitarian convoys by occupiers, and residents are massively trying to leave the city.

Faith in the victory of Ukraine and all the work to bring it closer is the main priority for all Ukrainians, including Melitopol residents. Hence, according to the data of the Sociological Group “Rating” (which is a Ukrainian non-governmental polling organization, Sociological Group “Rating”, 2022), 95% of respondents believe that Ukraine will be able to repulse the Russian invasion. This confidence prevails in all regions of the country. In addition, 82% of respondents consider the split of Ukraine is unlikely, since the level of cohesion of citizens has significantly increased in reaction to the Russian invasion. The most friendly countries, according to Ukrainians, are Poland, the USA, Great Britain, Lithuania and France, while Russia (98%) and Belarus (84%) are perceived as hostile countries by Ukrainians (Sociological Group “Rating”, 2022).

Discussion and Implications

The city is a map of real life social actions because the lives of individuals take place not in an abstract living space, but in a particular space. However, it is possible for a person to live in a city and not associate themselves with city's values and thus, not identify with it. A city has to have certain conditions to become a part of the self-identification of its citizens.

One of the prerequisites for city identification is affinity with the particular physical space of the city, and the feeling that the city is something they "own and is close." A person does not necessarily recognize their connection to the city is significant. This can happen unconsciously and imperceptibly. This is typical of most residents.

However, in order to be proud of the city, it is necessary to articulate its characteristic features or significant personalities who are associated with it and known to people outside it. The citizens in Melitopol feel a deficit in such articulation and in such iconic personalities. Therefore, in Melitopol, there is a process of finding identity in two ways: the first through identifying with its authenticity and historical heritage, and the second through identifying with its modern resources. The second way is easier for many residents.

The city seeks to declare its identity, features, and find differences from other cities. Old cities with strong traditions usually do not need self-affirmation, they experiment less with new forms, show less expression. They do not claim any symbolic titles, such as "the intercultural capital" or "the youth city" as well. Melitopol is trying to find a business card of the city, symbolically claiming the title of "The Cherry Capital."

Also, the city's self-determination revolves around modern events and holidays. The fact that people of different ages and social backgrounds positively perceive them and visit them shows that they can become traditional, unite the community, and form a certain image of the city.

Therefore, results of the study were taken into account in the Comprehensive Program of Intercultural Integration of Melitopol for 2021–2023,

which is a part of the City Development Strategy until 2030. Thus, the Comprehensive Program provides for the reconstruction of historical and cultural buildings reflecting ethnic specifics of the city, a number of activities to draw attention to the historical heritage. There are planned celebrations taking place in the city recently, for example, Cherries Festival or intercultural weeks.

However, the study reveals weaknesses in the development of the city community. First of all, there is a low level of social responsibility and trust between residents. This situation has not developed today, but it is inherited from the Soviet government that did not allow people to unite so that they would not form unions, meet, or talk to each other. They wanted collective, civil activity to be vanished. Therefore, several generations have been brought up on the idea that no one can be trusted, even relatives.

This explains the fact that almost half of the city residents are passive about modern transformations and public participation. One of the possible mechanisms for solving this problem is to expand the methods of participation by involving citizens in the life of the city. Civic activists are gradually being involved in the work of local governments, expert councils, various government agencies, and these actions contribute to the subsidiary solution of problems at the local level, in particular, in the field of public safety, health, social protection, education, and support of socially significant business projects.

Another way to build social trust is to spread volunteerism, voluntarily initiated humanitarian projects (various actions of assistance and support), and environmental and cultural-historical initiatives, the implementation of which is due to the unique regional features and available opportunities of public organizations.

Strong determinants in forming a solid foundation of identity are a sufficient level of public interest in city issues and the density of social communications in the city. They can be aimed at consolidating different social groups and individuals, as well as building trust within the community. These factors determine the formation of city identity. On this basis, the relationships of

reliability and trust can be built on a horizontal level that is the core level of local participation and self-organization.

Conclusions

The contemporary world is characterized by the extreme dynamism, uncertainty, and the unpredictability of social changes. Globalization and transnational cooperation are gradually overcoming geographical distances and borders between states while increasing the influence of certain territories in different countries. These processes have created an identification syndrome that manifests new mechanisms for the creation of territorial, socio-group, and individual identities. Because of these conditions, there is a constant need for research.

A city identity is an unstable, continuously changing entity that is performatively constructed through sometimes contradictory discourses and practices. The markers of this identity are determined by many factors: the geography of cultural areas, the historical boundaries of socio-political formations, transformations in any aspect of the socio-cultural system, etc. Thus, it is absolutely necessary to take into account the complexity, multidimensionality, and the dynamism and dialogic nature of city identity.

Therefore, contemporary interpretations of identity reject it as a frozen phenomenon. City identity is rooted in public consciousness (more precisely, ideas of individuals about the social space of their city). It is also constructed by the cultural and political repertoires which people access, as well as by the structural context in which they live. As a result, identification patterns significantly vary across different contexts.

In addition to the already established and well-known markers of measuring the strength of identity, namely the affinity with physical space (love for the city, pride in it, and its difference from other cities), in our opinion, there are the following markers: the density of communication, social trust, public participation in city events, usefulness of the city for its residents, etc.

In the postmodern world, there is the tendency for cities to follow identity policies aimed at making the external and internal perceptions of their cities more stable and favorable to attract more social, economic, and other resources. There is a conscious invention and promotion of constructed uniqueness. The city's identity is both constructed and deconstructed in different ways.

If the city has distinct historical and socio-cultural features, social, cultural infrastructure that meets the demands of residents, a strong local elite, then the "image of the city" is naturally formed, and on this basis the city self-consciousness is naturally formed. However, such trends are typical of older cities and large megacities. Younger and smaller cities try to find their identity by expressing themselves through various festivals, high-profile events, and/or symbolic names, such as "The Youth Capital," "The Cherry Capital," etc.

In the long term, cities that depend on classical factors of production (land, labor, and natural resources) may lose their benefits at some stage of globalization. And, those communities that develop more creative and more "educated" factors (based on intelligence, innovation, information, cooperation, networks, social capital, etc.) have a chance to become leaders. They will be able to position themselves more favorably in relation to other communities and territories and gain special competitive advantages in attracting the best investments for: the creation of innovative enterprises, formation of high added value, export production, new skills, more professional management, improvement of infrastructure, and integration into the world economy.

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Notes

1. Melitopol (translit. Melitopol') is a city in southeastern Ukraine, which is currently under Russian military occupation. It is situated on the Molochna River that flows through the eastern edge of the city and eventually joins the Sea of Azov. Its population is approximately 150,768 (2021 est.). The city is located at the crossing of two major European highways: E-58 (Vienna–Uzhhorod–Kyiv–Rostov-on-Don) and E-105 (Kirkenes–St. Petersburg–Moscow–Kyiv–Yalta). An electrified railway line of international importance goes through Melitopol. Prior to the 2014 Russian occupation of Crimea, 80% of the passenger trains heading to the Crimean Peninsula passed through the city and during the summer road traffic would reach 45,000 vehicles per day. Melitopol was attacked by Russian forces on February 25, 2020 and the city was captured after heavy fighting by March 1, 2022. For more detailed information, see: <https://www.wikiwand.com/en/Melitopol#>

2. Bohdan Zynoviy Mykhailovych Khmelnytsky was a seventeenth century Ukrainian military leader and Hetman of the Zaporozhian Host, which was then under the suzerainty of the Polish–Lithuanian Commonwealth. He led an uprising against the Commonwealth that resulted in the creation of an independent Ukrainian Cossack state. For more information, see https://www.wikiwand.com/en/Bohdan_Khmelnytsky

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2.2. FROM OVERCOMING BARRIERS TO SELF TO SOCIAL SOLIDARITY AND COHESION: SUCCESSFUL CASES OF INTERCULTURAL CITIES AGAINST THE COVID-19 PANDEMIC

The Covid-19 pandemic has caused unprecedented individual, economic, and social damage to the humanity and has posed two opportunities to the world community: the danger of unprecedented collapse and the chance for social solidarity. It has become an exceptional problem in terms of nature and consequences, which causes a need for joint efforts at the global, interstate, state, and at the level of intercultural interaction and mutual assistance of all members of any community.

The multicultural cities are the most vulnerable to Covid-19. There some representatives often have limited access to the transparent and understandable information. Such situations often become a result of feeling a fear by members of these groups, when the inability to control the situation leads to the feelings of isolation, alienation, and inferiority. In these circumstances, it is important to use the experience of interethnic integration of successful communities, whose strategies and practices contribute to the achievement of mutual understanding and social cohesion of their members under pandemic conditions.

Communities from different countries have to work together, learn from each other and coordinate their efforts to overcome intercultural barriers in order to avoid the risks as much as possible.

The social situation is extremely tense in the country and in the world, because every day we turn on the TV or turn the pages on social networks and we see terrible statistics and horrible details of the epidemic everywhere. Solidarity and cohesion are the best indicators of the fight against pandemic, because it cannot be overcome alone.

According to experts (Hebreisus, 2021; Patsek, 2020), the COVID-19 pandemic has caused us unprecedented individual, economic, and social damage.

A pandemic is a test of humanity's ability to counter the threats of civilization in general, to organize to solve the urgent problems and draw the right conclusions, and to make the world interpenetrating.

The nature and scale of the problem actualize public and scientific interest both in identification of "stress markers" and in the search for systemic factors to increase social solidarity and cohesion in the countering the COVID-19 pandemic. In order to defeat the virus, communities, countries and our entire multicultural region must work together, learn from each other, and coordinate their efforts to achieve a high level of solidarity and cohesion.

Understanding the pandemic as a global problem is especially important for finding the foundations of social cohesion, as means of reducing the tensions and social solidarity of multicultural communities. The main goal is to learn better from each other and coordinate the efforts in the complex conditions of the COVID19 pandemic. There is small research on the pandemic in terms of its holistic understanding in domestic social and philosophical thought. That's why this paper is one of the first contributions to this urgent problem.

In our study, we will consider social cohesion as the involvement and participation of members of society in sociocultural life; as a sense of solidarity and belonging to society, based on the effective use of civil rights and aimed at achieving the well-being of the vast majority of citizens, harmonious and stable relations, overcoming the social isolation of activity.

The social solidarity seems a difficult concept to study. Nevertheless, researchers note its extreme importance in detailing the category of solidarity as a wide range of components: mutual aid, trust, perception of difference, perception of justice, social inclusion, etc. (Bondarenko, Babenko, & Borovskyi, 2017:59).

The idea of social cohesion is one of the main directions of development of modern society and is based on the active participation of the population in solving current problems of life, overcoming social isolation and social disintegration. This concept is quite new. Its basic principles were set out only in 1990. That's why there is little research related to it.

The interest in the problem of social solidarity is usually associated with the ideas of Auguste Comte about social harmony (Comte, 1970), Emile Durkheim (Durkheim, 1982) about solidarity and shared loyalties, which unite the society, Talcott Parsons about social stability (Parsons, 1964).

Modern Ukrainian researchers – N. Amelchenko (Amelchenko, 2006), M. Bondarenko (Bondarenko, Babenko, & Borovskyi, 2017), V. Kremen (Kremen, 2014), O. Shevchenko (Shevchenko, 2016), V. Zablotskyi (Zablotskyi, 2002) – connect solidarity processes with such modern phenomena as cooperation, cohesion, unity, public trust, the presence of common ideas, views, goals, belonging to a certain whole system in different aspects and at different levels of manifestations of this phenomenon: from solidarity of small groups to social solidarity of society as a whole, where solidarity is seen as one of the preconditions for stability and social order. Today, the Department of Social Cohesion has been established in Council of Europe; the results of the research of different aspects of social cohesion are reflected in the periodical “Trends in social cohesion”; published “Concerted development of social cohesion indicators: methodological guide” collective authorship of which belongs to the experts and practitioners (Council of Europe 2005).

Today social cohesion is interpreted as a quality of community or society. Cohesive communities include conflict-free, harmonious, stable communities, where are minimal differences and polarization between members. Such an approach to social cohesion puts the question of quality, the features of community or society, which allow them to be reduced, on the agenda.

The aim of our study is to analyze the essence of the factors that determine the processes of social solidarity and effective consolidation of efforts to overcome the pandemic.

Methodology

This study covered video, audio, images, media reports, posts on pages and social media groups highlighting the events connected with COVID-19 pandemic, reactions and public sentiment to these events, and successful international and

domestic cases of counteracting the COVID-19 pandemic in intercultural cities (147 cities).

The content analysis procedures were used at the methodological level. They were followed by case study, during which samples (3 primary and 11 sub-samples) of messages and information materials were formed, categories and units of analysis were selected according to audience prevalence and coverage, frequency of mention and context. Within this context, the dynamics of attention to the message, modes of perception of messages (positive, negative, neutral) through the analysis of feedback and comments are studied. The Case study method traced and built logical connections between information sources, audiences, direct and indirect consumers of information and stakeholders, beneficiaries of the dissemination, impact and consequences of certain messages.

The analysis allowed us to analyze the policy models of intercultural integration of intercultural cities, which disseminated examples of best practices for effective diversity management, prevention and resolution of possible conflicts and the use of the benefits of diversity. This has identified the best ways to overcome intercultural misunderstandings and intercultural barriers and build trust, social solidarity and cohesion in society.

Theoretical framework

Solidarity processes as a means of public counteraction to the main challenges of today

The COVID-19 pandemic has confirmed that security remains a major value even in the 21st century. Humanity is ready to sacrifice the usual benefits of civilization without hesitation for it.

The new virus has not only claimed more and more lives, it has also shattered the illusion of stability in a global world that seemed so strong. The free movement of people, goods, and capital around the world stopped in a few days. Presidents talk about the military situation. The residents sweep away monthly food supplies. The virus has not only disrupted the well-being of many people, it has also stopped the processes of globalization due to the threat of spreading the

disease. All the plans of the society were insignificant in comparison with the main problem of the time – the protection of the country, city, and family.

There are certain objective social factors of one or another approach to the problem. First of all, it is the level of well-being. It is obvious that human losses among the population will be greater in the poorest countries without outside help. The events of last spring show that such developed democracies as Italy, Spain, Great Britain and other European countries failed to take the necessary measures that resulted heavy human losses. All these countries differ from Ukraine by greater transparency of management procedures and the role of public control. It is hard to say about the reasons of this tragedy: public openness and the complexity of restricting business freedoms or individual freedoms of citizen or any other factors. The inability or unwillingness of responsible officials of various departments or services to be extremely responsible for people's lives contributed to those consequences.

The social significance of both traditional media and new ones increased significantly during the pandemic, which raised many questions about the ethics of responsibility. Juggling figures, which push the limit for the introduction of quarantine, is not the first time to raise doubts about the existence of real figures for the spread of the virus in Ukraine, or about a legitimate suspicion of the side effects of such manipulations of public consciousness.

The constant confusion with information about the stock of beds for patients is incomprehensible to an objective observer. There is opacity or whitewash with the use of funds of the COVID19 Fund throughout Ukraine in regional media (depending on the affiliation of the media to the pro-government or opposition). The authorities' actions to block the borders where the carriers of the infection can enter during the quarantine period are extremely insufficient, and they worsen the difficult situation. The situations hypothetically controlled by another approach turn into a situation of uncertainty in the absence of clarity and responsibility of officials at various levels. In particular, this violates the legitimate constitutional

right of each individual to at least truthful information, or leads to the hopelessness of individual citizens in the worst case.

Inaccurate information to prevent coronavirus control, fabricated news hinders the global campaign against COVID-19. The UN is doing everything possible to prevent the spread of rumors, knowingly false reports, as well as statements that incite hatred and sow discord in society. United Nations Development Program, UNESCO, International Telecommunication Union (ITU), UN Global Pulse Initiative and the International Federation of Red Cross and Red Crescent Societies as part of the 75th session of the UN General Assembly called on the countries to develop and implement action plans to facilitate the timely dissemination of information based on scientific data and to prevent the dissemination of false information while respecting freedom of expression with the aim to draw attention to the crime involved with the dissemination of false information and deliberate misinformation.

The Secretary General of the Council of Europe Marija Pejčinović Burić and the *Chair of the Committee of Ministers*, Heiko Maas (Council of Europe, 2021) rightly point out that “the European Convention on Human Rights is a living tool for everyone to protect their rights, which helps us to deal with pandemic. Today, the Convention protects the rights of about 830 million people in Europe, including Ukrainians”.

The Convention helps to ensure that any restrictions on our fundamental rights imposed by governments to help combat COVID-19 are necessary and proportionate to the threats we face. Our freedoms cannot be taken away at will. The Convention provides clear guarantees for our right to information about the pandemic and our freedom of speech – the freedom to speak openly about what we think about the problems we face, to disagree with those whose opinions differ, and to come together with others to have our voices heard more clearly (Council of Europe, 2020).

The pace and scale of the spread of COVID-19 is convincing evidence of how integrated and socially cohesive humanity is. Modern globalization has

undeniable positive features. These are incentives for economic growth, virtually unlimited intercultural communication, and freedom of movement. It also has its dark sides, which are not talked about so willingly. Globalization increases the vulnerability of humanity, when regional disasters are rapidly becoming a universal disaster and threat. Ukrainian cities are experiencing an influx of internally displaced persons in the current, extremely difficult circumstances of life in the conditions of external aggression and occupation of the territories, in the conditions of the Ukrainian and European present. The problem of overcoming intercultural barriers in multinational cities is exacerbated along with the many complications associated with COVID-19. The social environment of multicultural cities is not only a center for meeting different ethnic groups, and the most dynamic space for the development of creative thought and innovation. It also accumulates the most complete palette of sociocultural, economic problems and contradictions.

Social problems of multicultural communities in conditions of the COVID-19 pandemic

The urgent self-isolation of countries, quarantine, deportation of foreigners and suspicious persons suddenly became a reality under the pressure of mass panic. The pandemic destroyed the usual way of life of millions of people. The important things of previous decades have devalued before our eyes in a couple of months: the consumer society has been transformed into a security society.

According to media and think tanks, quarantine measures introduced to limit the spread of the coronavirus have had the most negative impact on such vulnerable groups as members of certain ethnic groups, displaced persons / migrants, foreign students, and so on. It is not possible always to take into account all the factors of the situation due to certain complications. Those social classes that have a situational impact on the authorities and the power to impose restrictions are the least affected. This exacerbates inequalities and weakens social cohesion further (Council of Europe, 2021).

If we look at the situation at the household level, we will see many changes. People want to run away, hide and fence off. These shocks not only isolate them, but also make them afraid of even their own neighbors. There are outbreaks of xenophobia. People who have migrated to more developed countries in search of a better life are severely limited because they do not always have access to transparent and understandable information. Indigenous people often prejudice them with poor language skills, non-compliance with quarantine rules, and the spread of infection. Migrants will soon be perceived as a dangerous subject, almost a criminal, whose freedoms can and should be restricted or abolished.

The problem of people which have long been cut off from their homeland, native culture, language and daily life for various reasons is added to the above common problems related to the pandemic for Ukrainian and foreign multicultural communities. These are the specific problems of the most vulnerable groups and individuals from an intercultural perspective – settlers and migrants from the Middle East, Central Asia, Africa and Eastern Europe, who make up a significant proportion of the population of traditionally multicultural communities around the world today.

What is the role of intercultural dialogue, leadership, strategies, and participatory processes in effectively contributing to social inequality? What role do local authorities and their territories play? What processes are implemented in them in front of challenge? After all, Andriy Baumeister aptly notes, “we face two possibilities: the danger of collapse and the chance for social solidarity” (Polishchuk, 2020).

New challenges for our human rights, social, economic and institutional structures are already emerging today in addition to the immediate threat to health posed by the pandemic, with obvious consequences in all areas of our common daily reality.

Today, it is clear that the international community has been actively involved in preventing the negative sociocultural consequences of the pandemic despite all the obstacles. Urban space also carries all the problems, contradictions

and opportunities that humanity and nations face and discover in the 21st century. The processes taking place in the urban environment today raise a number of questions: how to strengthen the shared vision, cooperation, sense of belonging and participation of citizens both during and after the blockade and physical distancing? How to inform that processes are key and they take time and resources to achieve the results? How do we reorganize our societies to take advantage of intercultural potential in the post-pandemic era, what do we need to do differently? What new institutions, systems and infrastructures should be involved?

Results and discussion

This requires a common consideration of how the coronavirus can affect global processes, whether the tests of the crisis are unequivocally negative, whether there is a chance for a new understanding of solidarity and the strengthening of humanistic values, and what lessons we must learn in the future. And in such difficult conditions of today, the cities-participants, embodying models of management of ethnocultural diversity, serve as a positive example for other cities to build positive relations between people of different nationalities, religions and cultures. Although exceptional situations require exceptional action, it is equally important to ensure that democracy and human rights, solidarity and cohesion regain a leading role in our multicultural urban communities.

In addition, it is obvious that intercultural strategies, which are implemented in many cities, allow their residents to find their way to the transition from “mine” to “our” city and open it to other cultures. The introduction of innovative intercultural practices (cases) ultimately benefits not only the network of intercultural cities, but also all multicultural communities. That is why it is so important now to take into account the urban model of intercultural integration, which is honestly tested, edited and recognized as effective by many cities participating in the Program of economic, social and ethnocultural integration of its inhabitants to overcome common threats and create the appropriate living conditions for the residents and representatives of ethnic and religious communities in the sociocultural space.

At the same time, we have considered the successful cases on overcoming intercultural barriers. These cases promote social solidarity and cohesion, give every reason to hope that limitation the quarantine measures would turn out the pandemic and everything directly related to it were only as a reflection and accelerator of real profound changes in the consciousness of multicultural communities. We will see the desire for intercultural dialogue and openness with the desire of all peoples to preserve and protect their identity and independence.

Positive practices of multicultural communities in response to the Covid-19 pandemic

It is important to think critically, to think together about how pandemic can affect European integration, whether the crisis is clearly negative, whether there is a chance to renew European solidarity and strengthen European values in these difficult times for the whole world.

Today, the Intercultural Cities Programme of the Council of Europe is a practical embodiment of these issues (Council of Europe, 2007, nd). An intercultural city is a community where cultural diversity is considered a value and the principles of mutual understanding, mutual respect and equality prevail (Afanasieva, & RubikondoKhovanova, 2015:15). Currently, 176 cities around the world apply the urban model of intercultural integration, including cities not only in Europe but also in Australia, Japan, Africa, Mexico, Canada and the United States. More than 50 cities are part of the international network of ICC. National networks exist in Italy, Morocco, Norway, Portugal, Spain, Ukraine (Melitopol, Vinnytsia, Lutsk, Odessa, Pavlograd, Sumy).

The Intercultural Cities Programme not only seeks to expand and deepen the discussion of the problems of multicultural communities, but also to find the ways to solve them in the daily social solidarity of representatives of different ethnocultural groups and indigenous peoples. This makes it possible to blur significantly the ethnocultural boundaries between “majority” and “minorities”, which greatly contributes to the mutual enrichment of “dominant” and subcultures, localities, classes, religions, disciplines and trends, and serves as a source of

cultural, social, public and economic innovation in these communities. The practice of these communities confirms that the modern city is a dynamic environment that can change depending on the existing factor conditions, both external and internal. The active practices of intercultural cities became an example of the response of this situation in communities where ethnocultural diversity is the norm (Afanasieva, & RubikondoKhovanova, 2015:15).

The efforts of volunteers from the Reggio Emilia city community (Italy) are the prominent examples of this work, where all information about Covid has been translated into the main languages of migrants and daily contacts with the most vulnerable sections of the community through WAPP are maintained. The Erlangen community (Germany) has created a special pandemic information page. The page is available in many languages, has an automatic tool for listening to content by people who cannot accept written content. A video channel has also been set up, where information is provided on a regular basis.

The City of Lublin (Poland) has created a special Covid-19 page on the website with current materials in English and Ukrainian, which is the most common minority language in the country. Oslo (Norway) has created an online information page in various languages. The municipality also supports NGOs working with vulnerable minority groups by providing them with special information posters and social media campaigns. The community of the city of Montreal (Canada) has begun to develop information and media campaign to disseminate the necessary information about the current situation among ethnocultural communities and immigrants through various means adapted to this target group. Four communication topics were identified: access to housing; food aid; rights and state aid; public health care instructions. (Council of Europe, 2007) Melitopol (Ukraine) involved children of different nationalities in the creation of the video “Stay at home”. Children raise awareness about the affairs of their communities, share games for children and adults in leisure time during quarantine thanks to the city’s common website. The video is the result of cooperation between the city community, local schools, the Greek Society of Melitopol, the

Jewish community, the Crimean Tatar Committee, the Ukrainian-Polish Society of Melitopol “Poloniia”, the Center of Mexican Culture “Estrea” and representatives of other ethnic groups and communities.

Online meetings of city government and civil society organizations were organized to address the most important issues facing people of different cultural backgrounds and migrant communities in Sumy (Ukraine) and Limassol (Cyprus).

The city council of the multicultural city of Leeds (UK), which speaks more than 130 languages, has released 3 short films with basic tips on preventing and taking action on Covid-19 symptoms to ensure accurate distribution of key Public Health England messages to communities. These videos have been translated into 11 of the city’s most common languages (Polish, Romanian, Urdu, Arabic, Czech, Punjabi, Tigrinya, Farsi, Slovak, Kurdish, Sorani and Bengali).

In Dublin (Ireland), Covid-19 INFO is a link created by the city council for people who may find it difficult to access information because English is not their first language. Active links lead users to information in their native language.

The city of Cartagena (Spain) promptly disseminates accurate information about the state of alarm announced by the Spanish government to families, organizations and mosques in Arabic, English and French. Coordination with the health sector is also ongoing to facilitate mediation for migrants so that there are no difficulties in understanding special emergency rules.

The above examples show that the response to the situation is quite adequate for civilized communities. Although the world was not ready for such a challenge, the ordinary lives of many people not only became more complicated, but began to change for the worse as never before. This was often influenced by the national and world media, not always well-thought-out urgent government decisions, or the position of the World Health Organization and other international organizations that were formed in the wake of the situation. The cities-participants of intercultural networks embody models and mechanisms for managing ethnocultural diversity, gain experience that can and should be a positive example for building a higher level of relations between representatives of different

nationalities, religions and cultures of other multicultural cities in such difficult conditions today.

This also indicates another extremely important thing. Urban communities have significant potential to create the intercultural public space of modern cities in a digital globalized society, even weakened by the sanitary and economic crisis. Intercultural strategies, which are implemented in many cities, allow many of their residents to find their way to the transition from “my” to “our” city and open it to other cultures. That is why it is so important to take into account the urban model of intercultural integration to overcome common threats, as well as to provide city residents, refugees, migrants and ethnic communities with appropriate living conditions in the socio-cultural space (Afanasieva, & Rubikondo-Khovanova, 2015).

The successful cases we have considered in overcoming intercultural barriers promote social solidarity and cohesion. They give every reason to hope that it turns out to be the pandemic and everything directly related to it in the social context only a reflection and accelerator of real profound changes in the minds of multicultural communities after quarantine measures are curtailed or limited. We will see the desire for intercultural dialogue and openness along with the desire of all peoples to preserve and protect their separateness, identity and independence.

Conclusions

Thus, the concept of cohesion and social solidarity can be stated in the context of the challenges associated with the problem of COVID-19 from a philosophical point of view. This covers a wide range of social problems. Their solution determines cohesion and stability of society.

The analysis of successful cases gives grounds to believe that the intercultural factor can become the basis for building the urban social communications, active forms of interaction and dialogue, solidarity relations of members of the urban community. That is why it is so important to take into account the urban model of intercultural integration implemented by the cities-participants of the Intercultural Cities Programme of the Council of Europe to

overcome common threats of selfishness, indifference and even panic, as well as to find appropriate resources of international cooperation, ensuring the conditions of living in sociocultural space, which will promote social solidarity and cohesion.

Civic activity is the activity which social solidarity is most manifested in. Active public participation is a meaningful indicator of cohesion and contributes to the spread of social justice, efficiency of state and public services, development of democratic society. This requires purposeful activity and active involvement of individuals and groups in the process of civic and political participation. Unlike public participation, social participation represents the collective activity of people, the horizontal activity carried out by them within the framework of everyday life and aimed at satisfying the public interest.

Solidarity and cohesion are the best indicators of the fight against a pandemic, because it cannot be overcome alone. It is equally important to ensure leading role of democracy and human rights, solidarity and cohesion in our societies because exceptional situations require exceptional action.

“And even the best vaccine will not help here... We need a vaccine of human love and charity” (Korotkyi, 2020).

Solidarity and cohesion in overcoming the pandemic cannot be imposed, nor can the spirit of patriotism and respect for the state be imposed or nurtured through various appeals and declarations. Ukraine can win the trust of its citizens and actively involve them in building a democratic civil society only by sensible policy, firmness and persistence in affirming the rights and freedoms of citizens and fundamental values of modern civilization, professionalism in solving problems.

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2.3. SOCIO-CULTURAL ADAPTATION AND INTEGRATION OF MESKHETIAN TURKS IN THE CONTEXT OF INTERETHNIC COOPERATION

Introduction

Analysis of the specifics of historical origins of migration processes and the course of further sociocultural adaptation of many national minorities in Ukraine indicates that migration processes with their peculiarities of close humanitarian contact of different groups of population are accompanied by significant changes both in sociocultural environment of regions that is connected with the formation of certain types of perception the minorities by other social groups and different adaptive consequences for the minorities themselves and is characterized by different levels of motivation for active public life, readiness for sociocultural dialogue. It is especially difficult to adapt when it comes to ethnic, national and religious differences, when there are interpersonal / intrapersonal ethnocultural choices – when ethnic stereotypes and norms of behavior, formed in another sociocultural way of life, are insufficient for full communication, and new norms or stereotypes of interethnic dialogue are in the process of their formation.

The duration of compact living together in different regions of Ukraine of many ethnic groups contributed to their adaptation. However, the multi-ethnicization of many regions of the country caused the problem of regional cultural and historical diversity, which is most evident in features of geopolitical, ethnocultural and religious orientations. Objectively, these trends are largely due to the painful processes of change in the social status of a large part of the population. The object of our study is one of the least studied until recently ethnic group of Meskhetian Turks, where are the certain elements of their isolation, the problem of realization of certain cultural and educational needs, features of family and marriage relations and religious life. European integration policy and involvement

of Ukraine in pan-European migration processes in the period of their significant intensification raises the problem of full integration of migrants and establishment of intercultural interethnic interaction between the local population and ethnic groups whose ethnocultural characteristics are quite different and unusual. An important scientific task is the culturological analysis of the features and identification of the main factors of the process of sociocultural integration and adaptation of Meskhetian Turks in Ukrainian society.

The concept of interculturalism lies in finding the forms, means and mechanisms to support cultural differences in the process of interaction «within the framework of fundamental democratic values and international human rights treaties». Based on this, ethnocultural adaptation of Meskhetian Turks is considered through the prism of valueemotional attitudes with a view to predicting approaches to the development of mechanisms for the formation of tolerant relations in the multicultural environment of the south-eastern regions of Ukraine, in particular in Zaporozhzhia Azov region (Pryazovia).

The aim of the study is to clarify the role of sociocultural factors that determine the nature of the processes of sociocultural integration of the members of Turkish-Meskhetian communities in polyethnic territorial communities in modern Ukraine.

Literature Review

An important place in the study of problem of social adaptation of migrants representing the ethnic groups in Ukraine is occupied by the works of Ukrainian scientists: V. Arbenina, O. Blinova, A. Leonova, V. Yevtukh and many others on various issues related to ethnicity, ethnic groups.

Among the researchers who are directly involved in the Turkish-Meskhetian issues, we note the works of Ukrainian scientists: M. Gomaniuk, O.Sirinska and M. Mayorov, O. Malynovska, V. Szczepanskiy, O.Yarosh, Y. Zolotarev who are the authors of a number of scientific works related to the stay of Meskhetian Turks in Ukraine. Much work is dedicated to Meskhetian Turks in other countries. The most

famous are the works of E. Aktepe, M. Tekdere, A. Shukhan Hiurbiuz, A. Khachili, A. Poladoglu.

The analysis of scientific sources allows to state that active systematic researches of communities of Turks-Meskhetians as representatives of separate ethnic groups in Ukraine (Yevtukh, Troschinsky, Galushko, & Chernova, 2004) have been going on since the late 1990s (Klynchenko, & others 1999). In 2006, a thorough ethnosociological essay by O. Malynovska «Meskhetian Turks in Ukraine» was published, which presented a detailed picture of the socioeconomic life of Meskhetian Turks at that time (Malinovskaia, 2006). The Turkish-Meskhetian minority in Ukraine was mainly formed as a result of migration from Uzbekistan, where the Turks were deported in 1944 from southern Georgia (Meskhi) and forced to leave owing to interethnic conflicts in 1989-1990 and seek asylum in the former Soviet Union in Ukraine. The detailed analysis of the peculiarities of the formation and adaptation of the Turkish-Meskhetian minority in Ukraine is presented in a comprehensive dissertation study by M. Gomaniuk «Social adaptation and integration of Meskhetian Turks in Ukrainian society» (2007) (Gomaniuk, 2007).

Methodology

Assessment of the forced migrants' adaptation processes under different civilizational factors of the other cultures influence on the socialization processes in their ethnic environment, in the post-Soviet space is based on the structural-functional methodological paradigm, which includes demographic, economic, political, cultural directions taking into account the historical aspects of interethnic interaction.

To analyze trends in the educational level of Meskhetian-Turks, vertical social mobility, migration activity, and the diversification of employment forms of Ukrainian Meskhetian-Turks youth, a comparative analysis of the public opinion poll results was used.

Assessing the satisfaction level of cultural and educational needs of female representatives of the Meskhetian Turk communities in the context of various

influencing factors (features of the social structure, economic and political behavior of the region, attention to the problems of state authorities, local government and public organizations, media, religious communities, educational institutions in different countries) used the content analysis of articles published in the regional media of the areas where they live in.

The applied part of the study was conducted using such methods as archival document analysis, observation, in-depth interview and semi-structured interview techniques.

For conducting in-depth and semi-structured interviews (fifteen pieces), guides were developed, based on analyzed archival documents, literature sources, and other sociological research.

During the empirical research by in-depth interview method among the settlement inhabitants of the Melitopol region Meskhetian Turks, the topical problems of the Meskhetian regional community, which need authorities' support, in particular the organization of language, legal and cultural training, assistance in solving social and economic issues and promotion of various interaction forms, were highlighted.

The issues that were appropriate in this study related to the current situation, identification and gender hierarchy, the content and form of gender socialization processes of the TurkishMeskhetian people, the content and structure of the Turkish-Meskhetian ethno-cultural stereotype of femininity, Problems of gender inequality in the Turkish-Meskhetian ethnoenvironment related to the traditional lifestyle, the distribution of gender roles and responsibilities in the modern TurkishMeskhetian community were considered in the instrumentalist and constructivist research paradigms of socio-normative cultures.

In the above context, to find out the reasons, motives, mental aspects of the Meskhetian women's behavior in different life cycles of Melitopol district and Melitopol, six wedding ceremonies (video materials were provided by respondents) of Meskhetian Turks were analyzed, which embody the moral and ethical ideals of the nation in creating a new family, view of marriage and the

relationship between spouses, reflecting the deep history of the nation, the evolution of the family, the gender program for Meskhetian women, family values and providing a social mechanism for transmitting traditional gender roles and norms of behavior to the next generations.

In order to identify ways and possibilities of migrants' functional integration into Ukrainian society under the impact of living in an alien environment, as well as obstacles and difficulties in this process factors contributing to the destruction of destructive ethnic stereotypes in the ethno-contact environment, secondary analysis of sociological research results (in particular studies by A. Gomoniuk, A. Malinovskaya) was additionally used.

Statistical materials were used: the results of the population census, regional (Zaporizhzhia, Kherson, Nikolaev and Odessa regions), demographic and socio-economic statistics, analysis of state authorities' documents and literary sources.

Results and Discussion

The aggression of the Russian Federation in the Donbass and the annexation of the Crimea in 2014 became the starting point for the new trials of the community which in Cyrillic sources is mostly called Meskhetian Turks, and in Turkicspeaking sources – Akhiska Turks. In particular, in December 2015, the Turkish authorities organized the evacuation of two thousand Meskhetian Turks from the war-torn Donbass (Slovyansk, Ukraine) to Istanbul. The works of M. Mayorov, O. Sirinska (Sirinska, & Mayorov, 2015), D. Zolotarev (Zolotarev, 2020) and were devoted to the situation of Meskhetian Turks after the beginning of the conflict in eastern Ukraine. In the context of studying the problems of Ukrainian-Turkish relations and the activities of Islamic organizations in Ukraine, the nature of the situation of Meskhetian Turks is reflected in a number of works by researchers S. Danilov, V. Szczepanskiy, O. Yarosh (Danilov, 2015); (Szczepanskiy, 2017); (Yarosh, 2014). The problems of Meskhetian Turks in Ukraine and immigrants from Donbass are considered in the work of Turkish researchers E. Aktepe, A. Hiurbiuz, M. Tekdere (Aktepe, Tekdere, & Abdullah Şuhan Gürbüz 2017). The materials of the International Symposium of Meskhetian

Turks, which took place in Erzincan in 2017, were widely covered in Ukraine through social networks (Hüsrev, 2017).

According to available statistics, the total number of Meskhetian Turks in the world from various estimates ranges from 400 to 700 thousand people (Kazakhstan: 180 thousand, Russia: 90 thousand, Azerbaijan: 87 thousand, Turkey: 76 thousand, Uzbekistan: 38 thousand, Kyrgyzstan: 42 thousand, USA: 16 thousand, Ukraine: 8 thousand, Georgia: 1.5 thousand). Meskhetian Turks who survived the pogroms in the Fergana Valley of Uzbekistan in 1989 were forced to relocate to neighboring Central Asian countries, as well as to Russia and Ukraine.

About 40,000 Meskhetian Turks migrated to Turkey after the collapse of the Soviet Union. The special Turkish law in 1992 allowed them to migrate to Turkey, and as of August 2004, more than 32,000 migrants had received residence and work permits from the Turkish government, about half of whom had Turkish citizenship and mostly lived in large cities (Antalya, Bursa and Istanbul). Due to the pressure from the Russian authorities and attacks by the local nationalist population in 2004 at the Krasnodar territory, a large number of Meskhetian Turks took advantage of the International Organization for Migration (IOM) program and were able to relocate to the United States.

According to statistical sources, the Turkish community in Ukraine today consists mainly of Meskhetian Turks and natives of Turkey (as of 2009, there were 5,394 Turkish citizens living in Ukraine (According to the All-Ukrainian community «Vatan», from 8 to 10 thousand Meskhetian Turks live in Ukraine now).

Most Meskhetian Turks arrived in Ukraine in 1989-1990 immediately after ethnic persecution in the Fergana Valley in Uzbekistan, or immigrated later to reunite with their relatives. In 1991, the displaced people were granted Ukrainian citizenship. The main places of residence in Ukraine were the Autonomous Republic of Crimea (969 people) (before annexation), Donetsk region (1791 people), Kherson region (3736 people), Mykolaiv region (758 people), Kharkiv

region (392 people), Zaporizhzhia region (357 people) (State Statistics Committee of Ukraine, 2001).

The very name of the Meskhetian Turks is conditional. Some researchers attribute this ethnic group to the Turks living on the Turkish-Georgian border, others to Georgians who came under the rule of the Ottoman Empire and were forced to convert to Islam. This view is widespread in Georgia (Hacılı, Poladoğlu, 2001). However, the name Meskhetian Turks is used in international documents. Although at different times they were called Meskhetians, Sunnis Georgians, Tatars, Azerbaijanis. In Turkey, they became known as the Akhaltsikh Turks, according to the largest city in the region of the former settlement – Akhaltsikhe. In terms of language and traditions, Meskhetian Turks are close to Anatolian Turks. The vast majority of Meskhetian Turks are Sunnis Muslims.

Today, small groups of Meskhetian Turks live in 11 regions of Ukraine. The vast majority of them live in the steppe southern Ukrainian villages of Kherson, Mykolaiv regions, as well as Azov region (Pryazovia) in Zaporizhzhia region. Today, they are citizens of Ukraine, teaching Ukrainian to children in Ukrainian schools. Although there are almost no people left who remember their native places in the Transcaucasus. Even older persons, who have heard eyewitness stories about them, are becoming fewer and fewer. However, the relatives gather to cross several state borders at weddings and other holidays. They have their own all-Ukrainian national-cultural society «Vatan», which means «homeland». Its leader is a member of the Council of Representatives of National Minorities under the President of Ukraine.

The analysis of scientific sources shows that Meskhetian Turks living in Ukraine are characterized by multilevel identification. Perceiving the Turkic version of ethnogenesis, the vast majority of Ukrainian Turks identify themselves primarily as «Turks» and secondly as «Meskhetian Turks (Akhaltsikh Turks)». Although the «repatriation» motive remains the main ethnic marker among most Meskhetian Turks, there has been a recent decline in the number of its bearers (among the youth). It can be assumed that it will be replaced by civic

identification, which testifies to the integration of Meskhetian Turks into Ukrainian society.

The spread of the endoethnonym «Turks» among Meskhetian Turks in Ukraine suggests that migratory attitudes among Meskhetian Turks are gradually receding into the background, becoming an element of verbal behavior, a part of ethnic myth. Avoiding the «Meskhetian» toponymic predicate, Ukrainian Turks reorient their own vision of «home / homeland». Since there were no organizations in Ukraine (before the aggression of the Russian Federation in the Donbass and the annexation of Crimea) whose program goal would be to go to Turkey, the researchers suggested that such a reorientation had also an integration character (Sirinska, & Mayorov, 2015).

According to M. Gomaniuk, the adaptation of Meskhetian Turks in Ukraine is quite successful. This was facilitated by the fact that the Meskhetian Turks did not change their status that they had in Uzbekistan. They remained villagers, did not change their livelihoods, etc., and therefore the adaptation was easier. According to E. Malynovska, since there were no state resettlement programs in Ukraine, it took place on its own initiative. However, the resettlement was determined by employment opportunities and obtaining the public housing. That is why the newcomers settled mainly in the countryside of Kherson, Donetsk, Mykolaiv, Zaporizhzhia regions and the Autonomous Republic of Crimea. That is, they settled in the rich in land resources, but relatively sparsely populated steppe region, where agricultural enterprises have traditionally attracted migrants, providing them with housing. She considers the internal migration to be another important factor in the formation and growth of Turkish communities: people try to move to the places where are more representatives from the same tribe, closer to relatives and acquaintances. Marital migration is an important factor (Sirinska, & Mayorov, 2015). At the same time, the research shows that Meskhetian Turks community has long experienced significant problems with the education of children and youth, especially women. To a large extent, this was due to communication within Turkish communities exclusively in Turkish, as well as to

the distribution of gender roles, the intra-community hierarchy, and its leading role of elders. Therefore, in the first years of living in Ukraine, only a few young people were able to continue their education in secondary and higher education institutions. Many people did not even finish high school. There was no talk of teaching girls at all: they left school after 7-8 years of study. However, as the economic situation in the country improves and living standards rise, more and more families are trying to provide children with a full education, realizing that it is the key to better employment and earnings. Almost all young men graduate from school, many of them continue their education. The attitudes towards education and girls are changing. Although many of them still drop out after the 9th grade, they are increasingly receiving a high school diploma as well as higher education. At the same time, the level of student achievement among Meskhetian Turks, according to teachers, is sufficient, but on average lower than local students have. This reduces their chances of continuing the education and the upward social mobility associated with education. The main reason is in the lack of language skills among children that come to school. They have to spend all their time on mastering it in primary school, which causes these students to lag behind in senior classes and creates additional problems for the school. The teachers have to solve them on their own, as there are no special methods or programs designed for immigrant students. To a greater or lesser extent, the school copes with this task. However, there are educational institutions that follow the path of least resistance, creating classes where the majority are Turkish children and the local population is represented by low-achieving students. This approach consolidates the backwardness of Turkish children in education, does not give them any chance to establish social ties outside their community, and cultivates a complex of inferiority which can be selfisolation, and aggression against the country of residence, complications of interethnic relations as a consequence (Sirinska, & Mayorov, 2015).

The Turkish language is not mastered systematically by the Akhiska Turks in Ukraine – through the Turkish media, cinema and music, and for the most part

there are some problems with the literary Turkish language, in particular with the written language (Gomaniuk, 2020). However, according to M. Gomaniuk's research, the majority of Meskhetian Turks are aware that language proficiency, personal acquaintances, knowledge of the culture of the neighboring state and education today are social capital that can serve both respondents and both countries. Therefore, today there are tendencies to change the types of employment of the Akhiska Turks, and to increase the number of people with higher education. In particular, in the 1990s only a few members of communities studied in Ukrainian and Turkish universities. Today the children and grandchildren of many respondents and their relatives' study to become doctors, programmers, agronomists, economists and more.

The patrons of the Turkish state have traditionally provided great support and assistance to the Meskhetian Turks communities in this. For example, in 2005, a mosque named after Suleiman the Magnificent was built and opened in Mariupol at the expense of Turkish businessman Salih Dzhykhan. The International Turkish School was opened in the Ukrainian state (Autonomous Republic of Crimea), where Turkish, English, Crimean Tatar and French were taught and included in the list of the 100 best schools in the country. For the third year since its founding, the school has succeeded in city and national competitions, as well as won a bronze medal at the International Olympiad in Environmental Projects (INEPO) in Turkey. Speaker of Parliament Dzhemil Chyhek visited the Meridian International School, founded by Turkish entrepreneurs in the Ukrainian capital in 2013.

Although a significant part of Kherson Akhiska Turks remains living in rural areas, the range of their employment has expanded somewhat in recent years. Among them there are successful businessmen, doctors, lawyers, engineers, industry and service workers. Some of them work in companies with Turkish capital, many of which are in Kherson region and in other regions of Ukraine (for example, companies that build highways), or in companies that have trade relations with Turkey. To a large extent, employment to the Meskhetian Turks was provided

by construction companies from Turkey operating in Ukraine. In particular, the Meskhetian Turks mentioned that they worked on the construction of Terminal D of Boryspil International Airport, as well as on the construction of highways, residential buildings, and mobile telephone infrastructure in various regions of Ukraine. Since 2012, the citizens of Ukraine, including Meskhetian Turks, have the opportunity to be enrolled in universities of the Republic of Turkey under the program for the countries of Black Sea region (Zolotarev, 2020). A study of the community of Meskhetian Turks of Mykolaiv region shows that today some young people receive higher education in Turkey. If earlier there were quotas for entrants of Meskhetian Turks from Ukraine, today the system had changed. All entrants, regardless of origin, are competitively selected (Sirinska, & Mayorov, 2015). Ukrainian Akhiska Turks enter / entered mainly universities in Simferopol, Kherson, Zaporizhzhia, Donetsk. Some of those who studied in Crimean and Donetsk educational institutions were forced to interrupt their studies. However, according to the researcher, higher education among Meskhetian Turks is an application for vertical social mobility, for moving to cities, for modernization in general (Gomaniuk, 2020).

One of the important factors affecting the status of the Meskhetian Turkish issue in the context of the international agenda, as well as influencing the processes within the communities of this people, is the activities of national organizations that exist in almost all Meskhetian Turkish settlements. These public structures are coordinated by the World Association of Akhiska Turks (DATÜB – Dünya Ahıska Türkleri Birliđi), which works closely with governmental and non-governmental organizations of the Republic of Turkey, as well as other countries of the diaspora (Zolotarev, 2020).

The researchers note that although 3,000 Meskhetian Turks expressed a desire to return to their ancestral lands after the events in Donbas and Crimea, almost no one speaks of leaving Ukraine as final. Houses and part of families remain here (Silayeva, 2021). A few decades ago, interethnic relations between representatives of ancient ethnic groups and Meskhetian Turks in Ukraine were

mediated by socio-psychological mechanisms of stereotyping perception (Blynova, 2011), some of which arose due to the lack of information about Turks. Today such factors of full-fledged adaptation as correction of ethnopolitical management in the places of residence of Meskhetian Turks within the aggression of the Russian Federation become significant.

According to the expert assessment of the chairman of the International Society of Meskhetian Turks in Ukraine «Vatan» Marat Rasulov, about 70% of Meskhetian Turks who previously lived in the region returned to the liberated territories of Donbass (Sirinska, & Mayorov, 2015). Meskhetian Turks, who had to visit the Russian Federation, are disappointed with the attitude of the Russian authorities towards the settlers. They note that they receive a real help only from their relatives. The community is familiar with the situation in Crimea: the local Russian administration is forcibly relocating refugees from the conflict zone (relocates from the peninsula to the hinterland). The annexation of Crimea by the Russian Federation and attempts to destabilize the situation in the eastern and southern regions of Ukraine have had a negative impact on the situation of local Meskhetian Turks. There are fears of overturning the conflict to the Kherson region: «they will pass through our people» because of the places of compact residence of Meskhetian Turks of Kherson region are located mainly near the administrative border with temporarily occupied territory (Sirinska, & Mayorov, 2015). The representatives of the community could not give the exact number of Meskhetian Turks who moved to Kherson region from the ATO zone, but confirmed their presence and the fact that they mostly stayed with relatives (Sirinska, Mayorov, 2015). It is characteristic that the community of Meskhetian Turks of Mykolaiv region took care not only of migrants to their area, but also the refugees from the conflict zone. They got to the Russian Federation through the «corridor» made to them by the Russian military and fighters. The refugees were without documents and without possibility of employment, and their relatives were their only source of material assistance (Sirinska, & Mayorov, 2015).

Thus, based on the results of many studies, we can state that during the first decade of the stay in Ukraine there was a certain rural ghettoization of the Turkish-Meskhetian population, which was locked in its rural ethnocultural ghetto. But recently, the opposite trend has been observed: the educational level of Meskhetian Turks is increasing, vertical social mobility and migration activity of Ukrainian Turks are growing, forms of employment are diversifying, etc. This applies primarily to the Turkish-Meskhetian youth, including women, although the level of satisfaction of cultural and educational needs of Meskhetian Turks is quite low (Gomaniuk, 2007).

The analysis of the gender relations of the Turkish-Meskhetian population showed that their value system is quite stable and family and Islam were and remain the most important for the Meskhetians. Family and country ties are of a great importance. The question of where you are from usually means the village in Georgia which your family comes from. Turks know and remember names, dates of birth, places of residence of their relatives up to the fourth generation. Important family events, such as weddings or funerals play significant role for communication. People not only communicate, exchange information when meeting, but also solve important cases. For example, young people meet at weddings, parents agree, and future married couples are formed.

Gender inequality in the environment is directly related to the traditional way of life, distribution of gender roles and responsibilities, according to which it is a woman who should take care of family comfort.

The theoretical sources also confirm that the process of gender socialization of this people covered several stages, which differed in content and form and were aimed at preparing the girl to perform key female social roles – wife, mother, housewife. The highest social status was occupied by elderly women, who managed to realize fully these roles during their lives. For example, the wedding ceremonies of Meskhetian Turks embody the moral and ethical ideals of the people in creating a new family, the view of marriage, the relationship between spouses, reflects the deep history of the people, the evolution of the family, which allows to

assert the presence of gender hierarchy in spouse relations. This hierarchy is manifested in double standards of moral evaluation of the behavior of husband and wife. In terms of quality and structure, the Turkish-Meskhetian ethnocultural stereotype of femininity in the eyes of men is largely correlated with the patriarchal canon. The realities of everyday life also show that socionormative culture does not allow deviations from the hierarchical model of gender relations. Therefore, it is expedient to consider not only social issues, cultural identity, history, but also to identify the state of family relations of Meskhetians at the current stage of their development, because family and Islamic traditions were and remain the most important for them.

The empirical basis of this study was the materials of interview with representatives of the Meskhetian ethnic group of Melitopol district and Melitopol – the unique city where representatives of 93 ethnic and national groups have lived harmoniously more than 200 years. The use of this method allowed the authors to obtain more complete (which is not always possible in the questionnaire) information about the causes, motives, mental aspects of the behavior of a Meskhetian woman in different life cycles.

The survey shows that the strength of family and country ties among Meskhetian Turks is perceived as a guarantee of security and safety, ethnic self-preservation. It is not surprising that business relationships are usually built on them as well. According to the Meskhetian respondent Shamurat Shamylevych, the role of a woman in a Turkish-Meskhetian family «...by 99.9% is due to religion. Everything comes from religion. If religion does not forbid, then the peculiarities of nationality are affected. Initially, there could be one in a thousand divorces in the Turkish-Meskhetian community. And only as an exception, for two reasons: the wrong behavior of a woman and a man and the shame of the family, or with the consent of both parties, because of biological factors that make it impossible to continue the family in this couple. And so, the Meskhetian Turks respect and adhere to their traditions that are passed down from generation to generation».

The analysis of documents and in-depth interviews conducted during the empirical study suggest that the content of such a gender program for women was aimed primarily at strengthening the Meskhetian family, family values and providing a social mechanism for the transfer of traditional gender roles and norms of behavior to others generation. The main factor in the development of the gender component of the socialization of Meskhetian Turks into the Ukrainian community remains the patriarchal way of life of the community, religious canons and historical traditions. The specific situation of immigrants and refugees was revealed in the contradictions and uncertainties of the concept of the homeland formed among Meskhetian Turks in Ukraine.

After 30 years of living here, the representatives of this community evaluate their move in general positively. Nazyra states: «It is good that we came here. So many people of Azerbaijan died for nothing in Karabakh, in this war»; «In general, Meskhetian Turks have been living in Krasnodar for 30 years without a residence permit. And there is a big difference in Ukraine. The human rights exist here». However, the gratitude to Ukraine, especially to the elderly persons, looks mostly like a guest's gratitude for a good reception: «I want to thank you and the One who stands above us, that we live here as relatives, that we live as in our own home. Thank you for not insulting us, and for how people welcome us here...» (Iskander).

The arrival of Meskhetian Turks in Ukraine cannot be considered as an act of free choice. They were forced to leave Uzbekistan as refugees, but came to our country due to a certain coincidence. From the very beginning, they considered their stay here as temporary. The attitude to the current place of residence as a stop on the way to wandering is still evident. Much less than the local population, the Meskhetian Turks are engaged in housing construction, adaptation of the homes: «When we, women, ask for something to rebuild or change in housing, but men do not want. There is no need, we have already done, we have already built and left everything ...» (Nazyra). Although the families are growing, dividing, and increasingly the members of the Turkish community are buying, building, or

rebuilding housing, the doubts about the appropriate cost remain: «If I go, no one will return the money to me...» (Shamurat).

A sense of temporality is manifested in insecurity and constant vigilance. «First of all, people try to survive, to save themselves, their children. That's why they try to lay low» said Halyna Kuzadzhyeva, a young Turk. This opinion is confirmed by a local resident Nadiia Tovchyhrechko: «And yet they themselves and the children are told not to squeak or say something, to be silent, quietly... The children constantly hear, be silent, say nothing, you are not on your own homeland, you are abroad».

Shamurat Akhmedov, a respondent to our survey, was somewhat more optimistic about the problems with education. Although he acknowledged the specifics of the national approach to education of the girls. He claimed that «There are mostly 80 percent of Meskhetians educated. Women seem to be less educated in higher education, however, there are special secondary schools, where they can study».

So, today, based on the experience of more than 30 years of life of Meskhetian Turks in Ukraine, there is every reason to believe that this immigrant minority needs the support of the authorities, in particular, with the organization of language, legal and cultural education, assistance in solving socio-economic issues, assistance to national and cultural public organizations, encouragement of various forms of interaction (Gomaniuk, 2007).

As we can conclude from the results of many studies, the situation of Meskhetian Turks in Ukraine allows us to predict that most of the current citizens of Ukraine of Turkish Meskhetian ethnicity will remain in Ukraine forever, and will be one of the elements of diverse ethnic composition of its population. The conclusions of the latest studies of the ethnic group of the Turkish-Meskhetian population in Ukraine over the past decades are showing the trends in social mobility and migration activity, democratization of marital and family relations, diversification of employment, significant changes in Ukrainian social, cultural and educational environments of Ukrainian Turks in the context of pan-European

ethno-integrative processes. These statements also actualize the problem of studying the factors of full-fledged adaptation of Turkish-Meskhetian youth in the Ukrainian community. This approach is especially important in our study, because today the Meskhetian Turks are the people dispersed among other ethnic groups, which causes significant influences of other cultures on socialization processes in their ethnic environment. These processes intensify in an era of globalization, when neighboring ethnic groups change rapidly under the influence of various civilization factors (Gomaniuk, 2007).

Although in economic and socio-political life the social adaptation of Meskhetian Turks tends to integrate (Gomaniuk, 2007), there are traditional for Muslim culture elements of isolation (marital and family relations, religious life) and avoidance of any assimilation in the gender aspect of relations within the Meskhetian community (Arbienina, 2007). Historical, economic, political, demographic, religious, as well as environmental and technogenic factors can act as factors in changing the behavior of an ethnic group. Such problems include the activities of the state and its migration policy, the activities of public resettlement organizations, employment opportunities, issues related to residence permit and registration, the role of the media, and so on. The problems directly related to cultural and socio-cultural adaptation are no less important, but poorly covered in the literature: difficulties arising from a number of differences of ethnocultural nature, professional self-realization, psychological discomfort, lack of communication, etc. These problems can be leveled by systemic target regional programs of ethnocultural adaptation of youth of certain ethnic groups.

In these conditions, the influence of cultural exchange factors on the transformation of intercultural relations of the inhabitants of the southern region of Ukraine becomes important. For example, today the motivation for migration (condition for «entry») for the forced migrants are a shortage of labor resources in another area, the lack of interethnic tensions as a threat of impossibility of contact in intercultural relations, rejection of prejudice and choice of assimilation behavior as a strategy for immersion in cultural space at the places of new residence.

Therefore, the culturological and sociological study of forms and methods of coordination of intercultural aspects of cultural policy for the implementation of targeted actions of certain structures responsible for its implementation in a set of coordinated activities is relevant. Such actions will help to lay the foundation for the future conscious ethnocultural mutual understanding of today's youth of different ethnic groups for many years. The most rational use of the potential of immigrants is in the interests of further development of the Ukrainian state. This is necessary both for the full existence of the ethnic group and its harmonious interaction with the host society. The objective process of formation of immigrant ethnic minorities in Ukraine requires attention not only from special or local authorities and law and order, but also from society as a whole. The society should be prepared for the acceptance and perception of representatives of ethnic groups not typical for Ukraine (Leonova, 2005). That is why European integration policy and Ukraine's involvement in European migration processes in the period of their significant intensification raises the problem of full integration of migrants and intercultural interethnic interaction between the local population and ethnic groups whose ethnocultural characteristics are quite different and unusual. And this demonstrates the appropriateness of applying the concept of interculturalism, which is to find forms, means and mechanisms to support cultural differences in the process of interaction «within the framework of fundamental democratic values and international human rights treaties» (Serkan, (S), 2014).

Conclusions

Ukraine's involvement in global migration processes in the period of their significant intensification creates preconditions for the further formation of new «immigration» minorities, and thus raises the problem of integration of migrants and interethnic interaction between local people and immigrants, whose ethnocultural characteristics are quite different and unusual.

An example of such interaction is the residence of Meskhetian Turks in Ukraine. The analysis of their economic activity, sources of income, level of well-being, access to education, etc. allows to identify the ways and opportunities for

functional integration of migrants into Ukrainian society, as well as obstacles and difficulties in this process. The study of social ties within the Turkish community and relations with the local population provides an opportunity to consider the transformation of the ethnic identity of migrants under the influence of living in a nonnational environment, as well as the process of interaction of very different cultures.

One of the most effective measures would be to open the specialized cultural and adaptive training courses for migrant ethnic groups in regional educational institutions of different levels. The external factors of adaptation include tolerance from the entourage in the new environment, active promotion of destructive ethnic stereotypes. The last ones contribute to the formation of the image of the ethnic «we», influence ethnic likes and dislikes, determining future behavior in the ethno-contact environment.

Only such approach in the long run will ensure the education of tolerance, openness, positive attitude to ethnic and cultural diversity not as a threat to an established way of life, but as an opportunity to enrich and diversify it. Only in this way, the emigrants of the last wave, including Meskhetian Turks, will be able to become full citizens of Ukrainian society without losing their ethnocultural identity, enriching and multiplying the traditions of good neighborly relations between different ethnic cultures of Zaporizhzhia Azov region (Pryazovia).

One of the stages of implementation of such a program can be adaptation in the learning process. The school is able to provide nonconformist adaptation strategies, eliminate the initial discomfort of forced stay in a new social environment, allow conscious and systematic development of its traditions, new values and behaviors, which is important for selfdevelopment and personal growth.

Such steps, as well as the introduction of compulsory study of the latest (often tragic) pages of the history of a certain people in the curricula of regional pedagogical educational institutions, will not only attract the attention of the host, but also prevent self-isolation and exclusion from Ukrainian social processes of

ethnoculturally conscious youth of national minorities, which does not meet the interests of the minority or Ukrainian society.

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2.4. MECHANISMS FOR OVERCOMING SOCIO-CULTURAL ISOLATION OF ROMA FAMILY ROLES

Introduction

The Roma have their own specific features. It is the world's largest ethnic group, distributed on all continents and in most countries of the world. The Roma are a stateless people. The representatives of these people enter the economic, social, cultural, and occasionally – the political life of the country in which they live. The system-forming mechanism of preserving their identity is mainly the internal factors, in particular conservative traditions, isolation from external interference, the system of taboos, family and community upbringing. The influence of state and socio-political structures in this process is of secondary, if not secondary importance (Krysachenko, 2015).

The Council of Europe estimates that the total number of Roma in the world is 18 million. According to experts (in the absence of official censuses), their number is much more. In the countries of the European Union, the Roma group includes more than 11 million people according to rough estimates. However, this community lives most densely in Central and Southeastern Europe. Thus, compared to other European countries, the large segments of representatives of this ethnic group are in Bulgaria – 10.33%, Macedonia – 9.59%, Slovakia – 9.17%, Romania – 8.32%, Serbia – 8.18 %, Hungary – 7.05%, Turkey – 3.83%, Albania – 3.18%, Montenegro – 2.95%, Moldova – 2.49%, Greece – 2.47%, the Czech Republic – 1.96 % (Lendiel, 2013).

According to unofficial estimates, the number of Roma in Ukraine ranges from 200,000 to 400,000, in contrast to the official census of 2001, according to which only 47,587 Roma lived in Ukraine. Historically, there have been several special Roma ethno dialect groups in Ukraine. Each of them has its own name, self-perception, differs in language, area of formation, activities, and beliefs. The largest Roma group in Ukraine is the Ukrainian Roma: Servs (left-bank Gypsies)

and Vlachs (rightbank ones). Almost all Servs and Vlachs belong to the Christian Orthodox Church. The second largest group is the Crimean Roma (Moldavian gypsies, Chisinau people, Rüdari, Ursari; Lovari, Caldorari). They profess Islam. The smaller group represents Russian, Polish, German (Sinti), Latvian, northern Romanian, Chernobyl gypsies, and Luli (Central Asian gypsies). Among them are Catholics, Greek Catholics, and Christians (Zinevych, 2001). Living together at the same area, they do not always maintain neighborly relations.

Roma culture can be attributed to one of the most conservative – one that has rejected social innovations for centuries. The stereotypes of family relations among Roma negatively affect the process of social adaptation of Roma ethnic group and potentially contain a conflict with state systems and many social norms characteristic of the Ukrainian community. The gender roles of Roma women are interesting for our study. Despite the fact that the Roma have a purely patriarchal tradition, where the man is the head and the woman must obey him, the Roma woman must have masculine features in addition to feminine traits, because she must work and earn money and take care of the family's material well-being. The Roma are a fairly closed ethnic group and the shifts in their consciousness of female and male roles and relationships are changing rather slowly.

Discussion

Among the studies of the Roma ethnic group, we note the works of such foreign and Ukrainian researchers as I.M. Botoş, R. Benninghaus, L. Cherenkova, E. Druts, J. Ficow, O. Gessler, L. Monogarova, V. Sanarova , S. Tokarev, V. Voskanian, V. Vladykina, T. Wentzel, which provide general characteristics of ethnic history, material and spiritual culture, life of the Roma. Despite considerable work, only in the late 1990s were some attempts made by Ukrainian researchers (O. Barannikov, O. Belikov, N. Belikova, V. Valiukhov, N. Zinevych, V. Zynych, etc.) to show their own vision of Roma history. There is a lack of thorough scientific research of the specifics of Roma family relations, and a lack of scientific works that study gender roles and stereotypes of the Roma ethnic group.

Today, the research on the problems of Roma communities does not pay much attention to women (with the exception of a few isolated projects to combat discrimination against women). It is generally believed that all Roma have the same problems. They are studied as a “homogeneous group” (regardless of their gender), which increases bias against “Roma” and does not take into account any gender needs, social and demographic diversity, etc.

Applying a gender approach will allow to reveal the peculiarities of Roma marital relations, explore the emotional, status functions of the family, and the personal rights of Roma women, her place in the structure of the modern family. This approach is based on gender socialization as a process of mastering the system of gender roles that meet the defined and inherent in this society rules and ideas about the behavior of males and females (Martseniuk, 2004).

The processes of gender-role socialization of men and women have many differences. Among the factors of gender-role socialization are such as: gender guidelines as a system of ideas about men and women; ethno-cultural stereotypes of masculinity and femininity; excellent means of upbringing the boys and the girls; specific types of work of each sex; differentiated male and female roles. In the process of socialization, there is a gradual assimilation of the individual gender stereotype. It acquires a personal meaning, embodying the gender program of all subsequent life, and becomes the conscious and subconscious motives for behavior. The detailed analysis of ethno-cultural mechanisms of constructing the women’s roles among the Roma shows the gradual assimilation of gender stereotypes and the mastery of appropriate patterns of behavior that affect all subsequent life.

The obtained results will allow implementing fully the current gender policy of the state on the way to building a democratic society. This will help to resolve the issues of regulation of interethnic relations between representatives of different ethnic communities in a multinational state. Roma are considered to be one of the most vulnerable categories of stigmatization (negative allocation of an individual (or social group) by society on a certain basis, accompanied by a set of stereotypical social reactions to the members of this social group). The conducted

research allows us to state that Roma women in Ukraine are subject to double discrimination – on ethnic and gender grounds.

By ethnic discrimination, we understand the manifestations of Romaphobia as an acute form of social antipathy towards the Roma women. Romaphobia is manifested in intolerance, fear, aggression, condemnation of their lifestyle, social behavior, attempts to avoid the meetings, communication, physical and social contact, regardless of their age, social status, appearance, education, and occupation. The Committee of Ministers of the Council of Europe has adopted a recommendation calling for the first time for 47 member states to include Roma history in the school curriculum, which will help to raise awareness that they are an integral part of the national community. And it is an effective tool for combating hatred, discrimination, prejudice, and radicalization.

Gender discrimination means restricting the access of Roma women to socially significant resources, which prevents them from being economically independent of men, having the opportunity to choose a way of life, self-realization both in public (through education and labor market) and in the private sphere (through child-rearing).

Results

The life of a Roma woman consists of several age stages, each of which determines her certain social status and influence in the family and community. Like every woman, a gypsy woman gradually acquires the basic social and age status of a child, adolescent, wife, and grandmother. In this way, she gradually passes from the object to the agent of socialization, from the object of ritual actions to their performer, from a person whose behavior is under constant social control to a person who has the authority of a moral censor of the behavior of others. Subject to the successful fulfillment of a number of social roles inherent in each status (in particular, daughter, wife, mother, grandmother), a woman is recognized as a socially full-fledged person. The deviation from the established patterns causes certain social sanctions, where the gypsy court plays a significant role.

Gender socialization of Roma women, like girls of all other ethnic groups, begins at birth. At the first stage of socialization among children, there is no harassment in communication between boys and girls: they play together, roister. With the onset of puberty of girls, the childhood ends and a new period begins – girlhood. From this moment, the lives of adolescents are divided and run in parallel. First, at the subconscious level in everyday relationships with seniors, and later the basic stereotypes of the young Roma woman’s self-consciousness are laid down through the purposeful role interactions – future social roles are programmed in the main spheres of her female self-realization (marital, maternal, and economic) (Afanasieva & Glebova, 2014).

The entry of a teenage girl into the Roma social environment is carried out through the assimilation of sexual roles and the culture of marital and family relationships. Due to this, the system of value-normative orientations of the Roma ethnos, which is inherited by the next generations, is realized and reproduced. Such conclusions can be reached by analyzing various documentary sources. For example, in the journalistic essay “Hey, Gypsy!” of V. Rodionov we find the following confirmation that a new stage in life begins with the growth of girls in gypsy families of Ukraine, Russia, America (Roma keep their own traditions regardless of where they live): “The girls live in a woman’s world, the boys live in a man’s one. For girls, such a transition is especially noticeable: yesterday there was almost complete will, and today there are a lot of restrictions that are manifested in clothing, appearance, behavior” (Rodionov, 2005).

These restrictions were related to the concept of “desecration”, which occupies an important place in the worldview of the Gypsies, their ideology. Thanks to it, there was, fixed at the ontological level, a certain regulation of permitted and prohibited actions and deeds of women. Even during their girlhood, Roma women finally assimilate their inherent gender roles and prepare to embody them in later life. The analysis of ethnologists’ observations suggests that the process of socialization of adolescent girls is associated with certain oppressions of personal freedom and an increase in personal responsibility for actions. Contrary to

the legends about the romanticism of gypsy life, the personal life of girls is very virgin. Although the Roma girl was relatively free within her family and camp, even before marriage she went to work with her mother (Demeter, Bessonov, & Kutenkov, 2000). The mothers still bring and take girls from school. And it is the mother's responsibility to preserve her daughter's "virginity" and maiden's honor. If the girl is notorious, the family will be ashamed (Demeter, Bessonov, & Kutenkov, 2000).

There are many cases of non-completion of secondary education related to child marriage among the Roma population. In the Roma communities of Ukraine, such a phenomenon as early marriage is quite common. It is associated with the customary right to marry when young people fall in love, as sexual intercourse outside of marriage is not allowed. Therefore, the girls (as well as the boys) aged 12-13 are already forced to enter into a customary marriage, which the international community calls child (or early) marriage. The child (or early) marriage is a formal or informal union of two people when at least one of them has not yet reached the age of 18, because "...a child means every human being below the age of 18 years unless, under the law applicable to the child, majority is attained" (Convention on the Rights of the Child, 1989). If we take early motherhood as an indicator of child marriages, then the state statistics confirm this trend. According to birth statistics in 2011, 141 girls gave birth before the age of 15 (Martseniuk, 2016).

The materials of research sources allow to state that the teenage pregnancy becomes an irreversible obstacle on the way to realization of all rights of the Roma woman. Early pregnancy is a sign of poverty and the little girl's future is at risk. The lack of education and often impaired health dooms her to live in poverty and lawlessness. The Roma girl who turns into an "incubator" for giving birth to children leaves school and 90% will never return. The early marriages and pregnancies are becoming an obstacle not only for Roma girls. A certain proportion of boys, as future parents, also stop their education in order to work in low-paid jobs to provide for their future family (Myroniuk, 2015).

According to statistics, 73% of Roma boys and 75% of Roma girls attend primary school (ages 6-10), 65% of boys and only 59% of girls continue their education in high school (ages 11-15), 240 out of 300 women surveyed have incomplete secondary education and in 90 cases this was due to their early marriage (Gender-responsive evaluation of the implementation of the “Strategy for the Protection and Integration of the Roma National Minority into Ukrainian Society until 2020”, 2019).

The parents prefer to provide education for boys, as girls are “preparing” for marriage. Even if the girls receive secondary education and do not marry early, their chances of choosing further education and career remain low due to the poverty of families who are unable to provide their daughters with university education.

The marital age is also greatly influenced by religious factors. For Roma who profess Islamic religion, early marriage is typical. “The early gypsy marriages are explained by the following considerations: the father preferred to arrange his daughter to be married so as not to worry about the family’s reputation. The marriage among Roma was arranged not by the will of young people, but by the decision of their parents. Often the girl learned about the decision of her destiny last and she understood that it was only a simple formality when had been asked her consent” (Kryzhanivska, 1962).

Confirmation of this is the study of N.M. Mostovsky, who noted that: ...Many Gypsies got married quite early: the elders were afraid that the youth would “go wild and spoil”. In addition, a younger girl is more accustomed to the man’s family. The average age of newlyweds is 15-17 years, but it is not uncommon for even earlier marriages, sometimes in 11-12 years” (Demeter, Bessonov, & Kutenkov, 2000). There are also cases when children are married by parents (Islamic) almost from birth. Crimean Roma still pay a dowry for the bride. The size of the dowry depends on many components: the wealth of the groom’s parents, the age and health of the bride, her dexterity. The same Roma who convert oppose early marriages today. When choosing a groom, the opinion of the parents

is crucial. Although the girl has the right to refuse three times or to make a transparent allusion to the desired candidacy, the fourth time her opinion will no longer be taken into account (Rodionov, 2005). Many Roma families remove girls from school because of poverty so that the girls can work or care for younger family members while the parents are working (Decree of the President of Ukraine “On the Strategy for the Protection and Integration of the Roma National Minority into Ukrainian Society until 2020”, 2013).

Marriage is an important stage in the life of a Roma woman. Because only a married woman (a young woman) could realize her gender mission and achieve recognition as a socially full-fledged person. Traditionally, motherhood itself determines the social status of a gypsy woman, and in her environment, she is not perceived as an established personality until she gives birth to a child. And today motherhood in most Roma women is compared to the social or professional achievement of a man, because only after the birth of the first child (especially if it is a boy) she became a full member of the family, and the more a woman realized herself as a mother, the more important her status becomes in Roma society (Demeter, Bessonov, & Kutenkov, 2000). That is why nomadic Gypsy families used to be so large. The researchers consider that the causes of early marriages among Roma are in fairly common characteristics such as lack of sex education, knowledge of family planning, lack of access to contraception, low level of education, poverty, and poor living conditions, especially in compact Roma areas. It is the inviolability of the “tradition” of Roma communities that allows Roma girls to consider early marriage as a normal phenomenon. After all, in middle adolescence, it is almost impossible to perceive critically and oppose the “tradition of the genus”. There is a strict framework for such upbringing, sanctions for the slightest deviation from the established patterns of the tribal gypsy court (“kris”). It is reflected in Gypsy proverbs. The folk wisdom says: “E bori trubul te terdel kai koverchi”, which means – “The bride must always keep her feet on the ground”; “E zhiuvli kana nai mardi, nai lashchii”, translated as – “The unbeaten wife is bad” (Demeter, Bessonov, & Kutenkov, 2000).

One such manifestation of “traditional” discrimination against young women in Roma family is the requirement of complete obedience to the husband’s family. The father-in-law should not have seen the daughter-in-law asleep, she got up first and went to bed last. From the very morning, she had to keep a towel ready in order to pour water from a jug into the hands of her father-in-law and husband. The young wife was considered unclean; she had to comply with many prohibitions in communication with others. Until recently, she had no right to go in front of her husband and next to him, she could not shake his hand. In addition, bypassing the person sitting, the gypsy woman had to face him and apologize. On the part of a woman, it was considered rude to pass in front of a man, if you can go round his back, and stand with your back to the man, if he is sitting (Demeter, Bessonov, & Kutenkov, 2000). And nowadays many gypsy women follow this custom.

The specifics of gender stereotypes in Roma families can be learned from the recent total dominance of the division of labor. In a traditional gypsy family, a woman was responsible for most of the family’s worries and responsibilities, while a man could work nowhere. Until recently, it was common for the younger daughter-in-law to be overburdened with housework, and more prestigious earnings from the craft of divination have traditionally been the activity of more mature and “status” women in the family. The researchers also note the trends in the masculinization of Roma woman. Since the men’s earnings were mostly seasonal, a woman generated a stable income for the family. To do this, she spent a part of her life outside the camp, had to be brave, agile, had to stand up for herself (Demeter, Bessonov, & Kutenkov, 2000).

The next age in the life of a gypsy woman is old age. It should be noted that older women had a special place in the gender and age stratification of the family and community. Due to the partial reduction of physical capabilities, the range of their economic responsibilities is gradually narrowing (mainly, cooking and caring for grandchildren), but the influence in economic and family decisions is growing. The older a woman is, the more respectable she becomes. Men talked to the old gypsy woman, she could sit with them on holidays (which young women could not

afford). Men did not do anything without consulting the oldest woman, her opinion was considered important for both the family and the camp as a whole. Only older women gained special authority in the family, received the status of a moral censor of the behavior of other members (Demeter, Bessonov, & Kutenkov, 2000).

The analysis of ethnographic essays, ethnographic and sociological research, journalistic publications, and media interviews in recent years show that many traditional rites, rules, genus laws in Roma ethnic groups are a part of the gender stereotype that has a huge impact on the further socialization of Roma woman. And today the image of the Roma woman is a complex combination of archaic ideas, based on the hierarchical opposition of masculinity and feminine. In terms of quality and structure, the Gypsy ethno-cultural stereotype of femininity is largely correlated with the patriarchal canon and mental conservatism. The covert and overt discrimination against Roma women restricts their rights, degrades their identity, and makes women feel inferior.

Conclusions and suggestions

Roma women, like all Roma communities, face alienation in all its aspects. They have limited opportunities to implement the basic right – to choose another future. This is especially true for more disadvantaged and traditional communities, where women do not have the right to choose their reproductive health and family planning. The girls drop out of school because of early marriages and have limited opportunities to fill education gaps later in life. This reduces any chances of getting out of poverty, getting a job and earning an income.

Therefore, it is necessary to help young Roma girls, for whom it is unusual to prioritize a career, to show the experience of successful women. The most important thing is to teach them how to change their lives, give them a chance and lend a helping hand. The main thing should be the desire of Roma women themselves to coexist normally with the society of the country where they live.

In order for children to receive an education, it is necessary that the parents also have an education, at least secondary. It is important to help some children up to a certain age, because everyone has different starting positions. The practice

shows that those whose standard of living was better than their same age are more successful. There are serious threats to further reduce an access for Roma women and men to the free health care as a result of the reform of primary health care and the new approach to the remuneration of family doctors. Roma who do not have personal documents will not be entitled to receive their services. This issue has been outlined by other stakeholders. For example, the Ministry of Social Policy sent a letter to the Ministry of Health about the need to address this new problem.

It is clear that the desire for change must be on both sides. The society must realize that Roma are the same citizens as the members of other ethnic groups. And the state must make every effort to provide them with social guarantees, education that would take into account the peculiarities of Roma culture and history, and finally integrate Roma into professional activities in society.

The institute of Roma mediator has been established in Ukraine. Mediation is an activity for the benefit of the state and the Roma community at the same time. Such work helps the state to realize the duty of social security of its citizens, and to realize the right of the Roma community to a dignified life in their country. The work of mediators is extremely difficult, as they serve as a bridge between the Roma community and the state apparatus. However, it should be understood that it is the mediators who help the state, not the state helps them (Roma Mediation: Ukrainian Success Stories, 2019).

The launched and developed over the last 10 years by the Roma Women's Foundation "Chiricli" with the support of various donors, the Institute of Roma Mediators is already a well-functioning and well-established tool for approaching Roma communities. It helps to address the social assistance, housing, women's access to health care, schooling, conflicts and their prevention, and more. The Roma mediators were cited as an example of an effective practical approach by all institutions from different sectors at the local, regional, or central level.

Involving the Roma mediators is one of the best practices for working towards gender equality. There were 2/3 Roma women of the 54 mediators trained at the Roma Women's Foundation "Chiricli" under the Joint Program of the

Council of Europe and the European Commission “ROMED” in 2015. In the external evaluation of ROMED, a network of mediators led by the Roma Women’s Foundation “Chiricli”, was a key participant in advocating at the national level the importance of involving European best practices of including the gender issue in Roma strategy. This report provides the impressive data on the benefits of Roma mediators in the process of involving Roma women and girls in integration activities for enhanced access to the various services (Gender-responsive evaluation of the implementation of the “Strategy for the Protection and Integration of the Roma National Minority into Ukrainian Society until 2020”, 2019). According to the Chiricli report:

During the six months from October 2015 to March 2016, a network of 40 mediators provided services to 34,683 Roma, including 7,144 families, of which 11,125 were women, 7,890 were men and 15,668 were children. Every month, mediators provide services approximately to 200-300 Roma who are internally displaced persons. Among the most popular services: assistance in applying for identity documents and residence registration; appeal to the court; access to the local public financial assistance and services; information on social protection and fundamental rights; assistance with social housing and employment; educational support to improve the level of school education; access to diagnostics and hospitals (Ibid.).

The priority measures to overcome destructive gender stereotypes of family roles of modern Roma women and their further successful socialization in society should include the measures to support, protect, and promote gender equality in Roma communities and society as a whole. In particular, it is the elimination of the practice of early marriages, interaction with the local population, employment opportunities, access to education and medical services, relations with law enforcement officials, improvement of living conditions, systematic informational and educational work to prevent domestic violence and abuse in family.

The important role in this process is given to the media, which should disseminate information about the history and culture of Roma, about prominent

figures of science and art, musicians, writers, the military, and doctors who had Gypsy roots. It is important to prevent any form of discrimination in the media for strict observance of human rights. The media should cover sensitive topics of Roma life correctly: nationality should not be emphasized in reports of crimes or offenses; not to use and learn to recognize hate speech, because the words of hatred can lead to aggressive actions in real life; not to use discriminatory generalizations that impose certain ideas about a person, event or phenomenon; avoid spreading any xenophobic expressions to whomever they belong. Such comments should not be used for sensationalism and more attention to the material; to present a broader context about the people or situations in the material, etc. (Memo for media representatives on coverage of national minorities topics in the context of the COVID-19 pandemic in Ukraine, 2020).

In order to realize the equal rights of women in different spheres of life, it is expedient to unite the efforts of state structures and public organizations, especially women's. There is a need for an active explanatory work of Roma public organizations in Roma communities in the direction of increasing the participation of Roma in decision-making concerning their community, the formation of a tolerant attitude towards Roma in society, raising their legal awareness. It is advisable to introduce women's groups to empower young Roma women who face numerous forms of discrimination. They should be provided with employment assistance, education, and qualification assistance in starting their own small business. This will help to prepare Roma girls for life and work, increase their self-esteem and status in the family and community.

Only daily awareness can lead to systemic changes in rethinking the cultural norms and gender values among the Roma community. In our opinion, only a long-term preventive and educational program will help Roma women to integrate fully into Ukrainian society.

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