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EVOLUTION OF SOCIO-CULTURAL POLICY MAPPING OF CITY COMMUNITY DESIGN FOR CITY SOCIOCULTURAL SPACE

The aim of this study is to carry out a comprehensive analysis tools for mapping communities in the context of the modernization upgrade the socio-cultural space of present-day Ukrainian city. Methodology of research: To accomplish the tasks, the following general scientific and empirical methods were used such as: analysis, synthesis, comparison, systematization, generalization, as well as questionnaires, focus group research and method «World café». To analyze the development and implementation of communities mapping projects in the modern city, we are involved with axiological and activity approaches. The method of cultural mapping of the city of participatory type based on the city of Melitopol is developed.

The scientific novelty of the study is an interdisciplinary correlative-integrative approach to the study of the problem of mapping, modernization and sustainable socio-cultural development of the modern Ukrainian city, which combines the cultural, philosophical and sociological principles of analysis and consists in an attempt of a culturally-analytical comprehensive study of ways of organizing the cooperation of the urban community with local self-government bodies.

Conclusions. In this study, an attempt was made not only to characterize the mapping of the community as a method, but also to identify the possibilities of its use for the study of the socio-territorial space, to determine its practical significance, which, in our opinion, may serve as a scientific basis not only for knowledge, forecasting of urban socio-cultural processes, but also will contribute to the development of the community's potential, the construction of the territorial organization of local self-government.

Keywords: *cultural mapping, participatory management, socio-cultural space of the city, cultural community, design of urban socio-cultural space.*

Relevance of research topic. Modern social mapping is a group of methods united by one object of study: social reality for the purpose of its analysis and

subsequent influence on it. The study of mapping is due to the need to study the context of human relations for the needs of social designing as part of the development and implementation of socio-cultural policies of the city, the development of integrated development programs of territories.

Analysis of recent research and publications, from which the solution to this problem was initiated: use of authors' articles: V. Andrushchenko, L. Afanasieva, U. Bennis, F. Ditakhmair, A. Yermolaiev, B. Koler, I. Kats, O. Katska, O. Levtsun, L. K. Mak Ausliand, O. Melnychuk, Y. Minkin, R. Oleksenko, A. Orlov, I. Savchak, I Frenkel, in which problems of community development are solved.

The purpose of the work – is to carry out a comprehensive analysis of community mapping tools as an effective mechanism for involving the community in joint development of the city's development strategy and in establishing a constructive dialogue with local self-government bodies and in developing an analysis that evolves from the mapping of communities to the design of urban socio-cultural space and the development of socio-cultural policy cities.

Presentation of the main material. Manifestations of the participatory approach not only confirm the importance of close relationships between local self-government bodies, public organizations and simply active residents, but primarily based on mutual trust, the strengthening of the beliefs of ordinary residents in their own power and joint actions in defense of public interests [2]. In each district of the city, the settlements have controversial issues, but the purpose of this approach is to focus on the challenges and priorities that mobilize and unite the entire community by involving in the preparation and implementation of project-oriented projects for development of the city, region, etc.

One of the most active examples of this *project participative approach* advocates community mapping. Attention to this method is due to the need to find adequate mechanisms for analysis of spatial aspects of social relations, visualization of spatial information necessary to stimulate social participation in the socio-territorial context and the development of socio-cultural policy.

As for the study of the mapping process itself, we note that in the beginning it meant the creation, compilation, and display of only a physical map. Today, the research literature is widely represented by biological, landscape-morphological, geological mapping, mapping of natural phenomena (disasters), genetic, physical, social, cultural, cognitive mapping, mapping of technologies.

Actually social maps appeared only at the end of the XIX century, within the framework of the origin of urbanism. One of the first researchers who used the mapping method to reflect social problems and social information in the spatial

context was the social topographer Charles Booth, who made in 1889 in London «poverty maps». Inspired, in 1895, Jane Adams and her colleagues in the book «Hull House Documents and Cards» published maps of living conditions in poor neighborhoods of one of Chicago's urban areas. In the early 1920s, the mapping method was actively used by Robert Park and Ernest Burgess, who used categories of social space, boundaries and distance, range and zones. That is, the first social maps were part of a wide range of statistical and analytical data. Investigating the problem, the innovators resorted to the processing and systematization of empirical material and used mapping as a method of visualizing part of the collected information.

However, despite the established traditions, nevertheless, until the 1970s, social data was used mainly in geographic information systems.

In recent decades, the current trend has begun to radically change. Modern social mapping is a group of methods united by one object of study: social reality for the purpose of its analysis and subsequent influence on it. First of all, this is due to the need to study the context of relations between people for the needs of social design in the framework of the development and implementation of socio-cultural policy, the development of integrated development programs territories.

Currently, in the field of social and human sciences, the accumulation of various methods of creating maps for solving research and applied tasks is not accompanied by the attempts of their systematization and analysis. This limits understanding of mapping capabilities and prospects for its application.

In addition, there is a need to generalize and take into account new factors regarding the impact of community mapping on participatory decision-making, without which today it is impossible to imagine the development of a democratic society.

The community of the city, in the broadest sense, is the main user of the city. This is from an ideal point of view. In reality, in this state of affairs, a post-Soviet system of governance is imposed on the state of affairs in our country, which does not involve wide involvement of the public in the planning process, business interests of individual owners, etc. Since the subject of our research is social mapping, in our case it can be characterized 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 be balanced and take into account the interests of different groups, this will be discussed in this article.

First of all, we note that mapping the community is a process of mapping resources and creating a community image that demonstrates its ability and

potential, is attracting residents to discover valuable qualities and creating the image of their city / region, which I would like to live in. [6]. Usually it is used to map resources, potentials, hazards, social values and perceptions; in order to collect information about traditional and innovative knowledge and practices, for collecting data for evaluation or monitoring; to provide alternative scenarios, training and enhancing key players; but first and foremost - to democratize decision-making processes and empowerment of members of the community itself [6].

One of the most indicative methods of mapping communities of participatory type is the method of cultural mapping – the compilation of a map of cultural and creative resources of the territory for assessing the potential of the creative sector, identifying its capabilities and needs. Today, by drawing up a map of cultural resources, urban communities can capture their cultural practices and resources, as well as other intangible assets – feelings of place and other social spiritual values. As cultural mapping is perhaps the main mechanism for involving citizens in cooperation, which, with the involvement of social and cultural anthropology, with a well-founded choice of dominant in cultural politics and the adherence of all other principles to it, allows us to develop a correct strategy for socio-cultural development of the city and to influence the formation of local urban identity, as a common vision of the citizens of their present and future. Despite the declared «sectoral» nature of cultural mapping, it is, in fact, not so, because it is aimed at stimulating the socio-cultural, economic development of the territory through the formation of an image and territorial attractiveness. It also includes auditing resources and needs of the territory, but by analyzing the material and subjective field of culture, as well as the analysis of the immaterial symbolic space.

One of the first active examples of the use of the method of cultural mapping in Ukraine was the mapping launched in Lviv in 2008. This method, one of the active approaches to cultural development through openness and community engagement, has begun 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 locality. Lviv's cultural map has identified all participants in the cultural life of the city, as well as what they did, what resources they needed, what relations they had between them. She identified key players, urgent work directions, predictable dangers and threats. She defined what types of cultural organizations, where they are located and how many people they work in, what resources exist and who receives them. The cultural map helped to understand the role, relations and responsibilities of all subjects of the cultural life

of the city, and also pointed to possible increase of capacities, the potential of strategic planning and organizational development.

In 2011, the pioneers from Lviv launched a program for the development of cultural maps in 7 cities of Ukraine: Dnipropetrovsk, Lutsk, Lugansk, Mykolaiv, Melitopol, Odesa, Kherson. In order to make the cultural mapping process public, accessible, interactive and interwar, large-scale public discussion, interviewing key players and questioning consumers of cultural products took place in each of the cities. Unfortunately, local authorities did not pay due attention to the work of NGOs, and this initiation did not turn into a strategic plan for the development of cultural policy involving not only cultural professionals or strategies, but also those interested in culture. Nevertheless, cultural mapping in Ukraine as a model of co-ordinated cooperation between the community and the authorities is a future.

As for the development of cultural mapping in Melitopol, it should be noted that its first stage included the process of collecting, summarizing and analyzing information on available cultural resources of the city community, as well as auditing, evaluating cultural resources and identifying current economic, social and territorial trends. At the next stage, the Center for Sociological Studies of the MDPU conducted a questionnaire survey «The work of cultural and leisure institutions and cultural mapping of the eyes of the Melitopol citizens», which covered more than 4,500 respondents of various age and social groups, which allowed to objectively estimate the level of cultural services of the population according to the real the needs of local residents of different neighborhoods of the city. The peculiarity of this survey was that the practical implementation of the original questionnaire developed by the Center allowed regular surveys (for example, once a year) to timely identify the dynamics of change and draw conclusions about the effectiveness of the activities of local self-government bodies. The next stage of the mapping was the holding of a series of expert meetings «Dialogue over a cup of coffee» in the format «World café» (world cafe), methodologically combining an expert survey with elements of the business game and a group written interview, and proved itself as a way of discussing the problem «How to make Melitopol a culturally lively city?», which allowed the maximum use of the creativity of the participants in the dialogue round table. This approach enabled the working group to identify the creative potential of cultural management experts and cultural experts who are best known in the cultural practices of Melitopolis and competent in the management of cultural processes and institutions of the urban community. The results obtained during the «World café» were processed and analyzed by the staff of the Center for Sociological Research. As the main methods of analysis, quantitative and qualitative content

analysis was used, using Q-sorting, analysis of units and layers, studying and generalizing the subject, its orientation and space of distribution.

As can be seen from the step-by-step implementation of the above-mentioned concept of cultural mapping of Melitopol, the principle that becomes dominant in it becomes the «city for the cities». Simple and obvious, in practice, it is often replaced by others: the city is coming to rest for rest, and so on. A principled approach to the city as a home where we live is actualizing the goal of cultural policy: improving the quality of life of the citizens, and obviously the well-developed infrastructure of the city's culture contributes to this. Since cultural plans are targeted at urban communities in support of their cultural needs, cultural regeneration is aimed at restoring cultural spaces, since even the most successful and effective government is not able to substitute the content of cultural policy, which removes local communities and lacks interactive communication with them. That is why the strategy of cultural planning, and its component, as cultural mapping within the framework of cultural development, becomes, therefore, a document whose role should not be limited to the cultural regeneration of the cultural environment of the city. Only supported by the complicity of the creative community in the development of the city as a cultural environment, such a strategy has a chance to succeed. And the purpose of the Concept of Cultural Development should be extremely clear for the cities – improving the quality of life, and hence the formation of urban identity – Melitopol citizens. That is why, in our opinion, further development proceeds from the political principle «culture for all» to the slogan on the principles of participative «culture of all». The increasingly widespread requirement to encourage, as far as possible, all groups of citizens and all social strata grow into the leitmotif of contemporary cultural politics in order to become active and active, partners of cultural and creative life in the urban environment. This approach, geared towards participation and activation, at the same time contributes to the fact that culture is increasingly viewed as an important point of intersection and interaction with other sectors of public life. [1]

It should be noted that for Melitopol the participation in this project was very relevant, as in the process of developing one of the city's priority directions «Creating comfortable living conditions», the City Development Strategy provides for a project approach to the implementation of operational objectives, continuous monitoring of their implementation.

In 2015 Melitopol again took part in the intercultural mapping, during which the community presented its vision of the city's intercultural sphere development, which became the basis for its future transformations of a

multicultural city. [7]. Interculturalism means an approach to cultural diversity that goes beyond equal opportunities and respect for existing ethnic and cultural differences. In practice, this means recognizing the values of different cultures and their rights to participate in the creation of a common identity, defined by diversity, pluralism and respect for human rights and fundamental freedoms [3].

Note that Melitopol is not the only intercultural city on the map. This is the «Intercultural Cities» Council of Europe Program, which supports the implementation of a new model of cultural diversity management, a model for intercultural integration. This model is based on awareness of the notion of the benefits of diversity – the perception of internally displaced persons and migrants as a resource, and not as a vulnerable group that only needs support [4, p. 5].

As practice has shown, progress in the development of the intercultural environment of the city has come about, on the one hand – in strengthening the existing intercultural interactions in the middle of the community, involving the potential of cultural and national societies, and, on the other hand, in promoting this process by representatives of local authorities. Since then, urban life conceptually and meaningfully acts as an integral and organic component of the creating process of a common intercultural European urban space. As life showed, based on scientific approaches to the development and further careful monitoring of the productivity of the implemented measures, thanks to the coordination of efforts and coordinated system work of the city hall representatives, deputy corps, public organizations, national cultural societies, scientists, entrepreneurs, journalists, students, elected by the city the development vector has given the urban community the opportunity to creatively comprehend the perspectives of a constructive solution to many problems. Today it can be argued that interculturality has become a social priority of the city of Melitopol not least and due to the fact that «complicity» of all the above subjects of urban cultural policy in teaching practical intercultural competences has become an effective and powerful tool in the development of urban cultural space. Thus, we have every reason to assert that intercultural competence is a prerequisite for the creation of an environment in which the subjective initiative of the territorial community as a whole, or of each of the participants in the city policy, in principle can be implemented. At the same time, it is an elementary practical test for the acceptability of a particular cultural policy in multicultural and polyethnic urban communities, based on the readiness of the subject to interact with other orientation systems and is based on respect for different cultural values, thereby becoming a necessary condition for the identification of relevance European principles of public self-government regarding modern Ukrainian urban

communities, their civic activism and heads of administrative structures in the current situation [1].

Conclusions. In general, the above-mentioned active workshops are evidence that having mastered the skills and abilities of participatory research and mapping methods as an effective tool for locating socio-cultural problems and their solution, the community of the city not only receives theoretical and practical knowledge from field research, it can independently to process the collected research materials, to systematize and analyze them for further implementation, but also to have the opportunity to implement their own social or business projects.

In the future, using the mapping method will allow not only to analyze socio-cultural processes in the spatial and informational contexts, but also accumulate the launch of new (cross) sector projects, will be the start for cultural, social and infrastructure projects and initiatives; will help to branding the city and increase its investment attractiveness; will help to develop a strategy of socio-cultural development; will unite the public, etc. That is why, in our opinion, there is a need for a special understanding of the socio-cultural space of the city in a communicative context, and the use of community mapping methodology is an accented and effective mechanism for the functioning of initiative urban communities.

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АНОТАЦІЯ

Р. І. Олексенко, Л. В. Афанасьєва. Еволюція розвитку соціокультурної політики міста від картування громад до проектування міського соціокультурного простору

Метою даного дослідження є здійснення комплексного аналізу інструментів картування громад в контексті модернізаційного оновлення соціально-культурного простору сучасного українського міста. Методологія дослідження: для реалізації поставлених завдань були застосовані такі загальнонаукові та емпіричні методи, як: аналіз, синтез, порівняння, систематизація, узагальнення, а також анкетування, фокус-групове дослідження та метод «World café». Для аналізу розробок і втілення проектів картування громад сучасного міста нами задіяний аксіологічний і діяльнісний підходи. Розроблено методіку культурного картування міста партисипативного типу на основі м. Мелітополь.

Науковою новизною дослідження є міждисциплінарний корелятивно-інтегративний підхід до вивчення проблеми картування, модернізації та сталого соціокультурного розвитку сучасного українського міста, що поєднує культурологічний, філософський та соціологічний принципи аналізу й полягає у спробі культуролого-аналітичного комплексного дослідження шляхів