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*THE ROLE OF THE NETWORK FACTOR FOR IMMIGRANTS IN
INTERCULTURAL RESILIENCE BUILDING ON THE EXAMPLE OF THE
INTERCULTURAL CITIES PROGRAMME*

Abstract

Migration is a process, which is associated with realizing cultural differences in understanding the self, relationships and the world and learning new ways of existence. Promoting multiple forms of the positive interaction creates a sense of belonging and cohesion for immigrants. In this context, "interaction" refers to the everyday processes or networking on the grounds of which migrants maintain contact with each other and with receiving societies. Therefore, a lot of cities realise policies and projects that ensure the application of equal rights for all, fight against discrimination and racism, and support constructive interaction between individuals and groups of different backgrounds, different cultures and different generations. The purpose of this research is to consider how one of these programs, namely the Intercultural Cities Programme, takes into account the network factor in its implementation and to prove how important this factor is for integrating immigrants into the host community. The hypothesis of this work is based on the idea that the using of the network factor develops intercultural resilience building. The primary method for this study is literature review. The examination of appropriate literature gives rigorous description of current situation with immigrants and cross-cultural resilience in general and within the framework of the Intercultural Cities project. Research results reflect the idea of integrating immigrants into communities with the help of network factor. The significance of this study is conditioned by providing learning cities with information about cross-cultural resilience building and making cities all over the world rethink their policies for using diversity as a stimulus to progress.

Keywords: intercultural; immigrants; network

Introduction

Nowadays chains of occasions in the world gradually lead to high migration flows. People in new country easily incur multiple stresses that can affect their mental wellbeing, including the loss of cultural norms, religious customs, social support systems and adjustment to the new culture (Bhugra & Becker, 2005). According to it, immigrants are in search of interethnic contacts with natives of the host country. The process of establishing relationships between these groups of people is the direct responsibility of governments. Governments in cities throughout the world create platforms that are based on developing comprehensive intercultural strategies to manage diversity as an advantage for the whole society because intercultural interaction and inclusion also can bring advantages to the city development of economic, social and political ways. The Intercultural Cities Programme is a concept of the migration integration and positive diversity management,

which provides various tools to help authorities to implement the adjustment of communities from different backgrounds using policies that transform the urban environment in a way that it multiplies occasions for meetings, exchange and dialogue.

Problem statement

Despite the fact that migration processes occur all over the world, the problem of prejudices still exist in different communities. This issue is a reason to create different programs that ensure the practice of equal rights for all, struggle against discrimination and actively promote constructive interaction between individuals and groups of different backgrounds, cultures and generations. The intercultural integration is a way to show that migration is able to contribute to the richness in diversity of cultures, ethnicities and races and to build intercultural resilience.

Aims and objectives

1. Determine how people face the problem of intercultural resilience during the immigration.
2. Find out how the network factor appears during the process of the intercultural resilience building.
3. Know main components of the Intercultural Cities Programme.
4. Assess the importance of the network factor in the framework of Intercultural cities project.

Research questions

The study seeks to provide answers to the following questions:

1. How can immigrants and intercultural resilience be connected?
2. What forms of the network factor appear during the process of the adjustment in a host country?
3. What does the Intercultural Cities Programme propose?
4. What spheres does the network factor influence in the Intercultural Cities Programme?

Interconnection between intercultural resilience and immigrants

Migration process from some countries to others is a common phenomenon, which directly rises cultural and psychosocial issues as well as political and economic challenges. Social and culture areas concern basic markers for the adaption into the community: cultural habits, values, benefits, language and religion. Then, economic integration is connected with capitalist relationships: labour market, education and training, skills and qualifications that are important for the professional development in accordance with economic needs. Political integration is a sphere that shows how immigrants take part in public and political life of the hosting country: connections with local authorities, voting and participation in some organizations (Algan et al., 2012). The importance of cultural and social integration and adoption as basic one is not directly associated with economic

and political issues. However, these aspects both can influence the involvement of immigrants in ensuring economic welfare and active political life of the receiving country. Moreover, a mutual process touching all mentioned areas includes the strategy of the interaction of non-dominant groups with the dominant culture. This strategy requires immigrants to adopt the basic values of the larger society, while the host society has to be prepared to adapt national institutions to meet the needs of all groups that live in the plural society: no matter if they are long-term migrants (people, who stay in the host society at least a year) or short-term migrants (those persons, who move to the other country for a period of at least three months but less than twelve months) (Berry, 2011; UNECE, 2011).

There are four types of how immigrants interact with the culture of the hosting country:

1. Assimilation: a person has a weak relationship with the motherland but wants to develop stronger ties with the receiving country;
2. Separation: an immigrant continues to keep strong relationship with the homeland and avoids any contacts with the culture of the hosting country;
3. Integration: it is the situation when a person is actively engaged within both countries; therefore, he or she has a strong sense of identification to the original and the majority culture. The integration is possible when people, who are open and inclusive in its orientation towards cultural diversity, accept the right of all groups to live as culturally different people (Berry, 2011);
4. Marginalization: it means a weak link with both the majority and the original culture (Algan et al., 2012; Recupero et al., 2018).

However, in general, migration and process of the cultural integration cause the cultural bereavement (feeling of the loss personal ties and language, attitudes, values, social structures and support networks). Grieving for this loss can be considered as a healthy reaction and a natural result of migration (Bhugra & Becker, 2005). There are some psychosocial issues associated with immigrant's well-being during coping with the cultural bereavement. Firstly, immigrants tend to feel isolation because of the difficulty to create strong social ties in a new country. Secondly, homesickness is the most common problem among people, who leave their home countries. Stroebe et al. (2015) write that homesickness increases risks for psychological and physical health problems (for instance, anxiety and unhappiness) and lowered well-being. Hack-Polay (2012) conducted the research on homesickness among migrant workers and expatriates. During this research, Hack-Polay (2012) interviewed people from different backgrounds to describe what they feel during the migration process. The fear of the human beings in the new social context was paramount for a large majority of participants. This fear can come out in different situations: the fear of doing wrong things in the society, the fear for the safety factor, the fear of using familiar things in a new place (for example, bank services, public transport and even heating systems). The lack of language skills is an issue for a lot of immigrants because it impairs to large extent access to advice, information and guidance and social activities. There are four main paradigms to deal with these challenges: social paradigm, the educational paradigm, the personal paradigm and the medical paradigm.

Social paradigm is directly connected with the utilization of social networks. Hack-Polay's research (2012) proved that people find that contacts with different people, including locals and expatriates from own and other countries, are extremely productive in maintaining a certain psychological balance. The discovery of the community, the integration with it and contribution to it seem to be the most successful factors to cope with the disruption feeling because it is a vivid way to be up to date with all cultural trends in the hosting country.

Educational paradigm allows immigrants to provide an overview of the host country. For example, migrant workers consider cross-cultural management as a key aspect of this training. The pre-training benefits a lot in terms of language acquisition, cultural awareness and socialization.

Personal paradigm is a complex of personal willingness and self-directed cultural learning, when an immigrant constantly develops keen interest and desire to learn about cultures and practices in the host country. While using social paradigm an immigrant consciously or unconsciously, constructs a programme of learning that has a goal to decrease the effect of homesickness and isolation.

Medical paradigm means taking medicine, which are able to eliminate signals of body (for example, headache or tiredness), to get over negative inner feelings that accompany migration process. Although it can make a strong effect, it also shows significant drawbacks because it is not a practical way to adopt in a new place.

As it can be seen from the ideas of these paradigms, the cultural aspect is a central one. However, penetrating different cultures is not effortless, especially for people from those backgrounds that have a lot of cultural dissimilarities (Hack-Polay, 2012). This process is also hard because immigrants have to change or to adopt their already formed cultural identities into the new reality (Bhugra & Becker, 2005). Cultural identity is a mix of personality characteristics that are being formed in different social institutes and in different environments (for instance, family, work, leisure activities). The process of acculturation is inevitable during the cultural integration into the new society. It requires contacts between culturally distinguished groups of people and results in the assimilation of cultural values, customs, beliefs and language by a minority group within a majority community. Migrants, who experience the loss of their native culture, start feeling that the majority culture is less threatening and more inviting during the incorporation of its aspects. The interaction of the migrant's culture with the majority culture of the new homeland is a dynamic process "that can result in changes in the broader cultural group, enhancing the ability of people of the dominant culture to better appreciate and understand aspects of the immigrant's culture and recognize some of the needs of those who have migrated" (Bhugra & Becker, 2005, p. 22). Moreover, this process can be described as an intercultural dialogue based on the idea of interculturalism that became the new model in contrast to multiculturalism – "the label to describe the fact of pluralism or diversity in any given society, and a moral stance that cultural diversity is a desirable feature of a given society" (Nasar & Tariq, 2012, p. 179). Interculturalism, in its term, can be viewed from the perspective of something less "groupist", more open to the synthesis, more committed to a stronger sense of the whole (for example, in terms of social cohesion and national

citizenship) (Nasar & Tariq, 2012). Overall, this intercultural dialogue, fostering personal growth (the respect for others, the sense of human dignity, the ability to listen to people, etc.) as well as cooperation and participation on the base of common purpose, is a reflection of political, social, cultural, economic integration and the cohesion of culturally diverse societies (Council of Europe, 2008).

Therefore, immigrant and host cultures may change and it sequentially leads to the intercultural resilience building. The term “resilience’ in the framework of social sciences can be considered as an individual’s ability to overcome various challenges and to display positive adjustment. Resilience expresses personal ability to cope with adverse circumstances. This ability directly depends on social features (OECD, 2018). It means how successfully and effectively people can interact and manage themselves, their relationships and their business demands in international cultural environments (Liao et al., 2021).

In terms of immigrants, cross-cultural adjustment is the crucial factor because high intercultural resilience allows paying more attention to adjusting to the new lifestyle, activities and various assignments. Intercultural resilience has three major dimensions: general, work and interaction adjustments that can be achieved in interacting in formal and informal situations (Liao et al., 2021).

Culture presents visible (artefacts and products) and invisible (values and beliefs) layers and it is “both an individual as well as a social construct social” (Simonsen, 2008, p. 26). Simonsen (2008) distinguishes following competences for people to be able to understand and accept these layers and, therefore, to develop intercultural resilience:

- To have adaptation skills means to be able to get over culture shock and to enrich experience;
- Being respectful towards cultural features and being interested to make conclusions after communication with members of the host society;
- To have an understanding of the concept of culture and how it influences life;
- To possess knowledge on historical and social-economic conditions in the host country;
- To create social and professional relationships;
- To be self-aware;
- To balance between adapting to the host culture and maintaining own cultural identity;
- To have desire to contribute to the welfare of all citizens.
- To be an active participant of the host culture.

Network factor as an important aspect for intercultural resilience building for immigrants

Communication and culture are closely interconnected because culture is reflected in every interaction between people. Quang (2006) offers to use three types of communication in one culture and across cultures:

1. Intra-cultural communication happens between people, who live in the same country and come from the same cultural background;
2. Intercultural communication is a communication between people within one country but between those, who have different backgrounds;
3. Cross-cultural communication is realized between people, who reside in different countries and, consequently, have not the same backgrounds.

According to Orton (2012), there are several components for positive interactions between the receiving society and immigrants: Policy environment that promotes different dimensions of integration; The spaces and times for communication; Skills that people possess to interact; The processes for supporting positive interaction; People and organizations that encourage communication between immigrants and people within the receiving area and tend to overcome any challenges.

Adaptation and integration processes are influenced by kin and friendship ties, neighbourhood based networks and membership in different associations sharing customs. Therefore, intercultural communication is promoted by social networks based on family or household, friendship and community ties and relationships (Boyd, 1989).

Intermarriage is an example to show that relations between members of different groups are socially acceptable and to reduce frontiers between these groups (Gsir, 2014). Domestic units constantly create kinship networks that exist across space and provide information and assistance.

The other type of social interaction between immigrants and members of the host country is friendship. Social contacts between different groups have positive effect on perceptions and reduce negative attitudes (for example, prejudices) with the help of exchanging of socio-cultural codes, practices and languages. Then, friendship can influence employment and searching for job thereby helps immigrants to integrate into other cultures, for instance, work culture (Gsir, 2014).

Gsir (2014) defines workplace as a “space in-between the private and the public spaces”, where the issues of cultural diversity management and social interactions between colleagues from different ethnic backgrounds appear due to the diversity. Three factors affecting relations in work environments - the sense of achievement, the sense of belonging, the sense of equality – benefit to create strong bonds because people less pay attention to ethnic differences but they are all united by common goals that have to be reached at work.

The great majority of communication between migrants and host society happens in the context of daily life in the neighbourhood (Gsir, 2014). In comparison with workplace relationships, these ones are not compulsory and they are fortuitously because sometimes individual choice is not critical. The variety of opportunities, where people can develop this kind of interactions, is vast: from meetings in the street, in parks or public transport to neighbourhood events, involvement in local associations or festivals. Neighbourhoods provide culture diversity through the infrastructure (for example, schools, hospitals or green areas), which is a part of every urban space. All these aspects incite people to the coexistence of residents and frame social interactions despite ethnic differences and stereotypes.

In addition to it, the study of Bratsberg et al. (2021) has proved that the initial neighbourhoods, in which refugees live, and their characteristics are highly predictive of future electoral participation. In this case, it can be said that communication with politically engaged networks plays a key role in shaping political integration and participation over the long run. This research also emphasizes that “the first 3 years after arrival may constitute a critical “integration window”, in which context plays a key role in habituating modes of interaction with the host society” (Bratsberg et al., 2021, p. 562). Governments should focus on improving levels of support and engagement with host communities in terms of politics during the period after arriving to these new communities because in order to be politically integrated immigrants have to feel the adherence to democratic values and trust in the political institutions. The important aspect of the dimension of political integration is the identification with the host society and it can be reached with the help of friends and acquaintances among non-migrant population.

There is a wide range of spaces, places, services and occasions (community festivals, walking in parks, going to the work, sport events, etc.) that can provide opportunities to interact. These different social and cultural practices are capable of being important instruments in social policy that reduces anti-social behavior, improves community cohesion and safety. Setoodegan and Pettersson (2021) refer to the study that indicates that the involvement in group activities, even short term or one-off events strengthens bonding and linking connections because they touch many fundamental personal, social, cultural, and economic needs. Results of Setoodegan and Pettersson (2021)`s work have proved that outdoor cultural activities can be conducive in establishing and re-establishing networks with other foreign-born people and local community and provide cross-cultural interactions.

Nevertheless, some of these occasions are tend to be segregated between people from different backgrounds even in terms of a lack of information about the possible opportunities and availabilities (Setoodegan & Pettersson, 2021). Orton (2012) has developed the chain of recommendations, which are basic for various programs supporting communication between immigrants and the receiving country:

- Create diverse opportunities for public interaction (local festivals with themes connected with cultural diversity; shared activities between members of different groups in community centres; charities to cope with poverty both for immigrants and residents);
- Develop improved skills for interaction among immigrants and members of a local community to overcome barriers;
- Develop the process to support and promote effective interactions through active involvement and training (for instance, in civil society organizations);
- Promote recognition of immigrants` positive contribution in a wide range of ways (for example, socially or economically);
- Empower immigrants` participation involving actions that give them opportunities to display their skills and to contribute actively as agents for integration, development and social cohesion;

- Analyse the work of policymakers in the context of promoting or inhibiting interaction and lead the to develop policies which make the most of the potential arising from the multiple aspects of everyone`s identity;
- Recognize and respect the complexity of diversity through creating the environment where the needs of everyone involved in the process;
- Build stronger networks across diverse groups based on multiple connections and afflictions.

Overall, positive interactions directly influence how individuals feel that they belong to particular communities, places and countries. Moreover, positive interactions is a way to learn and change by understanding others and their culture better.

The Intercultural Cities Programme: conception and realization

Landry and Bianchini (1995) proposed the idea of the cultural transformation when they highlighted and justified the need for creative thinking in order to overcome new urban issues and the 'synthetic' and 'cross-disciplinary' nature of creativity. Moreover, they set some factors that can help a city to become creative. It is worth to say that contribution of immigrants in terms of their various ways of looking at problems and different priorities as well as interculturalism that leads to new ideas generated through cultural crossovers are mentioned in the list of these factors. The authors also emphasized the importance of a balance between maintaining a separate identity and integrating into the majority community.

Nowadays a lot of countries throughout the world create different programs, which meet recommendations mentioned above, to assist intercultural dialogue.

Wood (2009) writes that the Intercultural Cities Programme (ICC) began in 2008 on the initiative of the Council of Europe and the European Commission to watch how people live together in real life and, thereby, identify useful strategies and policies that help cities work with diversity as a factor of development. The ICC was born out of the combination of three other initiatives: Council of Europe White paper on Intercultural dialogue that was focused on the development of "people diplomacy" idea and building of united space through youth work and non-formal education; European Year of Intercultural dialogue, in the context of which the ICC programme appeared; research project "Comedia" that offered the original conception of the Intercultural Cities Programme. Demographic challenges, people, who constantly move around the globe, and different urban policy approaches to the diversity have impelled to regulate and control inter-relationships at the state level. The programme spreads throughout the world and involves politicians at several levels, non-governmental organizations, migrant associations, public service, business and media, education and cultural workers. The main idea of the project is to create the model of an intercultural city, which can be characterized in the following way: the intercultural city is a city where people with different nationalities, origins, languages and religions regard this diversity as a resource not as a problem; moreover, this idea is strongly supported by the authorities that ensure equal opportunities for all by adapting its structures, institutions and services to the needs of a diverse population. To realize this

goal 11 pilot cities - Berlin-Neukölln (Germany), Oslo (Norway), Izhevsk (Russian Federation), Patras (Greece), Lublin (Poland), Reggio Emilia (Italy), Lyon (France), Subotica (Serbia), Melitopol (Ukraine), Tilburg (the Netherlands), Neuchâtel (Switzerland) – were chosen to develop pervasive intercultural strategies for the management of urban diversity, to review policy on the basis of an intercultural approach to migration, integration and social cohesion and to create a model of an intercultural space, which will encourage other cities all over the world (Wood, 2009). In 2021, the number of cities participating in the ICC project has raised up to 153 (Council of Europe, 2021). The survey results given by Council of Europe (2015) in its final report shows that people, who live in the cities of this programme, agree with the fact that its services correlate with their city's needs (strongly agree: 27,8%; Agree: 37%; Partially agree: 29,6%; Do not agree: 1,9%).

The ICC helps cities to build an intercultural city reviewing activities through intercultural lens. It means that the concept of it does not require adding new policy, structure or initiative to existing ones (D'Alessandro, 2021). D'Alessandro (2021) says that it is very important to consider some essential elements before the formation of the image of an intercultural city because they persuade people of the variety of advantages that the idea of the intercultural society brings public commitment to diversity and increasing public awareness of the diversity advantage with the help of social media stakeholders and debates.

These elements also allow reflecting the values base, which is rooted in intercultural strategies – trust, commitment, transparency and responsibility for actions.

According to the ICC experience, which is described by D'Alessandro (2021), a city strategy can be structured in many ways but there are 16 important elements, which should be taken together and implemented to impact on public perceptions and public policies alike and to develop collective dynamics towards using diversity for the benefit of the city and its people. These elements include interaction, participation, anti-discrimination, welcoming newcomers, education, neighbourhood, public services, business and labour, cultural and social life, public space, mediation and conflict resolution, language, media and communication international outlook, intercultural intelligence and competence, leadership and citizenship.

Influence of the network factor in the Intercultural Cities Programme

The network factor is traced in all key elements that are necessary to create an intercultural city with a strategy proposed by D'Alessandro (2021). The examination of these ideas with the examples from cities that are members of this project will clarify it.

Social interaction between people from different backgrounds should be based on the equality and recognition of each identity. The government of the intercultural city implements this idea in its policy and actions for the intercultural mixing. Providing various public spaces and informing about visiting such places like intercultural centres or museums or other facilities (for example, benches, tables, giant chessboards, playgrounds) unites people of all origins, ages and genders to meet, interact and to develop sense of belonging to the current place of living. The XEIX project in Barcelona (Spain) fosters intercultural relations in multi-ethnic districts through raising the level of interaction of

businesses with each other and their communities. A Retail Association has become an initiator of local economic and social activities (fairs, shopping campaigns, exhibitions), where shopkeepers and private enterprises can join for the local development with the help of invited intercultural mediators, interpreters and experts (D'Alessandro, 2021).

Participation can happen in different ways (formal or informal) and in different spheres (civic, political or cultural) but, in general, it means involvement of all residents in the various decision-making processes that affect life in the city. Networking runs like a golden thread in all participatory processes because they consist of the great number of open spaces and channels so that citizens, political leaders and practitioners can work together. My Neighbourhood project in Reykjavík (Iceland) is an annual budgeting event in collaboration with the City of Reykjavík. Citizens have opportunity to share their own ideas on how to improve each neighbourhood. (Reykjavík, n.d.). This project is unique because it can make all districts of the city a platform for vivid intercultural exchange and example of a multicultural space because its participants share experience from all over the world.

It is impossible to cope with discrimination without direct influence of the network factor. People can be discriminated on various grounds (religion, gender, race, language, culture, etc.) and this oppression is a result of prejudices people hold. Consequently, governments of intercultural cities have a responsibility to create opportunities and conditions for citizens to experience the advantage brought by diversity in everyday life. Milan, Palermo and Turin (Italy) launched the project called “#IORISPETTO” in 2018. Its realisation consists of trainings for intercultural mediators, teachers, and volunteers as well as workshops and labs at school to raise awareness of an understanding of the ways of interpersonal and media communication (CIFA, n.d.).

There is a great number of people, who feel disoriented after arriving in a new country. Therefore, cities have to show that they are open for intercultural relations between newcomers and native residents. An Inclusion 2018-2021 Action Plan in Montreal (Canada) covered different areas of the urban life in the city and took various measures to integrate newcomers, for instance, the website of the project says about working with diversity and helping newly arrived get oriented by the promotion of closer ties with Indigenous communities (Montréal, n.d.).

School can act as a place with an inclusive society, where the attitude to cultural differences can be formed at an early age. School is a space where it is possible to struggle with prejudices through the physical, pedagogical and social environment that it creates. The intercultural dialogue and partnership between teachers, parents and children, which happens due to ethnic diversity of a school staff and mixing of pupils, interaction with local communities, performance of diversity in the school's design, can lead to the feeling of being accepted in a host country as it happened in The Campus Rütli school in Berlin (Germany). The school invites parents, children and young people to participate in the educational decisions and school life in general. Moreover, it supports the desire of immigrants to be taught in their native language (D'Alessandro, 2021). These actions not only help to accept newcomers but also they allow forming positive attitude from the side of

migrants in relation to the host side. All in all, education and the ICC project are interconnected in terms of the ability of newcomers and the host society to be more culturally sensitive.

The importance of the level of neighbourhood cohesion has already been discussed in this work. This is the reason why the intercultural integration approach in the cities of the ICC programme is worth authorities' attention. The methodology of participatory mapping of the diverse intangible heritage features, which is used in Lisbon (Portugal) and Rijeka (Croatia), emphasizes the pluralist identity of the community (D'Alessandro, 2021).

Public employees reflecting the ethnic and cultural background of the population should present the intercultural city or it will be hard to integrate policy based on safety and care. Interactions at workshops, discussions and other informal meetings encourage civil servants creatively confident and open to citizens in means of any projects. The police in Fuenlabrada (Spain) has created the special unit called Team for the Police Management of Diversity to serve its local diverse society and to engage it in making the city safer (Council of Europe, n.d.-a). Moreover, the ICC program promotes the expansion of knowledge about managing cultural diversity among cities administration staffs.

Therefore, this knowledge lead to the fact that the city can offer the bigger amount of social, economic, political and cultural opportunities for immigrants' integration.

Recognition and optimal use of immigrants' skills are drivers of the sphere of the entrepreneurship's growth. The most comfortable environment for immigrants to reveal their experience is a situation when they are treated as native workforce. The Siemens Company regularly invites skilled asylum seekers (D'Alessandro, 2021). This practice is useful for all sides of the project: immigrants have chance to try their professional skills, employees cope with bias against refugees and the company itself can get some advantages from the potential of highly qualified asylum seekers.

The organization of leisure activities, where cultures are shown as changing phenomena flourishing because of the cultural interaction, is the best way to unite people from different backgrounds in unrestrained atmosphere. The project "You Are part of History" of the Centre of History of Montreal (Canada) unites cultural communities from Quebec and local schools to make children, who have just arrived in a new country, feel as they are at their homeland: on the one hand, they know more about the history of the host society, on the other hand, they also share their history through making videos about important things they took to Canada (The International Observatory of Mayors on Living Together, n.d.). People taking part in different types of cultural activities demonstrate their intention to exchange with representatives of other backgrounds.

The role of intercultural public spaces is to decrease the fear of immigrants and to make it easier for native citizens as well as immigrants to meet others. The creators of these places, at first, have to pay attention to people and their stories about how they use one or the other place and, then, to work with these people to translate it into real life. Besides the fact that place-making specialists in Barcelona (Spain) have to be aware of the diversity and its management, the city erects places that potentially can be the environment for spontaneous interaction between their users (for instance, playgrounds, bicycle or walking paths) (D'Alessandro, 2021).

The process of intercultural integration consists of conflicts between people, who are on their way to understand other cultures. Social arguments mean that people get to know each other but they are in need to be directed in the friendly way of acquaintance. Therefore, an intercultural city rigorously chooses opportunities for the growth emerging from the conflict resolution. D`Alessandro (2021) writes that the city of Bergen (Norway) has set up a municipal mediation service that is available in neighbourhoods or even on streets to meet residents and discuss their contradictions.

Language is a key tool to better understanding between people, to contribute to the wellbeing and to develop the new identity of immigrants in the host country. An intercultural city has responsibility to respect multilingualism those influence expresses in the situations, when immigrants can reach information in their native language and not be distracted by the language barrier factor and when they are able to learn the language of the host country and not be isolated from the current agenda and native speakers in this country. Izhevsk (Russia) offers a wide range of opportunities for language development: free Saturday and Sunday school classes to learn mother tongue language; bilingual schools; film festivals or other events celebrating the intercultural exchange, newspapers that are held and published in different languages (mostly Finno-Ugric) (Council of Europe, 2019).

Nowadays the power of social media is beyond people`s comprehension. The factor of social interaction or network factor exists in the sphere of social media. People should have access to the resources that reflects ideas of the coexistence and positive approach to diversity management and, more importantly, they have to be able to discuss it in the Internet. People in Tenerife (Spain) have chance to get advantages from these both actions: they not only watch how the communication working group popularizes activities promoting social integration and diversity but they also can upload their own materials and news, which are connected with this topic, and discuss them (D`Alessandro, 2021).

The positive perception of immigrants can be built through trading and tourism. Native people feel benefits from prosperous economic and strangers find it friendly and accessible to enter into the business, professional and social networks. Economic Alliances as Auckland`s Tripartite Economic Alliance (Auckland (New Zealand), Guangzhou (China) and Los Angeles (USA) gives larger investment and trade opportunities for the local business and fosters intercultural relations during annual summits.

Leadership and citizenship persuade people to feel political and social belonging because the city, where residents of different origins can be involved in the democratic processes of their residence, is a point from which people can build their lives collectively using ideas, competences and capacities of all people inhabiting the territory. The example of trustful relationships between authorities and the society takes place in New York (USA), where people can directly decide how to spend the certain part of their budget. Native citizens and foreign-born residents are able to generate ideas of improving community spaces (schools, parks, libraries) and vote for various proposals.

Conclusions

Intercultural intelligence, resilience and competence are basic requirements of each city that is declared as an intercultural one. The sensitivity to other cultures is a way to improve social cohesion and a better quality of life in diverse cities. The network factor is a key element to reach an agreement between people from different backgrounds and concomitant strategies, which acquire forms of authorities' actions, create a friendly environment in their places of residence. Council of Europe (n.d.-b) provides demonstrative examples of how people feel positive influence in the area of social interactions: the great majority of respondents agrees that they less experience conflicts (more than 60%); in contrast they feel trust between representatives of different cultures (more than 70%), better neighbourhood relationships (more than 75%). More and more people can say that the urban environment is safe (more than 65%) and it can be one of the reasons that they express openness and tolerance (more than 65%). It directly influences the feeling of belonging to the society with equal rights and duties among the whole society (around 70%). Overall, these ideas set up an image of diversity in the eyes of public (more than 65%).

To sum up, it is worth noticing that the network factor is also important for proper development of the ICC Programme because joint intercultural projects resulted from the partnerships between diverse cities are able to expand this project on a larger scale all over the world.

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