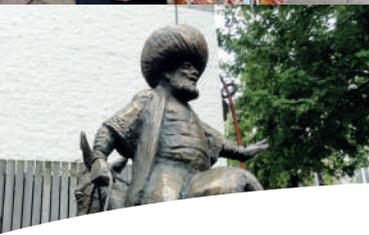




 **migrantour**  
intercultural urban routes



# MIGRANTOUR, THE WORLD WITHIN CITIES

Intercultural walks in Bologna,  
Brussels, Cagliari, Catania, Florence,  
Genoa, Lisbon, Ljubljana, Milan,  
Naples, Paris, Pavia, Rome and Turin

# A journey to discover the world at your doorstep.

Multicultural neighbourhoods demonstrate how much migration can contribute to the enrichment and transformation of European cities. New foods, customs, places of worship, lifestyles and an endless number of stories waiting to be told and heard to support genuinely intercultural exchange. Thanks to the Migrantour project, today in more and more European cities you can experience a new kind of urban tourism, accompanied by citizens of migrant origin through the cultures of the world to take a short, great journey at your doorstep.

Project co-financed by



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Intercultural walks  
in Bologna, Brussels,  
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Milan, Naples, Paris,  
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## **Migrantour, the world within cities**

Intercultural walks in Bologna, Brussels, Cagliari, Catania, Florence, Genoa, Lisbon, Ljubljana, Milan, Naples, Paris, Pavia, Rome and Turin

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Association Kwa Dunia

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The Migrantour project represents for the Italian Association for Responsible Tourism (AITR) a very high-profile experience; conceived and guided by some of its members as ACRA Foundation and Viaggi Solidali, it has an extraordinary impact in many Italian and European cities.

It combines many values and positive aspects: the rich and pleasant enhancement of the cultures present in our country; the direct involvement of immigrants; the creation of job opportunities; the increasing of the awareness of thousands of schoolchildren, students, citizens about the richness that other cultures can bring to society. An experience that continues to develop, as it is widely shared, appreciated and replicable.

**Maurizio Davolio,**  
President of the Italian Association for Responsible Tourism (AITR)

# Preface



Anyone looking at European cities and their inhabitants with an attentive eye will not help note how migration, always a factor in urban change, is a transnational phenomenon that creates strong linkages among displaced people and families, in different territories and cultures.

From this observation sprang the idea of promoting a form of responsible tourism “at kilometre zero” that would put citizens, including those from distant cultures, at its heart. A proposal was launched in 2010 in Turin by way of the first course for “intercultural companions” supported by Viaggi Solidali, a tour operator for responsible tourism, in collaboration with the NGOs ACRA Foundation and Oxfam Italia.

Given its success and the growth in interest from other Italian and European organisations, we thought to develop a European network of cities offering urban tours, accompanied by citizens of migrant origin and targeted at residents, tourists, students and anyone else interested in discovering their area from a fresh perspective.

Our network was implemented between 2014 and 2015 thanks to the project “*MygranTour: a European network of migrant driven intercultural routes to understand cultural diversity*”, co-funded by the European Union, which allowed us to work in 9 cities (Turin, Milan, Genoa, Florence, Rome, Marseille, Paris, Valencia, Lisbon) where studies on multicultural districts, training courses, new itineraries, workshops and walks for schools and citizens were carried out.

In 2018-2019 the Migrantour network was further expanded and consolidated thanks to two new initiatives. The project “*New Roots - Migrantour intercultural walks building bridges for newcomers active participation*”, again co-funded by the European Union, allowed us to include in the network new important cities (Brussels, Ljubljana and Naples) and to involve newly arrived migrants, asylum seekers and refugees in our activities. The project “*Our invisible cities. Meetings and new narratives of the world*

*in the city*”, carried out with the co-financing of the Italian Agency for Cooperation and Development (AICS) has finally allowed us to extend the network to other Italian cities (Bologna, Cagliari, Catania and Pavia) focusing on specific issues such as the relevance of the global citizenship education and the fight against unfair and discriminating representations of migration and cultural diversity in public and media communication. Our objective is to support the integration of citizens of migrant origin in participating cities through building comprehension and respect between all residents. The creation of a European network seemed to us the most useful tool for multiplying the impact of the initiative, sharing good practice and scaling this innovative approach to building social cohesion and a real European citizenship as well as offering, with an eye on sustainability, a supplementary earning opportunity for the intercultural companions involved.

All the information on the project and supplementary communication materials to this publication are available on the website:

[www.migrantour.org](http://www.migrantour.org).



● Chinwe, an intercultural companion,  
Migrantour Florence  
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# Introduction



## A JOURNEY TO DISCOVER THE WORLD AT OUR DOORSTEP

Sara steps into the Peace Mosque followed by a group of twenty-five women she is accompanying through the Torinese quarter of Porta Palazzo. This is the last stop of an intercultural route created for women by migrant women as an opportunity for sharing, getting to know each other and for reflection on themes that both unite them and spark discussion. A fresh way to wander through the city, observe the territory, to discover unfamiliar places or those seen as difficult to access. At the same time, Madhobi is accompanying her group through the alleyways of the Torpignattara neighbourhood in Rome. Madhobi was born in Bangladesh and grew up in the “Eternal City” where today she studies languages at university. People who walk with her have the chance to visit shops brimming with saris, learning how to wear them and set them off with jewels; to experience the art of henné tattooing and to sample tasty foods traditionally cooked for weddings and other ceremonies. Furthermore, while all this is happening in Italy, in Lisbon, capital of Portugal, a group of women wander around the streets and squares of Mouraria. Here, Argentina and other female intercultural companions trained through the Migrantour project are leading the walk “*A Mulher no Bairro da Mouraria*”, a tour of the many ways of being a woman in the world. It is a journey that starts with the local history of *fado* and ends in Mozambique, learning how to wear capulana, the traditional cloth worn by women and used to tie children to their backs.

It is no coincidence that on the same day, thousands of kilometres apart, Sara, Madhobi and Argentina accompanied a hundred women on a discovery of the intercultural face of their neighbourhoods and that the same thing happened in other Italian and European cities. This special day, exciting much public interest, was the fruit of a story begun several years ago and which has today become the European project that is the subject of the book in your hands. It is the story of a

new way of looking at cities and the story of the migration that has transformed them: the story of the intercultural urban routes of the Migrantour network.

### **Cities, tourists, migrants: a responsible approach**

In the first decades of the XX century, some international metropolises began to build a part of their own tourist offering on the theme of ethnic, cultural and religious diversity. New York made its Little Italy, Little Odessa and Little India the distinctive features of an image based on the touristification of the melting pot, Paris elaborated the charm bohémien of its Latin Quarter, San Francisco proposed its Chinatown as a model for all the Chinese neighbourhoods that were forming across the Americas, Europe and Oceania. Indeed, it was Chinatowns, with their high degree of aesthetic elaboration and architectural stylisation that became over the course of the twentieth century, the symbols of “ethnic quarters” as places for entertainment and the consumption of diversity.

Post-World War II, and even more in the last thirty years, with the acceleration in processes of economic and cultural globalization, neighbourhoods have emerged in many other European cities that due to their “multiethnic” label have become significant tourist destinations such as Raval in Barcelona or Kreuzberg, the “Turkish Quarter” of Berlin. Alongside the dominant narrative that describes metropolitan areas subject to significant migration as places of poverty and degradation, an alternative discourse was formed that represents “ethnic quarters” as places of encounter with the different aspects of a “day-to-day multiculturalism”. The touristification of cultural diversity brought by migration is an ambivalent process. On one hand, emerge the vitality and dynamism of migrants in attracting visitors and investment to the areas where they live and work, especially entrepreneurs engaged in various sectors of “ethnic business”. On the other, lies criticism of the dynamics of planned transformation and “regeneration” of those areas by local governments and international investors that aim at their gentrification and end, if not by expelling migrant residents altogether, then by excluding them from the benefits brought by visitors.

Such analyses show how the links between migration, tourism and cities are a complex phenomenon with rich potential but also risks that must be confronted with knowledge and awareness of their symbolic and political meaning. For this reason, the perspective developed by responsible tourism in the field of a by now established approach to the economic, social and cultural impact of tourism in countries in the global South, emerged as the best approach to imagining an innovative and collaborative way to value the contribution generations of migrants have made to the history of European cities. To avoid commercialising diversity, reducing it to a product to promote and sell at the highest price, or painting it in exoticised and folklorist terms



and adding other stereotypes for use and consumption by tourists fascinated by a taste for otherness to the pre-existing prejudices about migrants, we decided to place the themes of encounter and participation at the heart of planning. An encounter whose protagonists are the people that live, work and frequent multicultural neighbourhoods; people that live for a significant period of time in our cities and have a desire to tell their own life story and their relationship to the area where they live. Citizens called to imagine, build and in the end, lead the urban intercultural routes. It is through this active participation that the people and places acquire the right to represent themselves rather than be represented, and it is from this crucial starting point that the Migrantour journey began.

### **The Migrantour Network**

The first steps were made in Turin, capital of Piedmont, a region in the North-West of Italy, a few kilometres from the Alps and the French border and with a long history of migration behind it. It is here, and in the area of the large market of Porta Palazzo in particular, that in 2009 the cooperative Viaggi Solidali, a tour operator active for many years in the field of responsible tourism first thought to involve a group of migrant residents of older and younger generations as companions for a special set of urban walks. The idea was born from two simple considerations: Turin, unlike other European cities, had not yet given value to the intercultural richness of areas in which historically a significant presence of citizens of migrant origins had settled. To understand the social reality and daily life of these areas, there was no better way than making contact with residents and seeking the accompaniment of locals - “locals” irrespective of their region or country of origin or that of their parents. The Torinese initiative, supported from the beginning by the NGOs ACRA Foundation and Oxfam Italia, and continuing in following years with high levels of public participation and academic and media interest, constituted the basis for the conception of the European project, Migrantour. ACRA Foundation and Oxfam Italia contributed their knowledge and skills in the field of integration and social cohesion projects for citizens from developing countries, as well as a strong focus on the ethical values and best practices for developing full European citizenship. All three organisations, who are also members of the Italian Association for Responsible Tourism (AITR) identified a series of partners in different European countries recognised for their experience in the field of intercultural training, the policy and practice of migrant integration, and responsible tourism as a factor in sustainable development.

The Migrantour network was thus created. It is active in Italy, in Turin, Rome and Genoa with Viaggi Solidali, in Milan with ACRA Foundation, in Florence with Oxfam Italia, in Bologna with Next Generation Italy, in

Cagliari with Amici di Sardegna, in Catania with Trame di Quartiere, in Naples with Casba and in Pavia with Progetto Con-Tatto; in France, in Marseille with the association Migrantour Marseille and in Paris with the tour-operator Baština Voyages; in Portugal, in Lisbon with Renovar a Mouraria and Crescer; in Slovenia, in Ljubljana with the NGO Terra Verra; in Belgium, in Brussels with AlterBrussels. Other important partnerships were sealed with the municipalities of Milan and Turin, the Pubblicità Progresso and ISMU foundations, the International Research Centre on Global Citizenship Education at the University of Bologna.

Each city of the network implemented an intense programme of activity to reach several objectives. First there was a preliminary study phase to sketch the history of migrations that had transformed the various territories and to identify the neighbourhoods on which subsequent activities would focus, in close collaboration with local bodies and associations. The second step regarded the development of a training course for people interested in becoming intercultural companions. The people were of very different origins and ages, with different life stories, educational backgrounds, skills and work experience but sharing certain fundamental characteristics: good knowledge of the language of their country of residence; a high level of curiosity for the area and its history; and a desire to recount their personal or family experience of migration and their involvement in the social, cultural and economic life of the city through a narrative that would communicate the values of intercultural dialogue to others. The free training courses in which the aspiring intercultural companions were involved had the objective of reinforcing such tendencies. Anthropologists, sociologists, geographers and historians helped share knowledge about the relationship between migration and the territory; professional tourist guides and communication experts contributed to teaching guiding skills, group management and vocal skills; specialists across various fields (interreligious dialogue, world food and cuisine, museum heritage, etc.) were called upon to deepen subjects on which the contents of the walks could be based. A fundamental part of the training course was also dedicated to field research and to the intercultural companions' involvement in the construction of the routes. This was a very important moment not only for personal reflection but also for exchange between course participants; since every contact, discovery and choice was shared and discussed, becoming part of the common knowledge of the work group. In this way, the different Migrantour routes in the nine project cities were born, while, as we will see in the conclusion to this volume, other cities have also approached the Migrantour network, launching local initiatives in close connection with the supporters of the network. The final months of activity were dedicated to testing the planned routes through a series of pilot walks offered free to citizens, tourists and students but also to teachers,



journalists and institutional representatives. These walks were an important opportunity for the intercultural companions to put themselves to the test, overcome shyness and awkwardness, get accustomed to speaking in public, and handle weather conditions as well as challenging environmental or social situations. The walks were then adapted for primary and secondary schools, with specific training given to the companions: the routes revealed themselves to be an effective tool for didactic courses in Global Citizenship Education. Combined with appropriate workshops or supplemented with ad hoc preparation by teachers, the walks enable stereotypes and prejudices to be deconstructed as well as reflection on the impact of migrant flows, processes of globalisation, inter-religious dialogue and active citizenship.

### **The cities, routes and faces of Migrantour**

The following pages give a picture of how much Migrantour has achieved in each city. Today, thanks to the work of local partners, dozens of trainers, the over 300 intercultural companions that completed their training and the many people on the ground that offered their support by opening their doors and dedicating time and energy to our work (residents, shopkeepers, heads of associations and places of worship) over thirty intercultural routes are active. As you can read in the chapters dedicated to each city (and on the pages of the dedicated website: [www.migrantour.org](http://www.migrantour.org)), each has its specific history of migration and its unique present. There are cities like Genoa and Florence where migration interacts with a long history of travel, tourism and exploration. Others, like Lisbon and Marseille, in which current migration reflects the complexity of their colonial and post-colonial history. Still others, like Paris and Brussels, have in recent years faced the challenge of serious terrorist attacks carried out to undermine social cohesion and the basis of the plural society.

Being of migrant origin has very different meanings and consequences on the lives of people in the different countries in which the routes were developed. Similarly, intercultural dialogue at the local level, operates with different assumptions and objectives according to its political, social, and educational context. Migrantour operates fully aware of this complexity, adopting flexible approaches and methodologies in each local context: a sensitivity led by respect for the delicate processes of citizenship- and identity-building within the history of each person and location. The Migrantour routes reflect the different citizen stories as well as the specificity of the individual neighbourhoods involved in the project. Indeed, we should always remember that the walks concern particular areas of urban territory and are often characterised by a certain discontinuity with respect to the surrounding environment: central areas with a wide variety of resident migrant groups such as San Berillo in Catania and Mouraria in Lisbona; areas with a strong predominance of

a single nationality such as the Chinese community in the Canonica Sarpi neighbourhood of Milan; or multiethnic areas concentrated in the outskirts of the city such as Bolognina in Bologna. In all these different contexts, the Migrantour routes aimed to identify themes and narratives to tell the story of the migrations that have transformed the area over time and the specific contribution that different generations of migrants have made to enriching the tangible and intangible heritage of the city. A common characteristic is the desire to give a historical interpretation to the phenomenon of migration, identifying links and parallels between different flows over time and so providing tools for dialogue and mutual understanding between residents. Thus it emerged how all the cities developed through processes of migration: first through the urbanisation of people from the rural areas surrounding large urban agglomerations, often attracted by the initial processes of urbanisation; then a wider internal regional migration in which migrants from poorer or disadvantaged areas converged on more economically developed metropolises (as in the case of migration from Southern Italy towards the “industrial triangle” formed by Milan, Turin and Genoa); then a phase of colonial and post-colonial migration which, in certain countries in particular such as France and Portugal, involved chains of migration from the (ex-) colonies, often accompanied by a parallel repatriation of citizens that had previously emigrated from the homeland to overseas territories. Finally, in the current period, with international migration linked to globalisation, to opportunities for work, to the unequal distribution of resources and wealth between the “centre” and “periphery” of the world, to wars, to the lack of liberty and to the legitimate aspiration of an ever growing number of individuals to improve their quality of life by crossing national boundaries and imagining a future elsewhere where there are greater opportunities to live in dignity, realise their potential and, in the words of Thomas Jefferson, seek happiness: an endeavour that, as demonstrated above all in the case of Spain, is witnessing new waves of emigration from Europe toward other countries. Several walks aim to illustrate such complexity through routes created such that each stop enables an exploration of a certain historical period or a specific wave of migration so as to piece together the complete intercultural mosaic of the neighbourhood. Other walks identify instead a specific theme around which to weave a narrative such as the Parisian tour of the Goutte d’Or, dedicated to the world of fashion and tailoring.

This route is a good example of another element present in various Migrantour walks: the complementarity of the visits to the area with museum exhibitions dedicated to the themes around migration. Besides Paris, which involved three important museums (Musée de l’Histoire de l’Immigration, Musée de l’Homme and Musée du quai Branly), we have to mention also the collaboration in Genoa with Castello d’Albertis - Museo delle Culture del



Mondo and in Brussels with the BELvue Museum, dedicated to a reflection about the history of Belgium through the concepts of identity, democracy, migration, pluralism.

The most important aspect uniting all the tours described in this volume, and that you will appreciate most of all by participating in person on a Migran-tour walk, is without a doubt constituted by the contribution of the trained intercultural companions, the true protagonists of the initiative. Women and men originating from over 40 different countries that speak at least thirty different languages, all with their own set of knowledge and objectives to meet through the project: the desire to meet new people, the desire to share their love for the city in which they live, the possibility to acquire new professional skills and, at the end of the project, obtain an income by carrying out paid work. All those who participated in training and the creation of the routes were asked to make a common effort: weave their own personal or family stories of migration with the history of the city, share their knowledge with other companions as a tool for building authentic intercultural dialogue capable of reflecting the complexity of the daily exchanges between cultures taking place in the neighbourhoods where the walks happen. Deep down the Migrantour routes are just this: a leg of a journey made following the footsteps of those able to take our fears and prejudices by the hand in order to transform differences into extraordinary richness, multiplying the opportunities for meeting and dialogue. To return home knowing we have been on a great journey without ever having left our cities.



● The Turin group of companions.  
Copyright: Francesco Vietti

Filomena, an intercultural companion  
Copyright: Migrantour Bologna



# Bologna



## A HISTORY OF MIGRATION

Throughout the history, Bologna has also been influenced by its geographical position, in a wider country where different migration flows have always been overlapping. In recent years, the city has become an attraction area for foreign populations: migrants, students, workers from Europe and the world. In the 2nd century BC a Rome's colony with Latin status was established: this led to the most considerable immigration, with over three thousand families of settlers from central-southern Italy resettling in northern areas. In Medieval times, those who did not belong to Bologna's district were called forenses (strangers). In the same era, foreign students attending Bologna's University contributed to the city's reputation, also by promoting its natural ability to attract scholars from all over Europe. Since ancient times, Bologna has therefore experienced reception practices - temporary or not - and welcomed people mobility. In 1116 in Bologna lived a few thousands of people, but in the second half of the 13th century, the population increased to over 50,000 residents. This led to urban development challenges: the urban area was enlarged two times. This significant growth was mainly due to the reception of immigrants from other cities - in this regard, it should be noted that the process was not clandestine, but specifically planned. As an example, in 1230 the commune issued a call to attract workers and entrepreneurs in the textile industry. This decision had a positive outcome, for 150 families relocated to Bologna. Piazza Maggiore was at the crossroad of city trades to Europe, Middle East and the African coastal areas.

With the end of the 19th century, Bologna became a popular destination, firstly for those living in rural and mountain areas within Bologna's district, and after for the population from the rest of the country. In the 1930s, via S. Carlo became the landing point for the first groups of Chinese migrants, who sold ties, manufacturing small paper wallets, and false-leather goods.

Locals found them nice. This is how Chinese migrants settled down in the city, where they founded a “little Shanghai”, which is still vibrant and lively. From the second half of the 1990s, Bologna has been receiving growing flows of international migrants. In the beginning of 2019, foreign residents were more than 60,000, equal to 15% of the total urban population. These days, the largest communities are from the following countries: Romania (10 thousand of members), Philippines (5 thousand), Bangladesh (5 thousand), Pakistan (4 thousand), and China (4 thousand).



## THE MULTICULTURAL NEIGHBOURHOODS

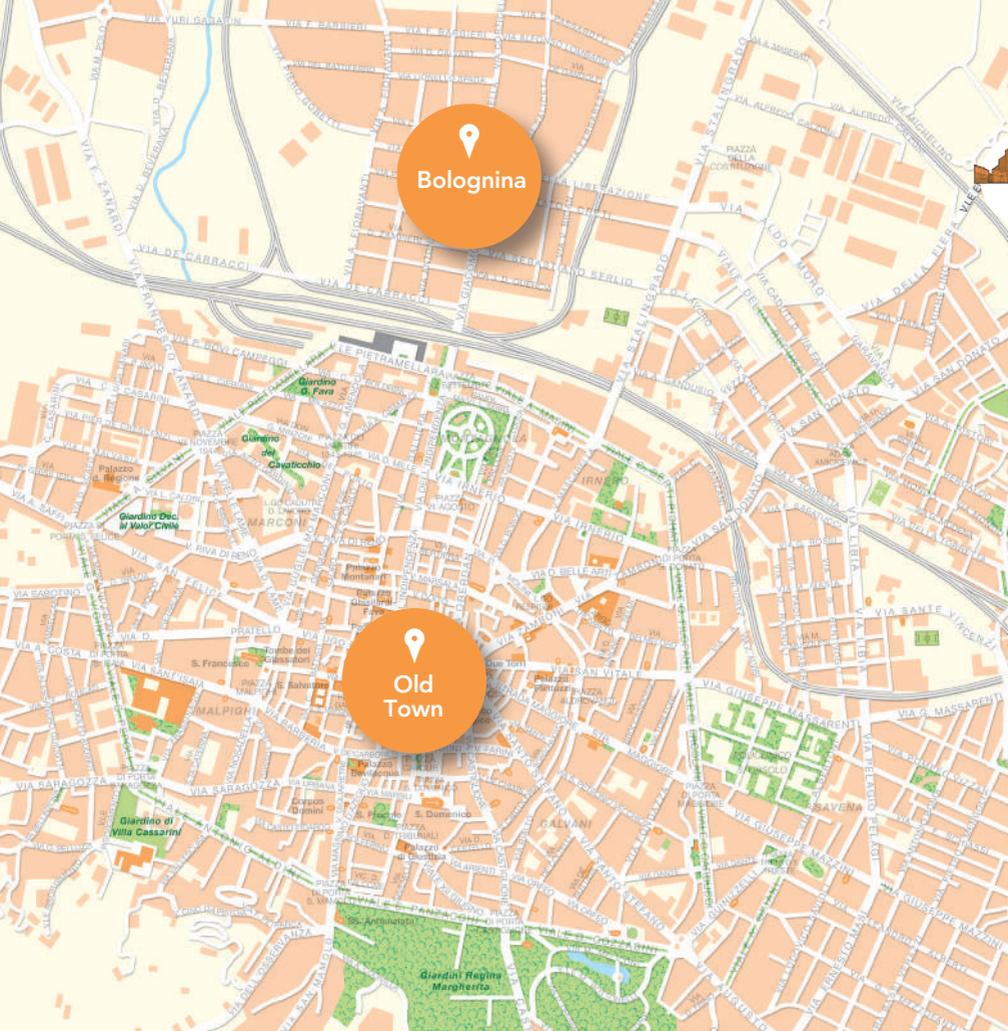
### **Bolognina. Meeting past and future**

In Bolognina, substantial urban and social transformations are taking place. Many working sites are modifying the urban layout, thus changing Bolognina from an outlining area into a place at the core of the city. Bolognina is thus experiencing some remarkable social and demographical changes. The area was created in the post-war years, with the aim of being a “dormitory region” for meeting the needs of the industrial booming - it welcomed workers from the surrounding countryside and the south of Italy. In the Nineties, the closure of some leading factories and the arrival of migrants of non-EU countries interested the resident population. On the one side, former inhabitants left many areas, whose neglected built environment was exposed to micro-criminality and, on the other side, the population from foreign background grew. Bolognina has often been considered as a run-down area, whereas it is vivacious, with many activities and scenarios that are worth discovering and being valued.

The old commercial “core” of Bolognina, despite the challenging territory, continues to be a wealth of culture and, together with its strategic position, provides for chances of development. The most significant local resources include associations and social centres, playing a vital role in the area, for they cover diverse needs. They offer the communities an important range of socially useful activities: such as centres managed by elderly groups, self-governed spaces, committees and citizens’ groups where events are organised, involving and addressing the community itself.

### **Old Town. The cults among us**

The historical centre embodies the timeless dualism of Bologna, which belonged to Empires, Kingdoms, the Church, and was an autonomous town. It was ruled by the families Pepoli and Bentivoglio. It was an ecclesiastic fief, Guelph but a Ghibelline in its heart. In this scenario and over the years, it has always been struggling for freedom. Furthermore, Bologna has been the



**1 Bolognina.**

***Meeting past and future***

**Start:** Porta Galliera

- Memorial Monument
- Testoni Theatre
- Federzoni Schools
- Albani Market
- Piazza dell'Unità

- Islamic Cultural Centre "Moschea la Luce"
- Bahai Community
- Church of Santi Bartolomeo and Gaetano
- Waldesian and Methodist church
- Saint Demetrios Greek Orthodox church
- UAAR Comunity

**2 Old Town.**

***The cults among us***

**Start:** Porta San Vitale

first Italian commune and among the first cities in the world to introduce a document which proclaimed the abolition of slavery - Liber Paradisus, 1256. This open-mindedness is mainly due to the vibrant atmosphere created by the Alma Mater University, the most ancient University in the world. Since its foundation in 1088, its name has been attracting students from all over the world. Bologna's historical centre is very well conserved, with noble mansions dating back to '500, medieval towers, gothic basilicas, a nationally renewed Pinacothèque and distinctive streets lined with porticoes. Piazza Maggiore has always been a meeting point and a place for exchanges. The historical centre hosts many religious communities, proving that Bologna's hearth is a virtuous example of coexistence combining differences. Here are flats shared by peoples from different regions, idioms and nations, who are keen on socialising. The fascinating atmosphere of the historical centre is made possible by its heterogeneity, also brought about by temporary guests. This animated environment does not come from the city itself, but from students coming from the South and all over the world.

## THE MIGRANTOUR ROUTES

### **1** Bolognina: meeting past and future

This urban area has developed in response of the internal migration flows and with the aim of welcoming working-class families. In this context, a process of unceasing urban transformation has always been seen in the



Saint Demetrios Greek  
Orthodox Church  
Copyright: Migrantour Bologna

neighbourhood. Walking down Piazza dell'Unità, stories of the partisan Resistance intermingle with stories of today's migrants, who often run commercial stores in the area. On the same street, a small artisanal tortellini workshop is located next to a *balal* Butcher's store or a Chinese restaurant. Herbs and spices sold at the market on via Albani have the capacity for making the place feel like home. Just around the corner are the premises of the new Town Hall, which is a regular venue for old and new citizens.

## 2 Old town. The cults among us

This itinerary aims at valuing the religious pluralism of Bologna's historical centre. It starts from piazza Maggiore and wends its way through the alleys linking S. Petronio to Strada Maggiore, thus enabling participants to explore different places of worship and to know their communities. Bologna's heart is a virtuous example of coexistence: it hosts a Synagogue, a Greek Orthodox church, a Coptic church, Waldensians, and an Islamic Prayer room.



## THE VOICES OF THE INTERCULTURAL COMPANIONS

**Semhar** was born and raised in Asmara, Eritrea:

*“I came to Italy to study.”, she recalls. “I have been living in Bologna for 18 years now and I work here as an intercultural mediator. I have chosen this job because I’m very interested in migration issues and, mostly, in interculturality. I consider Bologna as my city of adoption, and I love this place nearly as much as I love my native city. Migrantour gives me the chance to know my city better, and to help others know it better, from different standpoints. We create opportunities to gather different cultures and religions”.*

**Ali** came to Italy from Pakistan at the age of 5. “Until the age of 18, I felt only Italian”, he recalls.

*“Then someone, and the law, pointed out to me that I wasn’t an Italian citizen. Curiously, I didn’t even feel I was a Pakistani citizen. What did I have to do? After a long, tough process, I concluded that these two languages, cultures and identities were part of me. This is why now, during Migrantour Bologna’s walks, I like illustrating the features of today’s society to different people, who share the same places and, sometimes, are challenged by the same worries. A lack of knowledge contributes to conflicts: therefore, getting to know each other is vital”.*





In the Islamic prayer hall: the ritual of breaking the fast by eating dates  
Copyright: Migrantour Bologna

Some of the Migrantour intercultural companions have experienced a different type of migration, namely the internal one from the South of Italy. This is the case of **Filomena**, whose family has been from Lucania (the current Basilicata region) for several generations now, and who came to Bologna to study Anthropology.

*“I fell in love with the city” she explains. “I come from a village from the provinces. It is so small that one can cross it, and meet all its inhabitants, within a few hours walk. To me, living in Bologna has had multiple meanings: I have seen the urban spaces changing, in terms of their proportions and our perceptions. A stroll in the city allows for exploring diverse worlds: street markets with their colours and scents bring me back to the flavours of traditional peasant food from Lucania. I realize that those smells are synonyms for ‘home’, also for other people who are from distant countries”.*

Finally, **Siid** from Eritrea recalls:

*“I work as an Educator in different fields. I am married with two children. I believe in a mixed society, with all its multiple facets. I am among the founders of the Association Next Generation Italy, created by young people who are the ‘second generation in families of migrant background’, with the aim of encouraging the valorisation of the young Italian and foreign population. I have inherited my father’s profound love for Italy. I have been appreciating Bologna for a long time, for it is a place of mobility and a crossroad. I like cinema and enjoy it wherever I am. I like Migrantour, for it allows to welcome both those who*

*work as guides, and those who take part in the walks. It spreads light on new discoveries and promotes knowledge. The intercultural society is a coloured shape of the world. This is what I wish to convey, during the walks. I wish I could slowly walk alongside citizens-travellers, to unveil the beauty of a city which constantly evolves”.*



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*Migrantour Bologna would not have been possible without the precious support of the local coordinator Filomena Cillo, and our intercultural companions.*

*Projects “New Roots - Migrantour intercultural walks building bridges for newcomers’ active participation” and “Le nostre città invisibili. Incontri e nuove narrazioni del mondo in città” (Our invisible cities. Meetings and new narratives of the world in the city) (2018-2019 years): Siid Negash, Ali Tanveer, Semhar Tesfalidet.*

*A special thanks goes out to those collaborating with Migrantour Bologna over the years: Comune di Bologna, Regione Emilia-Romagna, Università di Bologna, It.a.ca Bologna, AITR, Atlas For Transition, Cantieri Meticci, Asp città di Bologna, Coop Arca di Noe, Coop Cidas.*



The visit to the Mosque  
Copyright: Migrantour Brussels

# Brussels



## A HISTORY OF MIGRATION

Year 1830 marks both the onset of the Industrial revolution and the creation of Belgium. Thanks to its unique location, Brussels achieved rapid industrialisation. At the time, an area alongside the canal - today known as “Molenbeek” - was named “the little Manchester”. Through the time a railway network developed, which would become the densest of Europe. The first migration flows arrived from Wallony and the Flanders.

Across the XIX century and thanks to the particularly libertarian Belgian Constitution, Brussels was home to many political refugees: French republicans, German socialists, Polish nationalists, “Communards” from Paris unrests in 1871. Today, Both Victor Hugo and Karl Marx have their commemorative plaques on the very popular “Grand Place”. Between 1920 and 1930, many Jewish fleeing Eastern Europe pogroms settled down in the neighbourhoods of “Gare du Midi”. After Second World War, the Belgian State signed an agreement with Italy for receiving “immigrant workers” who would help cope with the need of labour force. This said the conditions were extremely poor and, following a mining disaster, Italy stopped sending workers. Later, other agreements were signed with Spain and Greece, later on with Morocco and Turkey. Belgian immigration policy was officially halted after the 1973 oil crisis. Nonetheless, migration flows to Belgium continued, thanks to the measures on family reunification that were still in force.

Unlike some other European countries, Belgium has never resorted to its colonies to recruit labour. In 1960, upon Congo’s independence, some African students and entrepreneurs moved to Brussels. Following uprisings, coups, and wars, Hungarians, Chileans and the “boat people” from Vietnam and Cambodia were welcomed, in the framework of the United Nations resettlement programs. Later in the 90s’ the country started receiving requests for asylum. Most of the applicants claimed the status of refugees.

After the Fall of the Berlin wall in 1989, many people coming from the East also claimed this status. With the widening of the European Union, many Romanians, Polishes and Bulgarians settled down in Brussels. The Rom community also has a significant presence in the city. Lastly, NATO employees, the many lobbies and European institutions have contributed to the rich socio-economic and cultural multiplicity of Brussels.



## THE MULTICULTURAL NEIGHBOURHOODS

Brussels is a world city. As the capital of Europe, it hosts NATO headquarters and, with more than 183 nationalities on its territory, it is the second most cosmopolitan city in the world. Brussels is a true Tower of Babel - a nod towards the world-renowned masterpiece from the famous Brussels master Peter Breughel the Elder. Indeed, two thirds of the population in Brussels have at least one parent who was not born in Brussels! Each neighbourhood and each street of Brussels have welcomed generations of travellers from all over the world, who have settled down in the city. All people in Brussels are “Echte Zinneke”: *zinneke* refers to Brussels’ inhabitants who are not from Brussels and, more extensively, describes the cosmopolitan, intercultural flare of this unique city. Brussels has been at the crossroad of Europe for centuries, on the commercial route that links Germany and England as well as on the boundary between Northern Anglo-German cultures and Southern Latin cultures. Mapping Brussels’ multicultural districts is not easy, since population groups are mixed and all the neighbourhoods are multicultural. This said, in Southern Brussels, where the Japanese school and the International school of Brussels are located, neighbourhoods of migrants from the Asian-Pacific region (Japaneses, Americans, and Indians) may be found. The largest community of French migrants has home to the little “Montparnasse in Brussels” (Chatelain neighbourhood and St. Gilles square). Brussels invites us to travel the world... just around the corner!

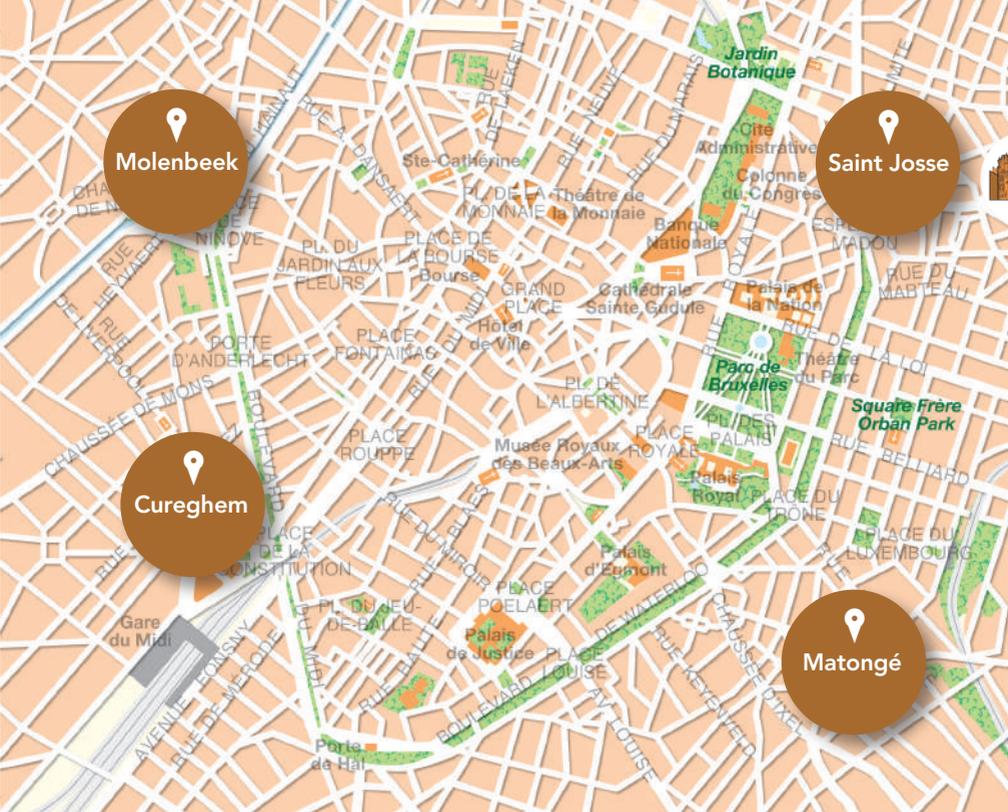


## THE MIGRANTOUR ROUTES

### **1** Molenbeek, a place to be

Thanks to its industrial past, the tradition of welcoming workers from all over the world, and its recent history, Molenbeek is appealing, capable of inspiring fantasies and enchanting. Starting from Porte des Flandres, a walk along the canal leads to the museum La Fonderie, where visitors can learn about Molenbeek legends and meet the local population, whose dynamism is more than surprising.

Brussels’ inhabitants from all over the world are the city’s heartbeat. Under



**1 Molenbeek:**

***Molenbeek, a place to be***

**Start:** Porte de Flandres

- La Fonderie
- Church of St John the Baptist
- Maison des cultures et de la cohésion sociale

**2 Matongé:**

***Matongé, Kinshasa mon amour***

**Start:** Porte de Namur

- Place Patrice Lubumba
- Galerie Matongé,
- Kuumba, Flemish African House

**3 Cureghem:**

***Cureghem, in the depths of Brussels and the sacred Cureghem***

**Start:** abattoir of Anderlecht

- Synagogue
- Buddhist temple
- Chiite Mosque

**4 Saint Josse:**

***Saint Josse, the world is a village***

**Start:** Saint Josse Town Hall

- Chaussée d'Haecht
- Eyad - Maison de la Turquie
- Fatih Cami

the benevolent gaze of St John the Baptist, near to a church which looks like a mosque... this is an authentic “zero kilometre” route involving all the senses!

## 2 Matongé, Kinshasa mon amour

A visit to “Matongé gallery” starting from Lumumba square is a trip to the heart of the history of African migrations to Brussels. The gallery is filled with stores, including cosmetics and food stores, with all you need to prepare the Ndolé. All kinds of local activities in place, such as Musiek-Publique and the Flemish African house Kuumba, show how dynamic the neighbourhood is. And, besides entertainment, Matongé has more to offer. It is mostly the symbol of Belgian colonial history and of the battles Brussels residents conducted to give recognition to a piece of our common history. Migrantour Brussels was inspired by the work carried out by the Collective Mémoire Coloniale, on the traces of the colonisation that are still observable in the neighbourhood.

## 3 Cureghem, in the depths of Brussels and the sacred Cureghem

The route leads from Clemenceau metro station to Cureghem, in the depths of the city, where the car export market - the biggest in Europe - and the Abattoirs’ market are located. The latter is a very popular hotspot! Cureghem also hosts the ancient Jewish neighbourhood of the triangle, the National museum of the Resistance and, within less than 2 square km, a Scyth

The walking tour in Molenbeek.  
Copyright: Migrantour Brussels





mosque, an Ashkenazi synagogue, a Buddhist temple, a Catholic church, the Protestant church in Belgium... and offers many chances to discover and experience Brussels worships, in harmony with Cureghem's residents!

#### 4 Saint Josse, the world is a village

The smallest municipality of Brussels is little more than 1 square km and gathers over 153 nationalities. More than 60 languages are spoken on its territory. The heterogeneity of origins and languages profoundly marks the local community. From the Town Hall to Madou metro station, then to Saint Mary's Royal Church, the stroll wends its way through the history of migrations that shaped urban patterns. Saint Josse, a little Constantinople in Brussels, is at the crossroad of different worlds. After passing the house where K. Marx and F. Engels lived as refugees, we approach the Chaussée d'Haecht, known as the little Anatoly. Here, we learn about a rich culture and discover the Russian cultural centre, Maison de la Turquie, the Mosque Fathi Cami, and not only.

Follow your guide!



### THE VOICES OF THE INTERCULTURAL COMPANIONS

A city is not a country. Brussels encompasses the whole world in a single city. National borders, community barriers, any enclosing within identities: nothing of this really matters. The inhabitants of Brussels live life, make experiences and think together. They build multidirectional bridges beyond any differences.

In "Matongé", we meet **Neimara** She is from Brazil.

*"I have lived in Belgium for two years. At the beginning I have been struggling to speak French because of my accent", she says. "Being actively involved in the Migrantour project has made me aware of the richness of this double culture. I guide tours in several city neighbourhoods and museums, but I am fond of Matongé: it reminds me of home, a little. I feel comfortable here."*

The Migrantour project is bringing about a true transformation among the people who transmit their cultures of origin. It enhances understanding of the history of their new home, increases their sense of belonging to Brussels, thus promoting appropriation of the territory. Very rapidly, those who provide for the transmission of cultures function as ambassadors of the city for those who join our walks.

In front of a mental health centre, **Fatoumata**, of Fulani origin, tells:

*“In our villages there is always someone affected by some mental disturbances. These people are not considered crazy or sick. They live freely and are integrated in the life of the village. We often realize they play a useful role within the community”.*

The Migrantour project implemented in Brussels by AlterBrussels is a project for total inclusion.

In this context, we are focused on exclusion, intended in its different forms. The knowledge and experience of our people, who transmit their culture of origin, allow them to become real experts in different fields. As such, the Migrantour project works as a true catalyser for people’s self-esteem.

**Ibrahim** is of Albanian origin. Here are his thoughts on Cureghem:

*“Preparing walks in Cureghem gave me the chance to get to know my personal and family history better. I have learnt how and why we came to Brussels. I love the interreligious visits we organise here. Contributing to cross-cultural dialogue and being a mediator give me a sense of self-empowerment. I am happy to share these moments with travellers*



An intercultural companion leading a visit in a museum.

Copyright: Migrantour Brussels



*and hosts. This is particularly true when our walk ends up at Saaber's, who is a Syrian refugee specialising in toasting dried fruit and who has opened his shop in Cureghem. He has managed to rescue his equipment from Syria. The streets are filled with the scent of Saaber's dried fruits. Visitors never leave Cureghem on an empty stomach. Cureghem provides delicious food for soul, eyes, and body!"*

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*Migrantour Brussels would not have been possible without the precious support of our team: Hajar, Gwendoline, Karima, Nora and Philippe and our intercultural companions and storytellers.*

*A special thank you to: Marie-Pierre Durt and her open-minded team from COCOF (Commission Communautaire Française), Fondation Roi Baudoin, Région de Brussels-Capitale.*

*Thanks to our partners: Musée BELvue, Experience Brussels!, Visit Brussels, BOZAR Museum, MigratieMuseumMigration, MOVE-Maison des femmes de Molenbeek, Halles St Géry, DoucheFlux, Commune de St Josse Tennaede, Commune de Molenbeek, Musée MoMuse.*

*And last but not least, special thanks to the Brussel's heros: Fatima Maher, Daniel Alliet, Riet Dhont, Guido Vanderhulst, Lieven Soete, Leila Ben Azzouz and all the others for creating this unique Brussels spirit!*

Zitounia, intercultural companion  
Copyright: Mauro Liggi



# Cagliari



## A HISTORY OF MIGRATION

Sardinia has always been considered as an area of reference for the Mediterranean basin therefore, far from being in an isolated position especially as regards to its coastal regions, it experienced various dominations and cultural influences which are noticeable, still nowadays, in its material and immaterial culture.

Always a land of migration, until the 70s Sardinia has been characterized by a high number of citizens who left their homeland in search of an occupation and a better life, travelling towards northern Italy, northern Europe and America. Those who ended up moving had a low level of education, therefore exporting unqualified manpower.

Starting from the mid-'70s, the migrant flows set out for the countries in the Mediterranean area and Sardinia, as the rest of Italy, was faced with a transformation: it became a destination for migration even if with lower numbers compared to the rest of the peninsula due to its geographic position and the scarce offering of the job market.

According to the Migration Statistical Dossier 2019 curated by Idios/ Caritas and based on the Istat data, the island experiences a decrease in the population equal to 8,585 units, which is not even compensated by the increase of foreign residents (+3,1% in 2018). The Sardinians have experienced the drama of having to leave their homeland behind due to reasons beyond their control: Sardinia continues to be a place that people leave, even if today, as opposed to the past, emigration affects highly qualified individuals.

The total number of migrants residing in Sardinia is 55,900, with a slight predominance of women and only 27 thousand non-Europeans. Their countries of origin are Romania, followed at a great distance by Senegal, Morocco, China, Ukraine, Nigeria, the Philippines, Bangladesh, Germany, Pakistan and Poland. For the most part, foreigners in Sardinia have un-

qualified occupations (41.5% compared to 10% of Sardinians). Based on its 1%, Sardinia stands out for the lowest presence of foreigners in Italy. At the beginning of 2019, the number of foreigners residing in Cagliari was 9,432, equivalent to 6.1% of the total residents. The main communities are the Philippines (1,610 people), Ukraine (1,000), Romanian (823), Senegalese (816) and Chinese (779) ones.



## THE MULTICULTURAL NEIGHBOURHOODS

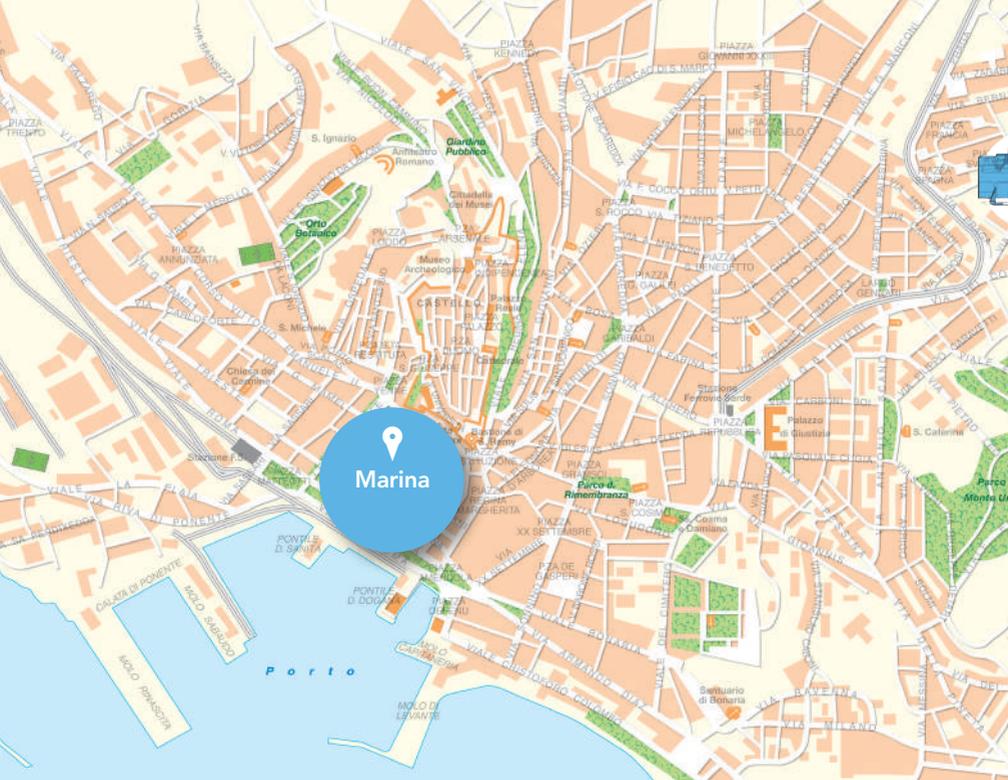
### La Marina

Marina is one Cagliari's four historic neighbourhoods and the intercultural itinerary Migrantour Cagliari takes place in its narrow streets, similar to an African *casbah*.

In the 23rd century, it was originally designed to be an area dedicated to warehouses and accommodations for port workers nearby. Under the Pisan domination, the area was surrounded by walls then taken down to make space for road axis (Carlo Felice, Roma, Regina Margherita) which connected it to the other quarters of the city. Under the Aragonese domination, the number of residents increased, boosting its tendency to give hospitality to merchants and fishers. Still today the local streets from Via Barcellona to Via Napoli are named after the communities which had established there some prosperous trade relations (the Moors, the Pisans, but also the Sicilians and the Genoese). Following the 1943 bombings, the urban environment changes: some buildings in the neighborhood testify the legacies of the war (Vivanet Palace) and of the subsequent reconstruction (Sardinia Regional Council).

While in the past Marina district was deemed unsafe due to the low light conditions and the people who frequented the port, nowadays its reputation has changed: its street enhance the different elements that once came from the sea for business purposes and that today represent the multicultural richness of the city. Food from all over the world, spice bazaars and restaurants offering from the Indian to the Argentinian culinary tradition, finally reaching the delicious Sardinian cuisine: in Marina District you'll be spoiled for choice!

As a place of gathering, inside the Marina district winds the walking path of Via Manno and, in the near Via Roma, there are porches which host shops of all kinds, tastes and pockets. To complete the location's commercial offering there are the historical hotels, which housed in time writers and artists from all over the world, from Balzac to Lawrence and Carlo Levi. The urban fabric is livened up by the presence of numerous associations and social cooperatives, dedicated to after-school activities for foreigners'



**1 Marina:**

*Marina, Cagliari's casbah*

**Start:** Piazza Yenne

- Hostel Marina
- Church of S. Sepolcro

- Namasté
- S. Eulalia and Muslim prayer hall.



The Qur'an  
Copyright: Mauro Liggi

children, hospitality afforded to asylum seekers and leisure activities for everyone. There are also many religious buildings, in particular the churches of S. Eulalia, S. Agostino and S. Sepolcro where excavations of significant archaeological value can be noted. In this neighborhood rises also the first prayer hall in the city, which is still too small to house the Muslim community that requires a dedicated space to exercise its faith.

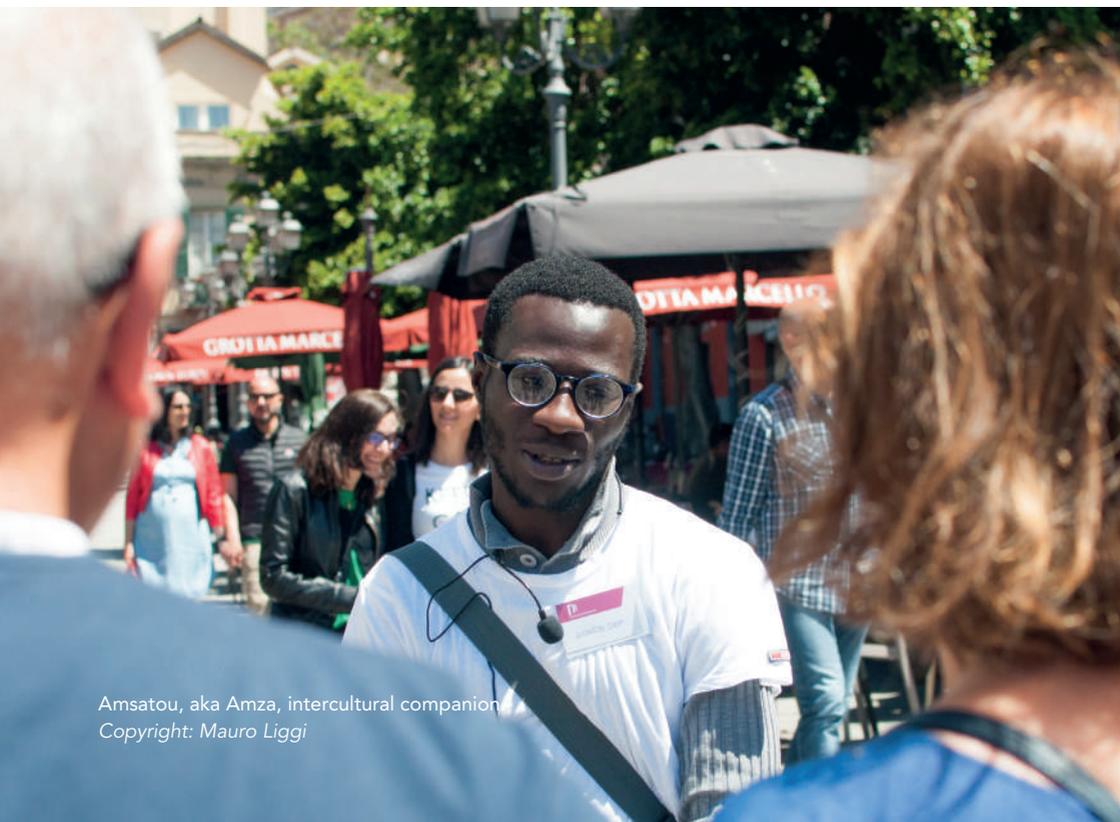


## THE MIGRANTOUR ROUTES

### 1 Marina, Cagliari's *casbah*

As mentioned before, Marina is a point of connection between the heart of the city and the port: it's not the area where there is a statistically significant presence of foreign residents, but it's where the meeting and contamination between different cultures is more evident. These different cultures met each other without losing their uniqueness.

The Migrantour walk starts from Piazza Yenne, the junction between Castello, Marina, Stampace and Villanova, the four neighborhoods of the historical part of Cagliari. It's the ideal location to discuss the importance of the square across periods and cultures, and to share one of the core





messages of this project: the certainty that everyone in his/her own diversity can offer a unique contribution to society. The walk continues towards Via Manno until the small stairway that allows access to Hostel Marina. Here we discuss about the similarities between places which are spatially apart but close in values. You leave the hostel to proceed descending the stairs and reaching Piazza San Sepolcro, which offers a variety of choices for companions: take participants inside the church of San Sepolcro characterized by its double rite - catholic and orthodox - as well as by a double altar; opt for a visit to the office of Sicomoro, a social cooperative committed to taking in unaccompanied underage foreigners in Cagliari; meet with the coordinators of Sportello Kepos by Caritas, a location where foreigners and Italians can be listened to, where they discuss about the actual and perceived presence of foreigners in the city, dismantling prejudices and sharing numbers and stories.

From the square the walk continues towards one of the narrow streets of Marina district, Via Barcellona, in order to reach one of the most loved tour stops: the Indian restaurant Namasté with its smiling owner, Jasvir, ready to speak about her country of origin and about her journey as an entrepreneur woman in Italy, offering some spiced tea or a sweet Ladoo. The walk is reaching its end at another stop rich in stories to tell: Via del Collegio where you can find the church of Sant'Eulalia and the Muslim prayer hall nearby. Finally, it's time to take pictures and exchange contact information and ideas for new projects to develop with citizens who believe in the beauty of discovering the world, even when it's just at your doorstep.



## THE VOICES OF THE INTERCULTURAL COMPANIONS

The group of intercultural companions in Cagliari is mainly formed by young people and university students. They are youngsters arrived in Sardinia to study or second-generation people coming from different countries such as Nigeria, Senegal, Portugal and Santo Domingo but mainly from North Africa. The Migrantour group in Cagliari is characterized by a sense of curiosity towards a new project and especially by its passion towards the discovery of other cultures and the possibility of acquiring new tools to express its sense of belonging and territorial adherence, even if starting from a general identity which is divided and fragmented, but also rich and complex.

Ivone from Portugal states:

*"I take part in Migrantour because Cagliari isn't my city, but at the*

*same time it is. With all its nuances, Cagliari combines the culture of many of us. As regards to the Portuguese culture, when we go for our walks, I feel like my true self in a city that, in the end, is also mine”.*

Some other companions were already carrying out activities related to migration and as soon as they got to know Migrantour they renewed their interest towards this particular field, as for **Amsatou** from Senegal:

*“I’m a cultural mediator and I’m part of various associations that deal with hosting. After this year with Migrantour I can say that for me it represents a closing for all phobias and, at the same time, an opening towards integration and inclusivity”.*

Recounting Marina means establishing bridges between a here and an imagined somewhere else which is sometimes feared and other times desired. This is what emerges from the words by **Kawtar**, a political science student with Moroccan origins who grew up in a small town in southern Sardinia:

*“I like Marina because it’s friendly and approachable and because of*



Marina, a neighbourhood full of colours and flavours from the world.

Copyright: Mauro Liggi



*its narrow streets and multiethnicity. This district is lively, I can feel the local and ethnic restaurants, the church and the mosque, the square and the bazars where I buy halal meat and Moroccan tea. I chose to become an intercultural companion because I believe that telling a story represents a powerful weapon to dismantle all of those prejudices regarding foreigners”.*

A young age gives hope for a different world and for a solid opportunity for changes.

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*Migrantour Cagliari would not have been possible without the precious support of the local coordinator Laura Longo and our intercultural companions.*

*Project “Le nostre città invisibili. Incontri e nuove narrazioni del mondo in città” (Our invisible cities. Meetings and new narratives of the world in the city) (2018-2019 years): Amsatou Diop, Imen Ben Attia, Ivone Soares, Kawtar Es Skib, Zitounia Karim, Bedreddine Elabbad, Nadia Remli, Chakib Bouderbali, Desmond Osaro, Lydia Amzal.*

*Special thanks to those who collaborated with Migrantour Cagliari in the past years: all the professional tourist guides and tour escorts who trained our intercultural companions, and especially Roberta Manca and Massimo Dotta, and Massimo Moi for the editorial support; social cooperative Sicomoro, Caritas, Comune di Cagliari, association Imago Mundi onlus, association Atobiu, Aidos Sardegna, Nois - TG dei migranti, Istituto Comprensivo “Randaccio-Tuveri-Don Milani” in Cagliari, Istituto Professionale di Stato Sandro Pertini in Cagliari, Centro Servizi per il Volontariato Sardegna Solidale, Rete Sarda della Cooperazione Internazionale and Associazione Amici Senza Confini ‘A.Se.Con OdV; all the educators and all those people who contributed in various ways to the birth and growth of the project, especially Mauro Liggi for his pictures.*

The traditional moroccan tea ceremony  
Copyright: Migrantour Catania



# Catania



## A HISTORY OF MIGRATION

Catania was involved in waves of migrations which after the '70s poured in the Mediterranean European cities and ran parallel to a mass migration of labor force towards more dynamic labor markets. In most communities, men were the first to arrive, followed in time by family members. As a matter of fact, the incidence of women among migrants rose significantly especially in the '90s, therefore the balancing of genders is nowadays almost uniform. The most peculiar aspect regarding the migration process in Catania lies in the national profile of the migrant population: we notice both a percentage of ethnic concentration much higher than the national average, and a predominance of nationalities for some part different compared to the ones observed in the Italian territory. For example, this phenomenon can be noted in the fact that in Catania the residents' two main nationalities (Mauritian and Sri Lankan) are two communities which are almost irrelevant in Italy.

Currently in Catania there are approximately 13,000 foreign residents, equivalent to 4% of the population (2017 data). The five main nationalities are Sri Lankan (18.9% of total foreign residents), Romanian (16.4%), Chinese (9.4%), Mauritian (8.9%) and Bengali (6.8%). The documented number of foreign underage residents (in total for all nationalities) is 4,500 in 2016. In Catania, approximately one employee out of seventeen is not an Italian citizen. Foreign residents in the metropolitan area in the city mainly work in the tertiary sector and, to a lesser extent, in the farming industry. The involvement in the labor market concerns mainly the male component (86% compared to 24% of the female component).

2,168 out of 2,476 cadastral sections in the city are home to foreigners. The old town stands out for its multiethnicity, in particular the area around Piazza Carlo Alberto (where the historical Fera 'o Luni market takes place), San Berillo, Via Vecchia Ognina (between the very central streets of Via

Umberto and Corso Italia), and especially the large quarter of San Cristoforo (in the central area of Castello Ursino), the area of Antico Corso and the most degraded area that develops from Via della Concordia up to Porto Vecchio.



## THE MULTICULTURAL NEIGHBOURHOODS

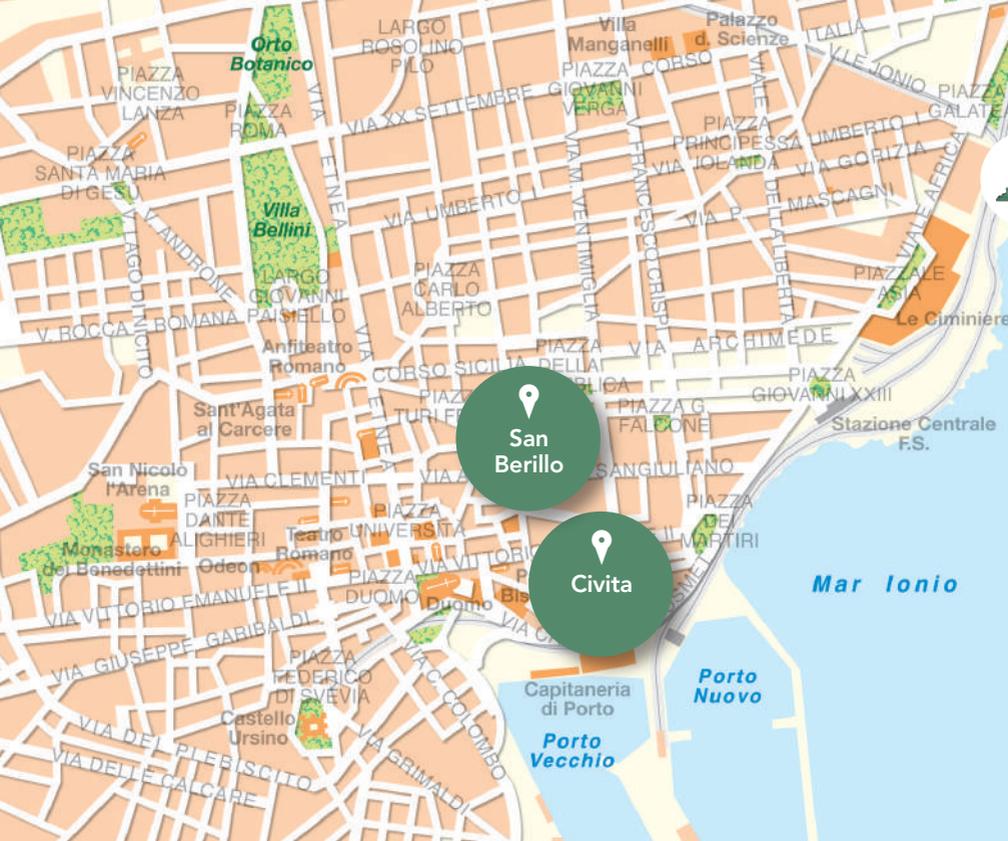
The selected area to study and develop the intercultural itinerary includes the quarters of San Berillo and Civita. The entire examined area is situated in the heart of the old town of the city, in close proximity to the night-life streets (pubs, restaurants and cocktail bars); its touristic character is confirmed by the strong presence of hotels and B&Bs. The urban decay endured by the housing stock, which allows for low rent rates and fire sales, contributes to its attractiveness and ethnic rooting in favor of the development of chains of migrations and the reception of newcomers, often in conditions of clandestinity. For example, for almost three generations the Senegalese community has been residing in San Berillo, attracted by the presence of the Fair nearby (Fera 'o Luni, the most famous historical market in Catania along with the fish market, Pescheria), which provided jobs for some residents. This territory is characterized by strong public interest and rising conflict between the major forces in politics and in the real estate industry and the weak powers of residents. Moreover, there is no shortage of centers for gathering and activism purposes, such as A.P.S. Trame di Quartiere, which coordinates Migrantour Catania. Among the places of worship it's worth mentioning the Mosque of Mercy (Moschea della Misericordia) in Piazza Cutelli (Civita), an important point of reference for all the Muslims residing in the area, and the church of Crocifisso della Buona Morte (San Berillo), the first church in Catania engaged in the reception of refugees.

### Civita

Civita represents the most ancient core of the city where paramount evidences of the Roman domination can be retrieved. In the period of the reconstruction following the 1693 earthquake, the ruling classes, the nobles and the clergy chose this area to position their residences and their religious buildings. Since it is the quarter closest to the port of Catania, it is characterized by small ancient fishermen's houses leaning one against the other and separated by narrow lanes.

### San Berillo

The quarter of San Berillo originates outside the walls of Carlo V following the 1693 earthquake and was almost entirely tore down at the end



**1 Civita and San Berillo:**

***Intercultural Catania***

**Start:** Palazzo De Gaetani - the headquarters of Trame di Quartiere

- Repubblica Square

- Catholic and Orthodox churches in Giovanni Falcone Square
- Mosque of Mercy (Moschea della Misericordia) in Cutelli Square



A mural of Saint Berillo.  
Copyright: Migrantour Catania

of the '50s in order to build an area destined to the financial industry in Corso Sicilia, as well as an unfinished residential area in Corso Martiri della Libertà. It was the most blatant example of building speculation in the postwar period in Italy. Reminders of the quarter in its original state made of narrow streets, historic palaces, premises of small and big craftsmanship can be found in a quadrilateral of about 48,000 sq. m which is currently inhabited and lived by citizens of Catania, sex workers, activists and foreign residents.



## THE MIGRANTOUR ROUTES

### 1 Intercultural Catania

The route follows the perimeter of the San Berillo quarter and descends until Civita starting from the office of Associazione Trame di Quartiere ending in Piazza Cutelli, where the Mosque of Mercy (Moschea della Misericordia) can be found. The part of the route covering San Berillo allows participants to cross the demolished area, but the focus of the stories told by our companions doesn't lie merely in the historical aspect regarding the quarter. Stops such as Piazza Stesicoro, Fera 'o Luni and Piazza della Repubblica convey a general outline of the intercultural history of Catania



The Mosque of Mercy  
Copyright:  
Migrantour Catania



and help to spur a storytelling/debate on identity and origins. A mural portraying Saint Berillo, the first non-native bishop in Catania coming from Antioch, marks the walk and the neighbourhood's "migrant" aspect from the very start. Stesichorus (Stesicoro) a Greek poet the square was named after, allows for an in-depth analysis of Catania's Greek origins and to then compare them with the companion's countries of origin (in particular Liberia, founded by former slaves returned home). The market in Catania shares many common traits with Arabic souqs; the carob tree and the statue of Cola Pesce, a legendary Sicilian character, in Piazza della Repubblica offer an outlook on gastronomy (a popular Sub-Saharan African dish is made of carob) and partly on local and African myths and legends. Another aspect stems from the stop in Piazza Giovanni Falcone: the dialogue between religions. In the same building we can find a catholic and an orthodox church thanks to the parish priest of the church of Crocifisso della Buona Morte, who made a room available for the Romanian community living in Catania to organize its place of worship. Similar phenomena aren't new to our companions who all share - each and every one in his/her personal way - stories linked to inter-religious unions and local ritual traditions. The final step of our route consists in a stop in a Senegalese or Moroccan shop based on the group's necessities, which allows for an in-depth analysis of the various culinary cultures and symbolic meaning of meals, as well as the visit to one of the largest mosques in southern Italy, the Mosque of Mercy (Moschea della Misericordia).



## THE VOICES OF THE INTERCULTURAL COMPANIONS

*"The first day I arrived in Catania I couldn't believe that the market square was the one they showed me. There were no market stalls, and it seemed like any other square. Then I understood that here market stalls are dismantled for the night, whereas in my country the market stalls are always set up even during closing hours, so that the square maintains its identity."* (Samba, Senegal)

The richness and the beauty of all the diversities and contrasts noticed during the construction of the route emerge in how companions approach the tour, the places and the different thematics. There is no space for judgment, only the desire to discover the unknown and share your experience. Samba was able to teach a lot to walkers because of his intimate, fresh and unfiltered approach to the thematics discussed during the route.

*“Some of you might tell me: ‘It’s a poem!’. Muhammad would reply: ‘No. It’s al-Qur’an’”* (Abdellah, Marocco)

Going for a walk with Abdellah will allow you to dismantle stereotypes and fight islamophobia. The incredible evocative power of his stories, even when it appears like he’s merely providing some basic information, accompanies visitors in a multisensory journey. All of this thanks to the fact that Migrantour, even before being a social and political intervention, represents an experience.

*“The term ‘Gambia’ derives from the name of a legendary fisherman named Kambi. Cola Pesce was an important fisherman for Sicily, but Sicilians aren’t the only one having some important legends and tales regarding fishermen”.* (Lamin, Gambia)

Without the contribution of our two Gambian companions, Lamin e Ousman, the stop in Piazza della Repubblica wouldn’t have been so suggestive. The torn down, cold and hopeless urban landscape of San Berillo becomes a breeding ground for legends and shared fragments of identity, reminding us that certain cultural archetypes bring us together under the same sky.



Samba (on the left) and Abubakar (on the right) during a walking tour.  
Copyright: Migrantour Catania



*“When I first saw the carob tree in Piazza della Repubblica, I thought it seemed as if it had dropped from the sky. For me carob has a very special meaning: it’s a main ingredient of a dish we cook in Liberia. It’s called moni and we often eat it for breakfast” (Abubakar, Liberia)*

When an element is unknown to you, it often readily becomes a symbol for something else. This is what happens with the carob tree that was planted in commemoration of the Capaci bombing, information that many citizens in Catania are not familiar with. Thanks to Abubakar’s acumen, a tree increases its meaning in the collective memory.

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*Migrantour Catania non sarebbe stato possibile senza il prezioso supporto dei local coordinators Salvatore Maio (Oxfam Italia) e Flavia Monfrini (Trame di Quartiere) e dei nostri accompagnatori interculturali.*

*Progetto “Le nostre città invisibili. Incontri e nuove narrazioni del mondo in città” (anni 2018-2019): Alassane Barry, Oumar Barry, Lamin Bojang, Mamadou Casse, Richard J. Defo Kuate, Abubakar S. Dukuly, Ousman Faty, Abdellah Jourairi, Ibrahim Mamudu, Gabriela Marvano, M. I. Samba Sow, Oumar Zaid Cisse.*

*Un ringraziamento speciale a chi ha collaborato in questi anni con Migrantour Catania: Associazione Regionale Guide Sicilia (ARGS), Associazione dei Senegalesi di Catania “Cheikh Hamadou Bamba”, Moschea della Misericordia, Comune di Catania - Assessorato alla Pubblica Istruzione, Attività e Beni Culturali, Pari Opportunità e Grandi Eventi, Assessorato ai Servizi Sociali e Politiche per la Famiglia; FAI.*

Synagogue, Florence.  
Copyright: David Meseguer



# Florence



## A HISTORY OF MIGRATION

Like many other Italian cities, Florence also has a long history of taking in foreign communities that in various historical phases have established themselves or frequented the Tuscan capital to the point of writing its history and enriching its cultural-artistic heritage. Examples of this tradition are represented by the traces of the Armenian and Syrian communities that built the first Christian communities in the area, or the acquisition of number systems from the Arabs which Florentine merchants then developed into commercial accounting instruments. During the period of the Grand Duchy, Florence was the seat of a school for oriental languages, likewise the influence of Arab culture can even be traced in the painting of the utterly Tuscan, Masaccio. The religious universe constitutes an important field in which the contributions and the traces of other cultures are visible: from the 1400s, various synagogues and the old Jewish ghetto make their mark on the city, although the construction of the Tempio Maggiore Israelitico only goes back to the 1800s. There are precious testimonies of the Russian-Orthodox, English and Polish communities, whose presence deeply marked the history of the city and was linked to the origins of the Grand Tour, the visit to Italy made by the cultural elites of Europe in the 1800s. Yet it is the migration of the last decades of the twentieth century that has significantly characterised the social and economic fabric of the city today. Currently, according to 2018 municipal data, there are around 60,000 migrants in the city, above 16% of the total number of residents. Coming principally from Romania, China, Peru, Albania and the Philippines, Florentine migrant groups are characterised by a female majority and a significant percentage of minors. Studies conducted recently by Fondazione Michelucci (“Firenze Crocevia di culture”) and the cultural association L.a.m.i (“Guida Nuova Cittadinanza”) have provided vital knowledge of migration patterns in Florence, on the basis of which the

intercultural companions carried out the necessary research to define and enrich the urban intercultural routes.



## THE MULTICULTURAL NEIGHBOURHOODS

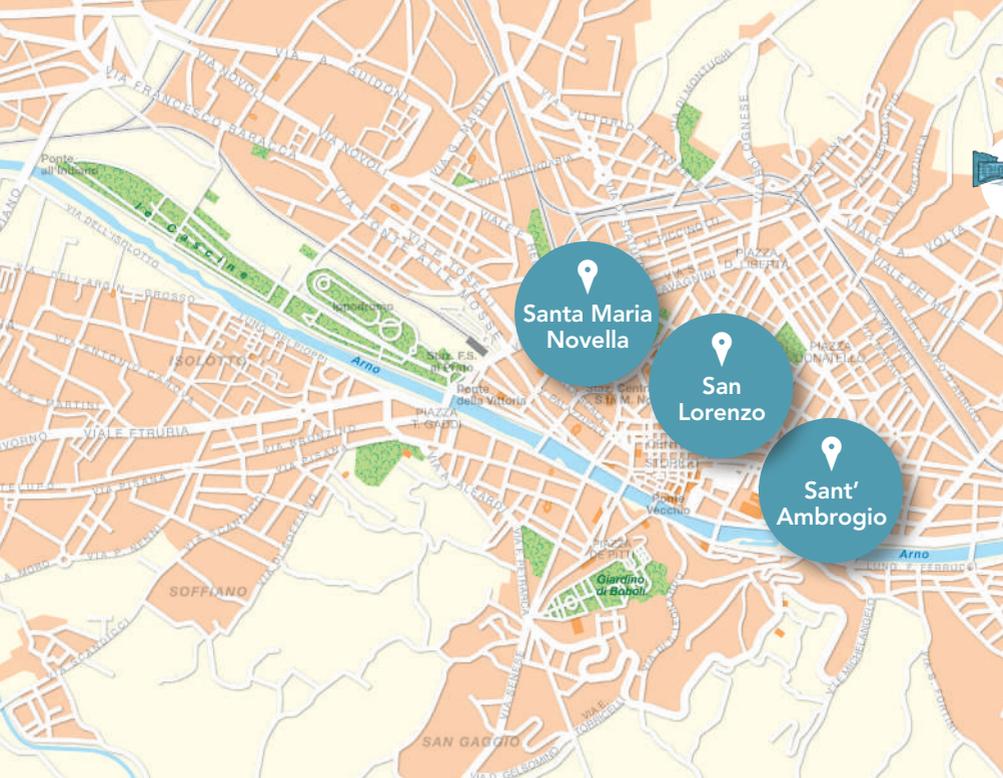
### Old Town, Quartiere I

The Migrantour Florence routes develop in the old town, the area denominated Quartiere I, that is home to the bulk of the immense artistic and cultural heritage protected by UNESCO as a world heritage site. It is interesting to note how many tourist sites known to the public hark back to the theme of exchange between cultures and other countries, such as the Farmacia di Santa Maria Novella, the Church di Ognissanti linked to the Vespucci family, the Gabinetto Scientifico Letterario di Giovan Pietro Vieusseux, that houses a collection of 9,000 volumes of the orientalist Fosco Maraini, or the various philanthropic and cultural works left by the prominent Russian Demidoff family. There are enormous tourist flows through Quartiere I and as a result in the last decades many established Florentines have progressively left the lesser valued streets and places of this area (Via Palazzuolo, San Zanobi, Via Panicale and the market of San Lorenzo) which have been filling up with the shops and meeting places of “new Florentines” who find here the bulk of key associations and services. Ancient places of worship open their doors periodically to the religious ceremonies of different foreign communities, such as the Church of San Barnaba (and Piazza dell’Indipendenza in the periphery) for Filipinos, San Pier Gattolino for Sri Lankans or the Orthodox church in Costa San Giorgio for the Romanians. For new and old residents, living alongside each other is not always easy, especially in the more working class neighbourhoods with the highest percentages of migrants. Regrettably, this difficulty is linked to the scant mutual understanding between people of different traditions and cultures which has occasionally erupted in serious episodes like the attacks of December 2012 in Piazza Dalmazia and San Lorenzo against two citizens of Senegalese origin. Events such as these show how the area is not immune to xenophobia although it should be highlighted that the Florentine population reacted with public demonstrations against all forms of racism.



## THE MIGRANTOUR ROUTES

Migrantour Florence proposes three different walks, each one characterised by specific themes and the link to a part of the historical centre of the city.



**1 Santa Maria Novella:**  
*Palazzuolo: yesterday's  
and today's migrations*

**Start:** Santa Maria Novella Square

- Palazzuolo Street
- Borgo Ognissanti

**2 Sant' Ambrogio:**  
*Sant' Ambrogio: circle of  
solidarity and religions*

**Start:** The Murate Complex

- The Synagogue
- The Islamic Pray Hall
- Le Murate

**3 San Lorenzo:**  
*San Lorenzo: market,  
food and culture*

**Start:** Cappelle Medicee

- San Lorenzo Market
- Historical shops
- Chiostro Biblioteca Laurenziana



Erit and Candy at S.Ambrogio, Florence  
Copyright: David Meseguer

### **1 Palazzuolo: yesterday's and today's migrations**

The first tour starts from Piazza Santa Maria Novella, one of the most well-known and visited places in Florence yet where few people note the plaque dedicated to the American poet, H.W. Longfellow, one of the most ardent supporters of the abolition of slavery, and who in the mid1800s translated the Divine Comedy for the first time, in English. The tour unwinds along Via Palazzuolo and in the area of Borgo Ognissanti, where it becomes clear how Florence has always been a cultural crossroads: wonderfully Florentine artisan shops, young artists' studios, internet cafés, African haberdashers, Ethiopian and Peruvian restaurants, Eritrean and Somali bars, *Halal* butcher's, places of worship and charitable organisations follow on from each other

### **2 Sant'Ambrogio: circle of solidarity and religions**

The second tour in the area of Sant'Ambrogio takes in one of the most "Florentine" areas of the city, a place where the sense of community can be appreciated in the well developed network of associations and the active



citizen involvement in the life of the area. Starting from the redeveloped complex of Murate which owes its name to a convent converted afterwards into a prison, a visit can be made to the market of Sant’Ambrogio and Indonesian shops, before arriving at the heart of religious plurality in Florence: the Synagogue and the Islamic Prayer Centre of Via Borgo Allegri. Nearby, Piazza Beccaria, an ancient execution spot reminds us that the Grand Duchy of Tuscany was the first state in the world to abolish the death penalty in 1786..

### 3 San Lorenzo: market, food and culture

The second tour in the area of Sant’Ambrogio takes in one of the most “Florentine” areas of the city, a place where the sense of community can be appreciated in the well developed network of associations and the active citizen involvement in the life of the area. Starting from the redeveloped complex of Murate which owes its name to a convent converted afterwards into a prison, a visit can be made to the market of Sant’Ambrogio and Indonesian shops, before arriving at the heart of religious plurality in Florence: the Synagogue and the Islamic Prayer Centre of Via Borgo Allegri. Nearby, Piazza Beccaria, an ancient execution spot reminds us that the Grand Duchy of Tuscany was the first state in the world to abolish the death penalty in 1786.



## THE VOICES OF THE INTERCULTURAL COMPANIONS

Florence is one the Italian cities most admired and appreciated for its immense historical, cultural and artistic heritage. We have noticed this passion and interest from the start in the group of men and women that undertook training to be intercultural companions as planned in the Migrantour project also. The enthusiasm which, from the first meetings, Aušra, Jackline, Erii, Candy, Haswell, Zakaria, Georgel, Wejden, Iulia and Luis among others brought to the presentations of their “places of the heart” of the city, their displeasure in noting when the city is not in a good state, excited us and further motivated us to continue along this path, highlighting how the city belongs to those that live it and love it, rather than merely those born or having a family history there.

For example, thanks to Migrantour, **Aušra** - living in Florence for over a decade but Lithuanian in origin - *enjoys tracking down in all corners of the city, the plaques of the ancient Florentine judiciary, Otto di Guardia and Balía, that centuries ago fought against so called “degradation”, remind less distracted passers-by that this problem, often attributed only to recent*

*times, is in reality a long-standing issue. In the same way, Aušra enjoys entering previously unfamiliar stores and asking for a special Moroccan spice mix to prepare vegetables for her and her children.*

*Zakaria confesses that he would never have imagined feeling so proud and satisfied after conducting a few walks to the point of finding additional motivation to continue his course of studies.*

A special place in the catalogue of meetings is reserved for the Associazione Anelli Mancanti, for years occupied with carrying out projects to support foreign citizens: their volunteers always succeed in grabbing the attention of adults and students for their civic activism and their eagerness to share.



Some Migrantour Florence companions  
Copyright: Giovanna Burgos



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*Migrantour Florence would not have been possible without the precious support of the Local Coordinators Chiara Trevisani and Anna Bartoli and our intercultural companions.*

*“MygranTour: a European network of migrant driven intercultural routes to understand cultural diversity” (2013-2015): Antonio Pizzolante; Aušra Povilavičiute; Beatriz Hernandez; Candida Rosario Perez Delvento; Carla Eliana Caciano Reategui; Charity Ogbenadia; Chinwe Bridget; David Meseguer Ripoll; Daria Svetlava; Emese Pálóczy; Erii Nakajima; Georgel Ionel Tuvic; Guilherme Genovesi; Haswell Beni; Jackline Wairimu; Joanna Jolanta Czwiellung; Karin Quadrelli; Katalin Vergari; Lina Beatriz Callupe; Mame Cheikh Ndiaye; Marta Esparza; Miryan e Yelitza Altamurano Valle; Mikica Pinzo; Mohamed Abdulahi; Nadiya Radchenko; Nicoleta Elena Cretu; Adriane Walling; Tatiana Lebedeva; Zakaria Babaoui. Progetti ”*

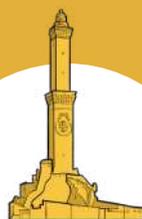
*New Roots - Migrantour intercultural walks building bridges for newcomers active participation” and “Our invisible cities. Meetings and new narratives of the world in the city” (2018-2019): Wejden Benderouich, Iuliana Lozinschi, Luis Cardenas.*

*A special thank you to: Coop. Walden - Viaggi a Piedi, Associazione Gli Anelli Mancanti, Rete di Solidarietà e Quartiere 1- Comune di Firenze, Sportello Eco Equo, Fondazione Michelucci, Giuditta Picchi, Fiamma Negri e Giusi Salis, Mariangela Rocchi, Virginia Ferraro, Anna Maffei, Alberto Borgioli, Ilaria Aurigi and all those people who contributed in various ways to the birth and growth of Migrantour Firenze, shopkeepers included.*

Church of S. Pietro in Banchi, Genoa.  
Copyright: ACRA



# Genoa



## A HISTORY OF MIGRATION

Genoa has been at the centre of journeys and migrations for a long time. From the same port that for centuries bid farewell to pilgrims, traders and explorers, transited a large part of the great Italian emigration toward the Americas that took place at the turn of the 20th century. Like every great city gateway, Genoa has always had a contingent of foreign citizens amongst its *carruggi*. Retracing the origins of the current phenomenon of migration, we can go back to the early nineties, a period coinciding with the “reinvention” of the city after the industrial crisis of the eighties that led to the loss of over 200,000 residents. The “new citizens” arrive first from North Africa, then from Albania and finally, in large measure, from Latin America. We can identify two significant migratory phases that have contributed to the transformation of the city. In the second half of the eighties for around a decade, it is essentially the City’s Old Town that receives the first migratory movements often linked to the shipyards and to construction. The vacant buildings of the Old Town gradually repopulate and the area starts its cultural and economic transition. From the second half of the nineties the area takes on more completely a new image: shops display new products linked to the countries of origin of migrants and a series of new services (phone centres, ethnic food stores, restaurants) appears for a new type of clientèle. This structure accompanies a policy of regeneration for the city that starts in 1992, year of the Colombiadi, and ends in 2004, year in which Genoa becomes European Capital of Culture. In the same period, migrants continue to establish themselves further outside the Old Town, especially in the West of the city, in areas such as Sampierdarena. After a phase of almost exclusively male migration, a mostly female one begins, bringing about a gradual balancing of genders through family reunifications and the birth of the second generation. At the beginning of 2019, there were more than 58,000

migrants legally resident in the city, or 10% of the resident population. The most represented country of origin is Ecuador (23.7%), followed by Albania (10.7%), Romania (9.5%) and Morocco (7.88%). The Senegalese community instead constitutes 3.85% of the population. The citizens of foreign origin are mainly concentrated in the lower Val Bisagno, in the historical centre and in the medium-low Val Polcevera. They constitute between 31% and 34% of the residents in the districts of Sampierdarena, Campasso and Prè.



## THE MULTICULTURAL NEIGHBOURHOODS

The two Migrantour Genoa routes develop in the Old Town of the city along two particularly different areas.

### Prè and Maddalena area

The area, in part protected as a UNESCO World Heritage Site, is home to the most important cultural institutions and the best-known museums of the city and further to this notable touristic material heritage, it possesses an immaterial one that is equally rich. Falling into this category is the cultural and social legacy of the figure of Fabrizio De André, the Genoese singer that immortalised the atmosphere of the *carruggi* (alleys). The lights, stories and angles of the Old Town unveil themselves with greater ease if observed while evoking the verses of De André in songs like “La città vecchia” or “Via del Campo”: emerging from them is a picture made up of an intense humanity, of foreign faces, locals, the wealthy and the poor, in which it is interaction with, and life alongside, diversity that determines the great wealth that still constitutes the essence of this part of the city. The area is geographically limited, easily walkable and almost completely pedestrianized, as well as being served by a subway system and a short distance from the railway station.

### Piazzale Mandraccio and the Porto Antico area

Piazzale Mandraccio represents a meeting and aggregation place for everyone, residents as well as tourists, that identify the renewed Porto Antico as a place rich in contradictions and constantly changing also thanks to the contribution of foreign citizens.

This area, which has always been a transition land, enables the introduction of a close consideration on the changes regarding the urban fabric and the gentrification processes which have been affecting the Porto Antico area in the past years.



**1 Old Town:**

*The Old City told by new citizens*

**Start:** Piazza del Principe

- La Commenda di San Giovanni di Prè
- Via Prè (visit to some shops from across the world)
- Truogoli di Santa Brigida Square
- Via del Campo (possibility to visit "viadelcampo29rosso")
- Piazza don Gallo (old Jewish Ghetto)

**2 Old Port:**

*Piazzale Mandraccio, a square on the Mediterranean Sea*

**Start:** palazzo San Giorgio

- Street art and elevated road
- Overnight shelter Massuero
- Spazio Saravà
- San Giorgio Square
- Banchi Centre



A view of the port from the Castello D'Albertis  
Copyright: Migrantour Genoa



## THE MIGRANTOUR ROUTES

### **1** The Old City told by new citizens

The walk in the Prè neighbourhood begins in Piazza del Principe looking at the Marittima station and the Lantern, the symbol of the city which welcomes visitors and guides their way; it continues then to the Commedia di Prè, a Roman complex built in 1180 which hosted pilgrims who were travelling to the Holy Land. Still today the building maintains its welcoming spirit by enabling people and associations to meet and aggregate inside its walls.

The walk continues by going through the main street in the Prè neighbourhood, a newly redeveloped district which is home to people coming from different continents who have been coexisting and intertwining in the past years, creating a uniquely characterised universe from an intercultural point of view. Faces of passers-by, the signs of phone centres, the food products displayed in shop windows, the restaurants from across the world lead to Porta dei Vacca that gives access to the famous Via del Campo where it is possible to visit “viadelcampo29rosso”, a museum dedicated to Fabrizio De André and to songwriters of the Genoese school, and there-



fore the “sound track” of the area. From the museum we move directly to the Jewish Ghetto, an irregular rectangular of narrow lanes where, in July 2014, piazza don Gallo, named after the Genoese priest who made intercultural a life mission, was born. The walk ends with the Basilica of San Siro where it is possible to meet the Peruvian *El Señor de los Milagros*.

## 2 Piazzale Mandraccio, a square on the Mediterranean Sea

The walk towards Piazzale Mandraccio begins in the Porto Antico area close to Palazzo San Giorgio where the visitor’s eye gets lost between the classical art in its pure form, which reminds of the legend of Saint George and the Dragon, and the street art which decorates the pillars of the elevated road Aldo Moro. The port, thanks to all its stories of arrivals and departures, allows to narrate the experiences of all those people who always identified this area as a landing place: from the Jewish who were looking for shelter by the end of the 15th century to all the various communities of foreigners that live in the surrounding areas and that today use the port as a meeting spot.

After a quick stop at the overnight shelter Massuero and at the *hammam* “Mille Una Notte”, we reach Spazio Saravà which focuses on the Afro-Brazilian culture where it’s possible to reflect upon the reasons that led to the emergence of the Brazilian martial art capoeira that combines elements of fight, acrobatics and music. The walk continues up Piazza San Giorgio and Via dei Giustiniani, an area with an intercultural atmosphere where traditions from Eastern Europe, Senegal and Latin America intertwine. Proceeding along the arcades, which present an interesting influence from the Arab culture, towards the train station, we address the history of blue jeans and we arrive to Centro Banchi, an organization set up by a group of volunteers engaged in promoting interreligious dialogue, social justice and active citizenship. The walk comes to an end by entering into the Tunisian shop “La Medina” where participants have the opportunity to learn the stories behind the preparation of certain spices.

Two possible museums visits can be added to the walks to enrich the itineraries: the visit to permanent pavilion dedicated to migration “Memoria e Migrazioni - MeM” of the “Galata - Museo del Mare”, a highly interactive exhibition that enables visitors to relive the experience of millions of emigrants that left Italy setting sail for America from Genoa; the visit to the precious ethnographic collection of which the Museo delle Culture del Mondo at Castello d’Alberti is custodian which enables you to appreciate the cultural richness of the contexts from which Genoa’s migrants of today come.



## THE VOICES OF THE INTERCULTURAL COMPANIONS

The Genoese intercultural companions are men and women that have lived in the city for varying lengths of time, from a minimum of one year to a high of several decades. Teachers, cultural mediators, educators, but especially enthusiasts of travel and culture: all display a special empathy and love for the Ligurian capital that has impassioned them and won them over.

For some of them, Genoa evokes distant colours and rhythms, as **Manuela** from Brazil recounts:

*“The Genoese Old Town reminds me a lot of Salvador de Bahia in the colours, sounds, smells and flavours that typify it: you only need think of the Genoese dialect, so similar in its phonetics and cadences to Portuguese Brazilian; or, again, to the music of certain singers such as Fabrizio De André that is often similar to the instrumental sounds and rhythms of Brazil.”*

Some neighbourhoods in the city are reminders of food and encounters from a birth land, as for **Sakho** for Senegal:

*“Via Pré is a street inhabited by my Senegalese compatriots. This street reminds me of many streets in my country. Here you can find many products and cultures of the world and food from my country.”*

There are those who, having arrived in Genoa, gradually explored the area, learning to know and live it deeply. Maria Eugenia from Venezuela, explains:





**Maria Eugenia** from Venezuela, explains:

*“The whole city has entered my heart, discovering its inexhaustible secrets, and especially its Old Town which I am passionate about... with Migrantour I hope to infect the people I accompany with my enthusiasm! I like giving my perspective on it, letting new arrivals know what can help bring them closer to Genoa and the Genoese.”*

Another perspective on Genoa, that of new citizens, able to decode the many cities hidden in the area as **Malù** from Peru, suggests:

*“I love going for walks in the port and looking up at the coloured houses climbing up the hills and walking around the carruggi, in this magic labyrinth full of history and stories. A walk among the streets of Prè or Maddalena leads us to discover a new world of colours and flavours. I can't wait to introduce you to my Zena!”*

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Migrantour Genoa would not have been possible without the precious support of the Local Coordinators, Rossella Semino and Adriana M. Offredi Rodriguez and our intercultural companions.

*“MygranTour: a European network of migrant driven intercultural routes to understand cultural diversity” (2013-2015):* Afonso Lubendo, Anilha Alhasa, Didier Feudjeu, Drita Llusku, Elva Collao, Eneida Trosell, Epiphane Biao, Eva Jorquera del Carmen, Ievgeniia Kaverznieva, Irum Baig, Maria Eugenia Esparragoza, Manuela Magalhaes, Maria Luisa Gutierrez, Marina Yakushevich, Mayela Barragan, Monica Andrasescu, Patricia Gabriel, Sakho Ngagne, Sandra Andrade, Viviana Barres, Youssef Safir

*“New Roots - Migrantour intercultural walks building bridges for newcomers active participation” and “Our invisible cities. Meetings and new narratives of the world in the city” (2018-2019):* Ada Tourè, Adama Ouattara, Drita Llusku, Edel Da Silva, Elva Collao, Eneida Trosell, Maria Eugenia Esparragoza, Mayela Barragan, Mohamed Amin Keita, Monica Andrasescu.

**A special thank to:** Galata Museo del Mare, Museoteatro la Commenda, Viadelpcampo29rosso, Castello D'Albertis - Museo delle culture del mondo, Cooperativa Solidarietà e Lavoro, Comune di Genova, Municipio Centro Est, Centro Scuole e Nuove Culture, Comunità San Benedetto al Porto, Centro Studi Medi, Associazione Colidolat, Incontri in città, L'Altra Via, La Staffetta, Associazione Pas à Pas, Associazione Giardini Luzzati, A.G.T.L, Associazione Eliodoro, psicologia, benessere e cultura, Associazione La Stanza, Associazione Luanda, AssMedCom, Associazione Mediatori Comunitari Genova, Cooperativa Il Ce.Sto, Ente Nazionale Sordi, Zenzero - Associazione Arci Genova.

African hairdresser's, Lisbon  
Copyright: Carla Rosado



# Lisbon



## A HISTORY OF MIGRATION

The history of Lisbon and Mouraria are joined with both originating from the presence of diverse people and cultures. In 1143, Lisbon was conquered by D. Alfonso Henriques, becoming a Christian city and was selected as the capital of the Kingdom of Portugal. The birth of Mouraria goes back to the same period, built outside the walls as the only territory where the Moors were authorised to reside. In the 16th century, the first migrants were forcedly led into slavery in Lisbon, which in that era was in fact the largest European centre of the flourishing slave trade. The number of slaves present in the city reached 10% of the total population, summing 100,000 inhabitants. In the 18th century, the construction of a large number of new public and religious buildings led to the development of significant flows of migrant workers from Galicia, a presence that would leave significant traces in the urban landscape and the local cuisine. In the course of the 19th and 20th centuries, the exodus from the rural world ignited major demographic growth just as, at the start of the 1970s, new migration from the Portuguese colonies, in particular Cape Verde seemed a necessary response to the need for labour in the capital. On the 25 April, 1974, Portugal became a democracy after 48 years of dictatorship. This was the start of the phase of decolonisation of Angola, Mozambique, Cape Verde and Guinea-Bissau. Between April and November 1975, Portugal took in half a million Portuguese and their descendants from the ex-colonies. At the end of the '80s, African migration from Lusophone countries took on an economic character. Together with flows from Africa, a growing number of migrants began to arrive from Brazil, benefiting from bilateral accords between the two countries and special provision for regularisation. Finally, from the '90s to today, migration towards Lisbon has involved new areas of departure such as Eastern Europe (Ukraine, Russia, Romania and Moldova) and Asia (China, India, Bangladesh and Pakistan)..



## THE MULTICULTURAL NEIGHBOURHOODS

### Mouraria

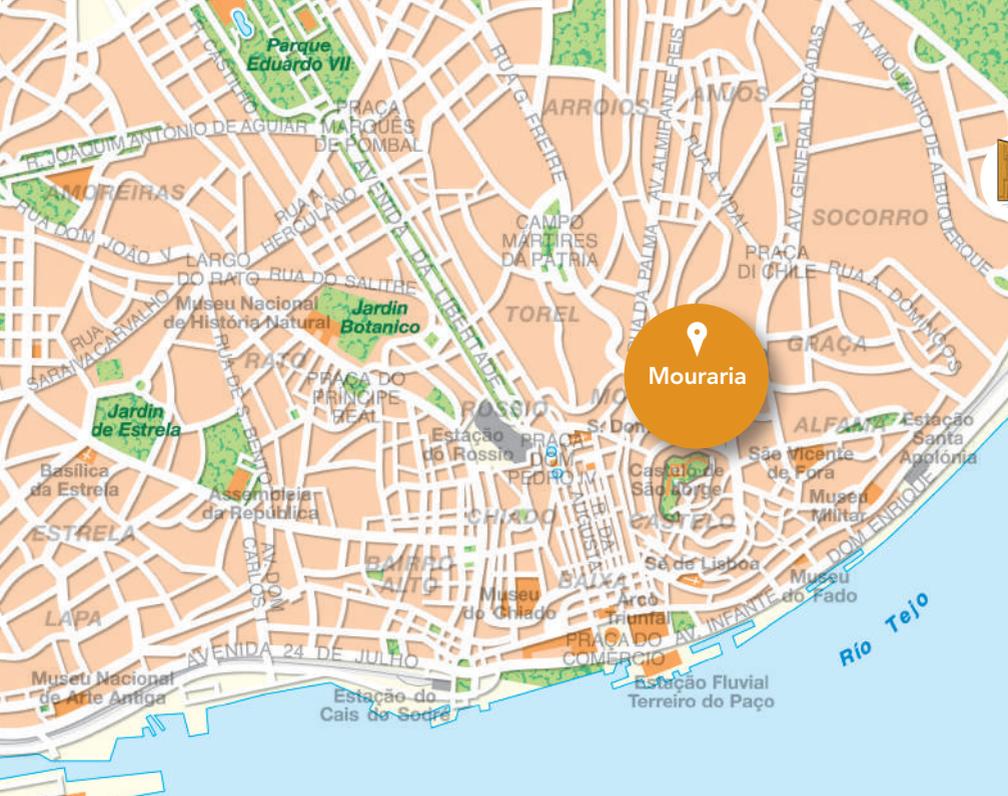
Over 50 nationalities are represented in Mouraria, with a percentage of foreign residents (24% of the total population) well above the average for the city (around 9%) and the nation (less than 4%). The largest groups of migrants are those from Bangladesh, India, China and Brazil, while the African communities tend to reside in outer areas, even if they regularly visit Mouraria for business, work and for other services. The territory of Mouraria is extremely rich from the perspective of historical heritage, being one of the oldest quarters of the city: here lived the Moors after the Christian conquest, here Fado was born, and here migrants from Galicia and then rest of the world settled. Considered until recently a socially degraded area, situated close to the elegant city centre, Mouraria in reality is today the new centre of Lisbon from the cultural, social and commercial point of view, thanks to a thorough process of urban redevelopment led by City Hall and the local organisations. The neighbourhood is a sort of “workshop” of integration under the banner of multiculturalism and cosmopolitanism, where the atmosphere of the streets is similar to that of a big, open-air market, with products, foods, languages, sounds, religions and lives from every corner of the world. Bit by bit the area has become the stage also for new artistic and commercial activity of Portuguese and Europeans, testifying to the development of new dynamics related to the leisure industry, consumption and entertainment that have identified Mouraria as a “trendy” and attractively “vintage” area. The associative world has an established tradition in the area, as is clearly visible from the multiplicity of sports and religious associations. Thanks to such wealth, Mouraria, is animated by community dynamics that are unique in the panorama of the city, enabling, among other things, a series of important cultural events to be realised. There are two moments in particular in which, every year, the spirit of the area emerges and the doors open to the rest of the city and the world: in June, during the festivities linked to Saint Anthony, the streets fill with music and the smell of grilled sardines, whilst on the first Sunday of May, files the Procession of Nossa Senhora da Saúde (Our Lady of Health), the oldest and most impressive of the city.



## THE MIGRANTOUR ROUTES

### 1 There are worlds within Mouraria

Mouraria is the most multicultural quarter of Lisbon. People, music, voices and smells from across the world render this area unique in nature. Here



**1 Mouraria:**

*There are many different worlds within Mouraria*

**Start:** São Domingos square

- Mouraria shopping centre
- Rua do Benfornoso

**2 Mouraria:**

*From Mouraria to the whole world*

**Start:** Casa Comunitária do Mouraria

- Rua do Capelão
- Martin Moniz square
- Intendente square



Henna tattoo.

Copyright: Migrantour Lisbon

you can find everything, from African grocers, to Chinese tea, to religious talismans and amulets, electronic gadgets, mosques, restaurants, Bollywood films and notes of fado, all steeped in an intense community and cultural life promoted by local organisations. The first route of Migrantour Lisbon connects together three main stops. First of all Largo de São Domingos, where rises one of the most important Orthodox churches in the city, but which is also a meeting place for the African communities, which give life here to the informal market in which typical products (cola, mancara) are sold and small services (shoe and bag repair) are provided. Then to the Centro Comercial da Mouraria, a shopping centre where you can find every possible type of product of Asian origin. Finally, Rua do Benfornoso, the heart of the Bengali community, with its restaurants, *halal* butcher's, hairdressers and much else besides.

## 2 From Mouraria to the whole world

In this walk, visitors will have the opportunity to discover the Mouraria of yesterday and today, stopping by all those spaces where the different migrant communities give their contribution to building the cultural mosaic of the neighbourhood. A mix of fado, oriental aromas, Indian, Chinese and



A tour in Mouraria, four women, four stories

Copyright: Migrantour Lisbon



Bengali shops, but also revitalised places thanks to the contribution of contemporary artists and local organisations. The principal stops on this route are: Casa Comunitária da Mouraria, the home of the Associação Renovar a Mouraria which has a cafeteria open to the public and a rich programme of cultural events. The Association develops permanent activities to support the local community (for example, Portuguese lessons for migrants, a legal help desk, and educational support). Rua do Capelão, the most traditionally “Portuguese” area of the neighbourhood, where you can take in the history of fado at every step. Martim Moniz, a big square with numerous kiosks where it is possible to taste culinary specialities from across the world. And to finish Largo do Intendente, the more “trendy” zone of Mouraria, full of local, “vintage” shops but also social and cultural projects.



## THE VOICES OF THE INTERCULTURAL COMPANIONS

Among all the people that have completed the training course for Migrantour Lisbon, we present here a few testimonies that illustrate the relationship developed by the intercultural companions with the Mouraria neighbourhood and the role the project has played in this particular voyage of discovery and knowledge.

**Moin** is originally from Bangladesh and has lived in Mouraria since July of 2010. Having arrived in Portugal as a student, Moin today has a series of jobs that allows him to maintain himself and that tie him to the neighbourhood:

*“I really feel like someone from the place. Mouraria is an international neighbourhood, I don’t know how it is possible that so many people, nationalities, cultures and religions can stay in such a small place. At the start, I did not feel the neighbourhood belong to me because I came from outside but then I changed and found many good people. I don’t know what my future will be but here I feel at home!”*

For **Moin**, the Migrantour project was a fantastic occasion to discover the neighbourhood’s more unusual aspects:

*“I love the lessons and the teachers, which were a true source of inspiration”, he says. “It is as if this project has given me a new identity, it has opened many doors to me, it has enabled me to meet new people, cultures and traditions.”*

**Lumbala** arrived in Lisbon from Congo in December 2008. He studied and completed a degree in law at the University of Kinshasa and currently works as a welder:

*“Mouraria for me is a place to meet friends and acquaintances. Here I find marks of African culture, food and music. Becoming an intercultural companion helped me to gain confidence in myself, to make new friends and, who knows, learn a job that could one day become one of my main jobs.”*

These and many others are the stories that you will be able to hear walking through the streets of Mouraria in the company of Moin, Lumbala, and Filó (from Angola and Brazil), Sandra (from Brazil and Japan), Margarita (from Russia), Krystyna (from Ukraine), Larib (from Pakistan), Monisha (from Bangladesh), Jeffrey (from Venezuela), Gilana (from Mozambique), Ibraheem (from Syria) and all the intercultural companions of Migrantour Lisbon!

Intercultural companions.

Copyright: Migrantour Lisbon





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*Migratour Lisbon would not have been possible without the precious support of all those involved in this project since its birth in 2014: Ana Castanheira from Marquês de Valle Flor Institute, coordinator of the first phase of project implementation in Lisbon, Filipa Bolotinha, general coordinator, Carla Costa, training coordinator; Barbara Duque, Alexandre Ovidio, João Correia, Susy Ferreira and Ricardo Máximo, the trainers; and all the guides that have given life to the intercultural urban routes in Lisbon: Kimbuku Lumbala, Moin Ahamend, Fátima Ramos, Filomena Farinha, Glauciene Melchior, Adelson Pereira, Amanda Gartner, Ewelina Nalezzyta, Laisa Lamir, Leticia Vilela, Rosi Lerh , Margarita Sharapova, Jeffrey Luna, Sâmia Silva, Sandra Suyama, Vanessa Costa, Vincent Merts, Krystyna Dmytriyeva, Anna Reperyahs, Marianna Bracarense, Paulo Jorge Tavares, Larib Sheikh, Ibraheem Wardeh, Gilana Sousa and Elena Bicu.*

**Special Thanks to:** Santa Casa da Misericórdia of Lisbon, Lisbon City Council - Department of Culture and Social Rights, Festival Todos, CPR - Portuguese Refugee Center, JRS Portugal - Jesuit Refugee Service and Crescer Association (also project partner), among many other non-governmental organizations that, in one way or another, contributed to the Lisbon Intercultural Urban Routes.

A view of Ljubljana.  
Copyright: Migrantour Ljubljana



# Ljubljana



## A HISTORY OF MIGRATION

Throughout the history, Ljubljana has been influenced by its geographical position at the wider territory of Slovenia where different cultures have overlapped. It has long been a place of immigrant mobility and indigenous tenacity. This great diversity has left its mark on this small territory and has been preserved as part of the region's rich history and tradition. For centuries ruled by Habsburg empire, Ljubljana was also a blooming spot for many Italian artists who, throughout 17th and 18th century, created numerous important monuments, introducing Baroque through architecture, sculpture and painting while satisfying popular taste with theatre and opera performances. For a brief period (1809-1814) Ljubljana was a capital of Napoleon's Ilyrian provinces and their francophone flare especially attracted Valentin Vodnik, first Slovenian poet. World War one caused increased migration of Russian War prisoners to Ljubljana, many of whom were intellectuals, ballet dancers and opera singers, influencing local performative scene to flourish. After World War II, both international migration and internal movements of people within the borders of the federal state of Yugoslavia presented an important part of social dynamics. Slovenia was a territory of immigration from other parts of Yugoslavia (mostly from Bosnia and Herzegovina, but also Serbia and Croatia), and at the same time, a number of Slovenes emigrated to western countries as "guest workers" (mostly Austria and Germany). Many immigrants from Bosnia, Serbia and Croatia stayed in their new environment and today form the second and the third generations. After the independence in 1991, the war in Bosnia-Herzegovina (1992–1995) caused mass migration. Thousands of refugees from the war-torn country found (temporary) homes abroad, including in Slovenia. According to one Red Cross report, in 1993 45,000 refugees were registered and another estimated 25,000 were unregistered in Slovenia. The recent migratory flows have involved Ljubljana as a stage

of the “Balkan route”, increasing the cultural mix and placing the city at the center of a continuous social transformation. Migrants have by now become a significant element in the life of the city, including third-country nationals who are settling in the new living environment and actively gaining a new sense of belonging, enriching the streets with cosmopolitan feel.



## THE MULTICULTURAL NEIGHBOURHOODS

### Central Market

Central Market in Ljubljana was designed by Slovenia’s most renowned architect Jožef Plečnik. Ljubljana’s Central Market is more than just a place to shop. In the era of Yugoslavia, during the Socialist Federal Republic of Yugoslavia, farmers from Slavonija (Cro), Bosnia and even Vojvodina were frequently coming to Ljubljana’s central market by train to sell their products. For those who had ambition to stay in Slovenia, central market represented the first step of assimilation.

In the season, the central market hosts ‘Open Kitchen’, a unique food market where chefs of restaurants prepare various dishes from all over the world. The visitors can sample a wide variety of foods all in one place: traditional Slovene, Balkan, Japanese, Thai, Chinese, Indian, Turkish, African, Lebanese, Italian, American. As such, it is a great opportunity of many migrants to offer bites and tastes of their cuisine to wider audiences.

### Trubarjeva Road

Trubarjeva Road (Trubarjeva cesta) is one of the most colourful and dynamic roads/streets of Ljubljana, where numerous migrant and creative entrepreneurs operate in the environment which brings together people of different cultures and enhances the employment possibilities of migrants. In the past, Trubarjeva road (previously named St. Peter’s road) used to be considered as poor, shabby suburbs of Ljubljana, set outside the city walls and filled with peasantry living in rather poor conditions; with fields stretching on the side, this road was characterised by occupations which were viewed as too dirty to be let inside the town, such as meat and leather processing plants. Now it is one of the most vivid, intercultural and cosmopolitan parts of the town, with local charm and eclectic feel. On Trubarjeva, visitors can also find ROG Social Center, an autonomous social and cultural center set on the premises of a former bicycle factory, facilitating a rich programme of social and cultural activities and programmes that support migrant & refugee inclusion.



**1 Trubarjeva Road, Central Market and Metelkova: Arabic Journey**

**Start:** Dragon Bridge

- Central Market
- Trubarjeva Road
- Museum of Contemporary Art
- Asylum Centre

- Museum of Contemporary Art
- Asylum Centre
- Trubarjeva Road

**2 Trubarjeva Road, Central Market and Metelkova: We are all migrants - A sensory journey**

**Start:** Hologram of Europe

- Bus & Train station
- Sanctuary of Abandoned Plants

**3 Trubarjeva Road, Central Market: Ljubljana - The river of Cultures**

**Start:** Špica Park by Ljubljana River

- Livada, Barje
- Gruber Canal
- The Three bridges
- The Sugar Factory

## Metelkova Mesto and Kantina Msun

The Autonomous Cultural Centre Metelkova mesto is an umbrella term for one of the liveliest cultural, artistic, social and intellectual urban areas in Ljubljana that stands among the largest agglomerations throughout Europe of alternative and underground cultures. Metelkova was one of the first places in Slovenia to offer migrants and asylum seekers, members of ethnic and other minorities, a possibility to openly socialize among themselves and with other people. Many campaigns against racism, various forms of individual as well as social violence, have been initially planned and carried out at Metelkova. Every year Metelkova Mesto hosts more than 1,500 alternative events in its illegally occupied buildings, catering to a wide spectrum of subcultures, from theatre performances and punk concerts to disability workshops and LGBT club nights.

MSUM - Museum of contemporary art Metelkova displays selected work of contemporary art, temporary exhibitions, interactive art projects and art installations. It also hosts KANTINA MSUM, a lovely little cafe and bookshop which is also social initiative focused on the integration of migrants and newcomers and presentation of diverse cultures to the general public. Visitors can enjoy soups, sandwiches and daily specials with influences from Iranian, Nigerian, Syrian, Ethiopian and other national cuisines. Kantina is also a space that provides alternative economies for affirmations of the knowledge of migrants and it aims to build social networks and exchange ideas in the wider area of Metelkova.



Boat trip on the river.  
Copyright: Migrantour Ljubljana



## THE MIGRANTOUR ROUTES



### 1 Arabic journey

The journey starts at Ljubljana City Market, a perfect place to unveil the social and symbolic meaning of the market in Arab world and compare it to Ljubljana context, discovering how migrants from Arab countries use the produce on the stands. As well as what food they lack and long for. Crossing the Dragon bridge, we get to feel Trubarjeva, the most eclectic and multicultural road in the city, with all our senses. We follow the traces of Non-aligned movement, uncover refugee employment opportunities and finish our journey with the stories from Kotnikova Asylum Home.

### 2 In Ljubljana we are all migrants: a sensory journey

On a 3 km walk from the Hologram of Europe to Ljubljana's Central Market we will pass through Trubarjeva road and other surprises. We will undertake a sensory journey not only through times and spaces, but also through stories, tastes, colours, forms and sounds, realising that from the beginning of times we are in constant migration. Using creative performative techniques, we will slow down the pace of the city and explore the metamorphosis through time, feeling the evolution from swamp to modern European capital. We might end up in past or future - as is the case with Alice in the Wonderland, a sensory journey through intercultural Ljubljana is always unpredictably exciting!

### 3 Ljubljanica - the river of cultures

The waterway Migrantour will introduce us to migration related to Ljubljanica river. As one of the most significant archaeological sites in Slovenia, Ljubljanica had been an important trading site, connecting people and cultures for centuries. We will get to learn of some important historical figures that lived by the riverside, but also of the many poor whose lives depended on the river. There are secrets to uncover in the river's undercurrents; those that tell of islands, regulations, lepers, river entertainment and gardens.



## THE VOICES OF THE INTERCULTURAL COMPANIONS

The Ljubljana group of intercultural companions is composed of around 15 people from various countries: Syria, Iraq, Palestine, ex-Yugoslavian countries, Russia, Ukraine and Colombia.

This is the story of **Camilo**, who was born in Colombia:

*"I came to Ljubljana for the first time in July of 2015. I performed in the street Theater Festival, Ana Desetnica. At that moment, I was in*

*Ljubljana just for a week and was enough time to meet the woman that is now my wife. I will always connect Ljubljana with the power of love. In Slovenian language, the word for saying “beloved” is “ljubljen”, word that I found not far from Ljubljana. There is a theory that says that Ljubljana comes from the Latin word “aluviana” or the German word “laubach” both making reference to a city born on the marshes. I can also connect my life in Ljubljana with this idea. Water as a symbol of fluidity, flow and source of life. For me, Ljubljana is a meeting point, a crossroads, a port of departure and an arrival’s dock. I have been living in this European pearl for almost 3 years, and in my experience, when we met somebody here for the first time, we will for sure meet twice and then we will become friends and/or colleagues. Ljubljana is cozy, lovely, charming and friendly, plenty of little places and secrets waiting to be revealed. If you have not been yet in Ljubljana, I invite you to come, to have the pleasure of discovering it by yourself”.*

**Danijel Osmanagić**, historian, political scientist and a tourist guide, was born in Sarajevo. These are his thoughts:

*“I moved to Ljubljana back in 2003 for faculty and honestly I did not expect much, except for occasional jokes by the locals regarding my Bosnian background. I even thought at first, I’ll finish my faculty here*

A meeting during  
the walking tour.  
Copyright: Migrantour Ljubljana





*and then move back to Sarajevo. But over the course of time I began loving the city, which became very cosmopolitan in the last decade and at the same time it has a good living standard with a very low crime rate. My work as a tourist guide certainly helped that I developed warmer feelings for Ljubljana as I am almost daily, I'm explaining to the foreign visitors about Ljubljana's rich cultural history and advantages of living in it. Today everyday when you walk around the city you hear several dozen different languages spoken at the streets, and these are not only foreign visitors but also people who moved to Ljubljana for work, living or family reasons. At the moment I could not imagine living anywhere else”.*

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**Migrantour Lubiana non sarebbe stato possibile senza il supporto della coordinatrice locale Jana Milovanović e di tutti gli accompagnatori interculturali: Camilo Acosta Mendoza, Wasim Al Khatib, Heba Kanoun, Aber Al Gendy, Sammar Al Kerawe, Goran Jakovac.**

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Decorations for Chinese New Year,  
Paolo Sarpi area.  
Copyright: Natia Docufilm



# Milan



## A HISTORY OF MIGRATION

Milan and Lombardy have had an interest in emigration since the 19th century. Between the unification of Italy and the first World War, close to 1.5 million people left to a wide range of destinations but in particular the U.S., Argentina and Brazil. From the aftermath of the second World War, Milan became instead a destination for internal migration, mostly from Calabria and Sicily. The presence of foreign migrants in the regional capital, in particular from countries of the global South and from Eastern Europe, is instead a phenomenon that has become sizeable only since the beginning of the 1980s and has become increasingly varied not only in terms of areas of geographic origin but also demographic and professional profile. Initially migrants that arrived in Milan established themselves in the band just outside the Spanish walls. The reasons for this choice are found in the area's low rents and the occupational profile of the migrant workers, mostly employed in the service sector and in domestic services for families resident there. At the end of the 1990s, the areas with the largest number of migrants were central and semi-central zones of the city with a strong concentration around the Porta Venezia-corso Buenos Aires-Loreto axis and around the Canonica-Sarpi quarter.

According to the municipal data, in 2019 there were over 275,000 foreign citizens, equivalent to approximately 20% of the total population of the city. The largest groups were Philipinos, with 41,000 people; followed by Egyptians (40,000), Chinese (31,000), Peruvians (18,000), Sri Lankans (17,000), Romanians (15,000) and Ecuadorians (12,000). The two groups with the largest growth in the last five years are Chinese and Egyptians. The distribution of the migrant population in Milan is largely homogeneous: the areas of highest density of foreign residents are in Zone 2 and Zone 7 with percentages between 20% and 35% of the total population. Migrants have by now become a significant element of the life of the city. In the

metropolitan city of Milan there are 36,000 businesses related to foreign entrepreneurs, equivalent to approximately 29% of the total number of businesses in the area. Schools in Milan are first in Italy for numbers of students with foreign citizenship, close to 89,000 (15,8% of the total) in the 2017/2018 school year. Of these, more than half were born in Italy and are therefore second generation.



## THE MULTICULTURAL NEIGHBOURHOODS

The routes of Migrantour Milan were developed in areas that have often been at the centre of media attention for social tension, conflict and episodes of criminality but that at the same time show themselves to be particularly lively from the cultural and economic point of view. Neighbourhoods that also have a rich artistic heritage and a long history of migration behind them.

### Via Padova

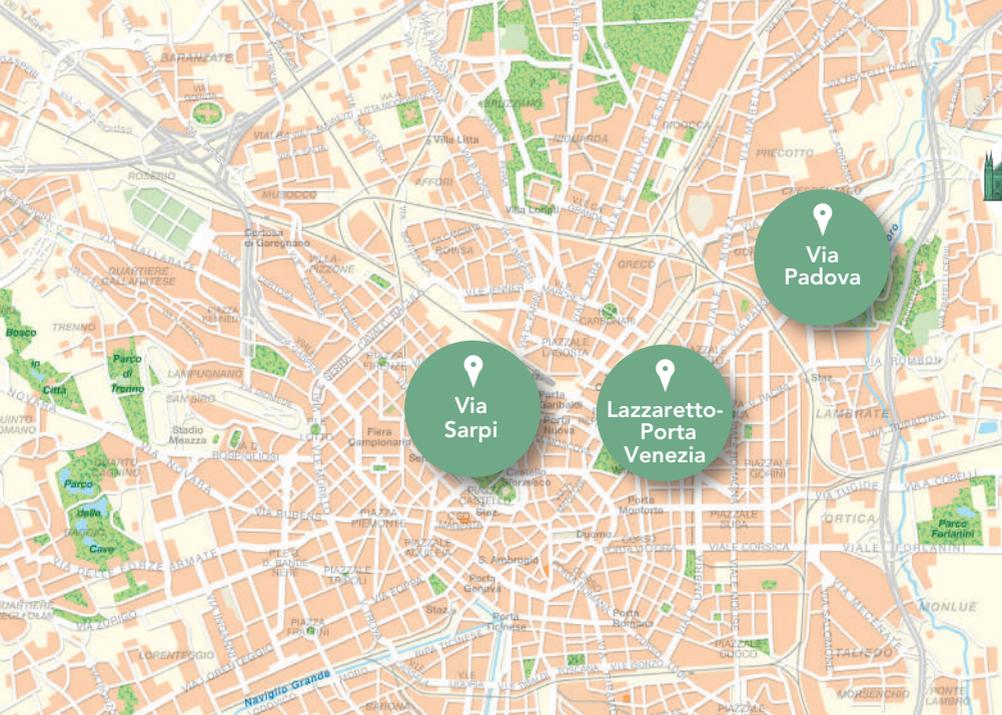
Historically an area of urban expansion, Via Padova is today first of all a large residential neighbourhood, with a density of foreign residents significantly high. In recent years, numerous associations and initiatives have appeared to promote integration and social cohesion and to deal with the complex tensions to which the area is not immune.

### Via Sarpi

The Canonica-Sarpi neighbourhood, habitually described in the media and by public opinion as the “Milanese Chinatown”, is in reality home mainly to Italian citizens. Yet, the area represents the economic and social heart of the Lombard Chinese community, a place to meet, buy, eat, use services and catch up on news. The artistic and architectural heritage of the area should not be overlooked, as demonstrated by the Cimitero Monumentale, Parco Sempione and the new area of Porta Garibaldi. The recent pedestrianisation of Via Paolo Sarpi has contributed to the transformation of the area and is now a place for strolling and shopping.

### Lazzaretto - Porta Venezia

The Lazzaretto has played an important role in Milan and has a prominent place in its literary image: it was in the heart of the ex-Lazzaretto, a quarantine area for the sick, that Manzoni set the thirty fifth chapter of his famous book, *The Betrothed*. The tourist-cultural interest is also linked to the proximity with the Gardens of Porta Venezia (dedicated to Indro Montanelli), the Museum of Natural History and the Pavilion of Contemporary Art (PAC). Since the end of the 1960s, the area has been an



**1 Via Padova:**

**Via Padova, a glimpse on the world**

**Start:** Dei Transiti Street

- The House of Muslim Culture
- Trotter Park
- Chatting and tasting at some migrant enterprises

**2 Via Sarpi:**

**Here's Chinatown!**

**Start:** Lea Garofalo

- Gardens in Viale Montello
- Visiting the Chinese and

- Italo-Chinese shops - Oriente Store and Chateau Dufan
- Chinese Cultural Center

**3 Lazzaretto-Porta**

**Venezia: Porta Venezia: from Promessi Sposi novel to the Horn of Africa**

**Start:** Orthodox Church in San Gregorio Street

- The Church of S. Carlo and the old Lazzaretto
- Shops and restaurants from Africa



Derres and Girom Berhane, managers of Ristorante Asmara, Porta Venezia area. Copyright: Natia Docufilm

important destination for migrations originating from the ex-colonies of Italy and is a point of reference for the Ethiopian and Eritrean communities. Often described in city lore of past decades as the “casbah” of Milan, today the Lazzaretto is undergoing a phase of progressive gentrification.

## THE VOICES OF THE INTERCULTURAL COMPANIONS

### **1** Via Padova, a glimpse on the world

Many consider the walk along Via Padova the most multicultural one in Milan. Proceeding along Via Padova means crossing the whole world: from Morocco to Peru, from Bangladesh to Bolivia, from Mali to China all in one street! One of the most significant stops is to the Casa della Cultura Musulmana, “Milan’s mosque”, the most important recognized Muslim place of worship in the city. As we walk along the streets and hidden angles in the neighbourhood we reach Trotter park, a true hidden gem of the city: this park was home to a hippodrome until 1924, before becoming la “Casa



del Sole” (“House of the Sun”), an avant-garde school for children with tuberculosis and today an active organisation in the field of educational and social integration. Other stops take in, among tastes and conversation, migrant shops, associations and restaurants from different parts of the world, from international minimarkets and piñaterias to *halal* butcher’s to better understand and appreciate the endless blends spurred by this street.

## 2 Here’s Chinatown!

The tour also entails the visit to Via Paolo Sarpi, by now also known as the Milanese Chinatown. The itinerary starts off in the collectively managed municipal gardens recently dedicated to Lea Garofalo, victim of the ‘ndrangheta. It then continues in Via Paolo Sarpi in the large pedestrian area. Moreover, there will be stops in Chinese shops, restaurants and cultural centres. Through these visits you will discover different aspects of the Chinese culture, from calligraphy, to medicine, craft work and, of course, food. During the walk there will also be stops dedicated to the historical Milanese small shops located along the street. From the beginning of the century, Via Sarpi has always been a true shopping street and also today the 5 historical small shops are still open after over 50 years of business. The tour also plans a visit to the Chinese Cultural Centre, an important point of reference for the local community.

## 3 Porta Venezia: from Promessi Sposi novel to the Horn of Africa

The tour unwinds among the ex-Lazzaretto of Milan, that is in the rectangle that develops from Corso Buenos Aires, Via San Gregorio, Via Lazzaretto and Via Vittorio Veneto. The walk centres on two main themes: the history of Milan and its Lazzaretto, also quoted in the thirty fifth chapter of the *Promessi Sposi* novel on one hand, and on the past and contemporary migration in the area on the other, focusing on the migration flows coming from the Horn of Africa which characterise the area. The itinerary develops on various stops: the Church of San Carlo, in the heart of the rectangle, with its courtyard facing Viale Tunisia; some shops managed by Eritrean and Ethiopian migrants (and many more!); the Orthodox church of Via San Gregorio (that rises on the last tract of the Lazzaretto still in existence) to the Diurno Hotel in Piazza Oberdan (managed by FAI). Through this walk we will discover together one of the oldest multicultural quarters of Milan!



## THE VOICES OF THE INTERCULTURAL COMPANIONS

The Milan group of intercultural companions is composed of around 10 people from various countries in Latin America but also China and Poland.

Especially first- and second-generation migrant women, passionate about Italy and eager to recount how they live the city. **Fernanda** explains:

*“Despite not living in Milan, I am able to go there often for walks, to get to know the city better and also because I can find Latin American shops and buy the Ecuadorian food that my taste buds miss. Because of this I have chosen to become an intercultural companion: to show that every person, whatever their background, can teach something new, interesting and delightful.”*

Stories of new identities under construction from day to day, such as those that emerge in the words of **Lisette**:

*“I was born in Ecuador, I am 26 and I passed my childhood in my country of origin and the second half of my life in Italy. I am proud of my roots and my country, but I also feel I belong to this land that has adopted me. Simply put, I love dancing salsa and I adore eating pasta. I am “the Italian” when I go back to Ecuador and “the foreigner” when I am in Italy. For me mutual understanding is essential to dismantling stereotypes and prejudices toward what is different: so, I chose to undertake this journey and tell my own tale, through the streets of the city in which I became an adult. I too am discovering this city through Migrantour*



Walk in Via Padova's  
Trotter Park  
Copyright: ACRA



*because often it is so hidden from the daily habits of our lives that we do not enquire more into the origins of the places where we find ourselves and their transformation over time. Milan is a big cauldron of cultures, languages, and people as diverse as the world is big.”*

Voices that relate personal stories through the discovery of cultural richness. This, for example, is the experience of **Mariela**:

*“My big adventure started four years ago when I decided to come to Italy with my mother to work. From the first day in Milan, I fell in love with its splendid architecture and its delicious food. The opportunity to participate in Migrantour was really important for me because it represents a door that we migrants open to Italians, to share with them the culture we bring with us on our journey, to demonstrate to everyone that with joy and affection, differences become opportunities to grow, learn and become better people.”*

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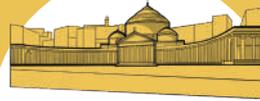
**Project “MygranTour: a European network of migrant driven intercultural routes to understand cultural diversity” (2013-2015):** Anna Maria Katarina Tempesta, Annamaria Omodeo Zorini, Cristina Uribe Lòpez, Dayani Maria Thiesen Schwinden, Diego Danilo Alvear, Emma Herrada Luna, Geosseline Jiménez Dutàn, Gloria Falci, Josenir Canavesi Dos Santos, Kora Elvira Mogrovejo Crespo, Li Ding, Liliana Paladines, Lissette Stefania Noboa Montesdeoca, Magdi Shouman, Margarita Silvia Clemént, Maria Fernanda Castro Saldana, Mariela Lara, Rebecca Brollo, Valentina Manfredi.

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The visit to the Historical Archives  
Museum of the Banco di Napoli.  
Copyright: Migrantour Naples



# Naples



## A HISTORY OF MIGRATION

Over the years, a significant change in patterns of immigration to Naples and more in general to Campania region may be observed. The city used to be a place through whose territory people in transit passed and it has become an area of permanent settlement in the new millennium. First to come in the late '60s were mainly women from Eritrea, providing house-keeping services to households. Within the years, the industry of domestic work would provide employment to numerous people, both women and men. In this regard, starting from the '70s, people from Somalia, Cape Verde, Philippines, Sri-Lanka, and the Dominican Republic came to Campania region. Conversely, in the '80s growing flows of workers arrived from Sub-Saharan Africa, to be committed to farm labour and itinerant trade. In the '90s, Naples and the rest of the country welcomed numerous people from eastern Europe and, more specifically, Polish, Albanian, Yugoslavian, and Romanian groups. In the same years, the presence of Sri-Lankan people increased, while the number of people from Eritrea and Ethiopia diminished: some returned to their homeland, while others left to northern European countries. In the new millennium, Naples welcomed increasing flows of immigrants of Ukrainian and Chinese origin. What was previously a transit point, became a place where migrants wished to stay and settle down. This was due to the economical and occupational crisis affecting the country: on the one hand, it discouraged people from leaving to northern regions, and, on the other hand, it encouraged many of those who had been “expelled from the labour market” to come back to the places where “they had been previously welcomed”. This led to permanent migrations to cities, a pattern that would become more and more significant over the years to come, as second generations increased, as well as the number of foreigners born in Italy, and the number of those who acquired the citizenship - 2,615 across 2017.

As at January 1st 2019, resident foreigners in Naples total 60,260, equal to 6.3% of the population. The largest community is from Sri-Lanka and accounts for 26.1% of the foreigners on the territory, followed by the Ukrainian (14.4%), and Chinese communities (9.2%).



## THE MULTICULTURAL NEIGHBOURHOODS

### Piazza Garibaldi

Piazza Garibaldi is the nerve centre of Naples and one of the most popular, crowded squares in the city, for Naples railway station has been here since 1866. In fact, the square was known as Piazza della Stazione (station) or della Ferrovia (railway) until 1904, when Giuseppe Garibaldi's statue was inaugurated. From Piazza Garibaldi railway lines, main thoroughfares, and the most Circumvesuviana lines branch out. It also hosts a taxi rank and a coach station. Piazza Garibaldi has always served as a meeting point for people from the world. Today, it is part of everyday life for many citizens from a foreign background. For many of the new city residents, Piazza Garibaldi is synonym with Napoli itself.

### Piazza Mercato

Today, visitors crossing Piazza Mercato might see it as a place that is disjoint from the city, and has its own microcosm, despite being a stone's throw away from the historical centre. Bounded by four main streets - via Marina, corso Umberto, corso Garibaldi, via Duomo - and almost "left apart", Piazza Mercato has long been the heart of the city, as its name Mercato (marketplace) suggests. Since 1270, by the wish of Charles I of Anjou, it hosted the city market and functioned as a gateway for maritime trade from all over Europe. It was also the historical backdrop for bloody revolutions and executions, as in the case of young Masaniello. The revolt led by Masaniello begun in Piazza Mercato in 1647, and he was executed in the same place. Until the '80s, Piazza Mercato grew into a flourishing trading point for fabrics and textiles. The square and the streets were filled with multiple voices and people.

### Via dei Tribunali

Via dei Tribunali is so-named for it ends in front of Castel Capuano (headquarters of the Palace of Justice from the 16th century). It corresponds to the ancient Decumanus Maggiore, which crossed lengthwise the ancient city of Neapolis, founded in the 5th century b. C by the Greeks. Migrantour walk wends its way to via Duomo and the former tribunal, where visitors may discover the following: one of the entrances to Naples



**1 Piazza Garibaldi:**  
*Thousand worlds at the Station*

- Start:** Piazza Garibaldi
- Ennor - first halal butcher's shop in Naples
  - Piazza Principe Umberto, allied Piazza Gambiana
  - Senegalesi Market of via Bologna
  - Mosque of via Firenze

**2 Piazza Mercato:**  
*In the depths of Naples*

- Start:** Piazza Mercato
- Church of Santa Maria del Carmine
  - Mosque managed by the Islamic cultural association Zayd Ibn Thabit
  - Costume jewelry boutiques in Porta Nolana

**3 Via dei Tribunali:**  
*Exchanging - All its facets*

- Start:** ex Lanificio di Porta Nolana
- ex Lanificio di Porta Nolana
  - Intercultural centre Officine Gomitoli
  - Il Cartastorie / Museum of the Banco di Napoli Historical Archives
  - Avventura di Latta workshop
  - Church of Santa Maria della Pace
  - The SPRAR (Protection System for Asylum Seekers and Refugees) of the Municipality of Naples managed by LESS

Duomo; “Pio Monte della Misericordia” - a charity association dating back to 1602 and founded by the seven noblemen who entrusted Caravaggio with the work “The Seven Works of Mercy”, which is still housed the chapel; and the Banco di Napoli Historical Archives, the largest archival collection of banking documents in Europe.



## THE MIGRANTOUR ROUTES

### 1 Thousand worlds at the Station

The first and most visited supermarket for citizens from foreign background and of any nationality; the first *halal* butcher’s shop in the city; the Islamic place of worships of via Firenze; the Senegalese market of via Bologna where foodstuffs, body creams, and remedies used in traditional medicine may be found, as in any African household - and now in Naples, too. Thanks to enjoyable streets and stories, visitors get to learn about the varied worlds that gravitate towards Garibaldi Station.

The Church of Santa Maria della Pace, gathering Ukrainian Catholics of the Byzantine Rite.  
Copyright: Migrantour Naples





## 2 In the depths of Naples

After visiting the Church of Santa Maria del Carmine, dedicated to a “Madonna bruna” (with dark complexion) who is amongst the most beloved ones in Naples, participants are welcomed to the mosque managed by the organisation Associazione Zayd Ibn Thàbit - founded on the initiative of a group of Italians and Somalis in the premises of a former convent in 1997. The itinerary unfolds through the historical fish market ‘ncopp’ e mura, where many citizens from foreign background work. Here, many grocery stores, shops for party supplies, take away shops and costume jewellery boutiques, selling stones imported from Asia may be found. The latter are located in the area between via Lavinaio and Porta Nolana and have been opened by people of Pakistani and Bengali origin.

## 3 Exchanges - All its facets

Past and present continuously intermingle on a 500 metres trail, exploring memories and places that trace the stages of the relation between Naples and what is foreign. The walk starts from the intercultural centre Officine Gomitoli hosted in the former Lanificio borbonico (a Bourbon-era wool factory) and leads to the enchanting Museum of the Banco di Napoli Historical Archives. The documents date back to the age between ‘600 and ‘700, when Naples served as a place where enslaved people (Christians and Muslims) were exchanged. On via dei Tribunali, visitors discover the following: the creative workshop Avventura di Latta, where ten refugees and asylum-seekers from Africa produce handiworks applying the tin smithery techniques used by Neapolitan masters; the Church of Santa Maria della Pace, gathering Ukrainian Catholics of the Byzantine Rite; the centre Sprar on via Vertecoli, managed by Less.



## THE VOICES OF THE INTERCULTURAL COMPANIONS

Pierre is from Senegal. He has been living in Naples for almost twenty years now. He is a social worker and a reference person for the institutions, city organisations, and other communities of migrants. Andreina is from Cape Verde. She came to Naples with her family at the age of ten, and then graduated in International Relations from the University of Naples “L’Orientale”. Priscilla is a student. She was born from Brazilian father and Ganesh mother in Naples. Yuliya is Ukrainian. She became a licensed tour guide some months ago. They are part of the twelve multicultural companions involved in Migrantour Naples. The initiative is promoted by Casba Società Cooperativa Sociale, the first social cooperative founded in Campania by citizens from foreign background.



The Porta Nolana market, last stop of the "In the depths of Naples" walking tour.  
Copyright: Migrantour Naples

Today - **Andreina** explains -

*our team of multicultural companions boasts twelve members, with twelve different nationalities. We have been living in Naples for many years. Someone was even born here. All of us consider Naples as our city. Migrantour offers a pleasant, immediate way to reveal a city that is similar to us. What I like the most is observing that, during the walks, foreigners progressively disappear to be replaced by people”.*

In recent years, the multicultural guides have attended many hours of training on the history of the city and migrations. They have been intensively working also on communication techniques and storytelling, thus improving their ability to relating to the group and, at the same time, creating empathy.

*“When I was a child in Dakar - Pierre recalls - back from the seaside and with some friends, we dropped into the market to get some ‘aussa’, a type of stock made from entrails and prepared in huge cooking pots by men: a coin was enough for buying a taste. I often share this memory when telling about ‘bror e’ purp’ - octopus broth - sold to the merchants of Borgo di Sant’Antonio market in the morning, to fight cold. I am always profoundly moved: on the one side, this brings me back to my childhood and, on the other side, I am happy to see*

*the reactions in those who listen. They are moved too, because they identify with what they hear”.*

*alle persone che ho davanti: si emozionano perché si immedesimano.*

*“I consider Migrantour as a necessary initiative - Yuliya explains. I guide Neapolitans to places they often do not know and they fear. I bring them into contact with my Ukrainian culture and with the culture of many new Neapolitans from all over the world, who work, pray, and achieve their aspirations here. We live our lives. This cannot be frightening”.*

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Migrantour Naples would not have been possible without the precious support of the local coordinators Laura Fusca and Jomahe Solis Barzola, and our intercultural companions.

Projects “New Roots - Migrantour intercultural walks building bridges for newcomers active participation” and “Le nostre città invisibili. Incontri e nuove narrazioni del mondo in città” (Our invisible cities. Meetings and new narratives of the world in the city) (2018-2019 years): Issoufou Conde, Malick Fall, Priscilla Donkor, Yuliya Sanchenko, Ussumane Balde, Borio Boubacar, Keita Karifala, Elzebieta Pietrzak, Amara Adoukure, Liliia Litvinova, Elena GozpodariKova, Charuni Dissanayaka, Laura David, Andreiana Lopes Pinto, Conde Yssoufou, Pierre Preira, Jimale Hawo Mohamed, Chandrasiri Nanayakkara, Chitra Aluthwatta, Shukri Abdule, Omar El Hadji.

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Siga, intercultural companion.  
Copyright: Baština



# Paris



## A HISTORY OF MIGRATION

Paris, World City, the first tourist city in the world, with its fabulous architectural heritage, its famous museums, its grands boulevards. Paris Ville-Lumière, that for centuries has drawn in many people from everywhere as just so many promises of a better future, like a firmament of lights come to illuminate the capital with their presence. The first great wave of migration to Paris had its origins in Industrial Revolution around the mid-19th century with the arrival of people from the provinces that moved to the capital: from Auvergne, from Aveyron, and then still further Normans and Bretons “muttering” in a language the Parisians could not even understand. The new industry needed a great labour force that was supplied also from neighbouring countries through the migration of Italians and Belgians. At the dawn of the twentieth century, migrants from the East settled: Poles and Russian Jews. During the first World War, Poles, Italian and “Colonials” substituted the French workers and peasants who had left to fight in the trenches. Initially, Algerian workers supplied the large part of labour coming from the colonies: French subjects, they were easily recruited whilst remaining tightly controlled by the authorities. With the end of the second World War and the post-war economic recovery, the French government again encouraged the arrival of foreign workers in Paris and the main cities in France. Bilateral agreements were signed with Morocco and Tunisia but also with Portugal where the labour force was considered flexible and cheap. Paris, the capital of Illuminism, is also home to many political exiles from Eastern Europe and Latin America. The increase in the variety and speed of transport in the last decades has facilitated large scale mobility of populations, giving a new face to migration. Migrants from the ex-colonial empire continue to arrive in Paris: Vietnamese and other groups from what was once Indochina, people from the Maghreb and West Africans, but also Filipinos, Chinese and people

from central Europe and the Balkans such as Roma and Kosovans. Recently Christian Iraqis escaped from Isis terrorist attacks have settled in Sarcelles, whereas a community of Tibetans that fled from the repression in China has established itself in Conflans Ste Honorine. Following the serious critical situation arisen in the past decade, particularly in 2015-2016, the number of refugees from Darfur, Syria, Guinea, Afghanistan and Congo largely increased.



## THE MULTICULTURAL NEIGHBOURHOODS

### **La Chapelle (Paris)**

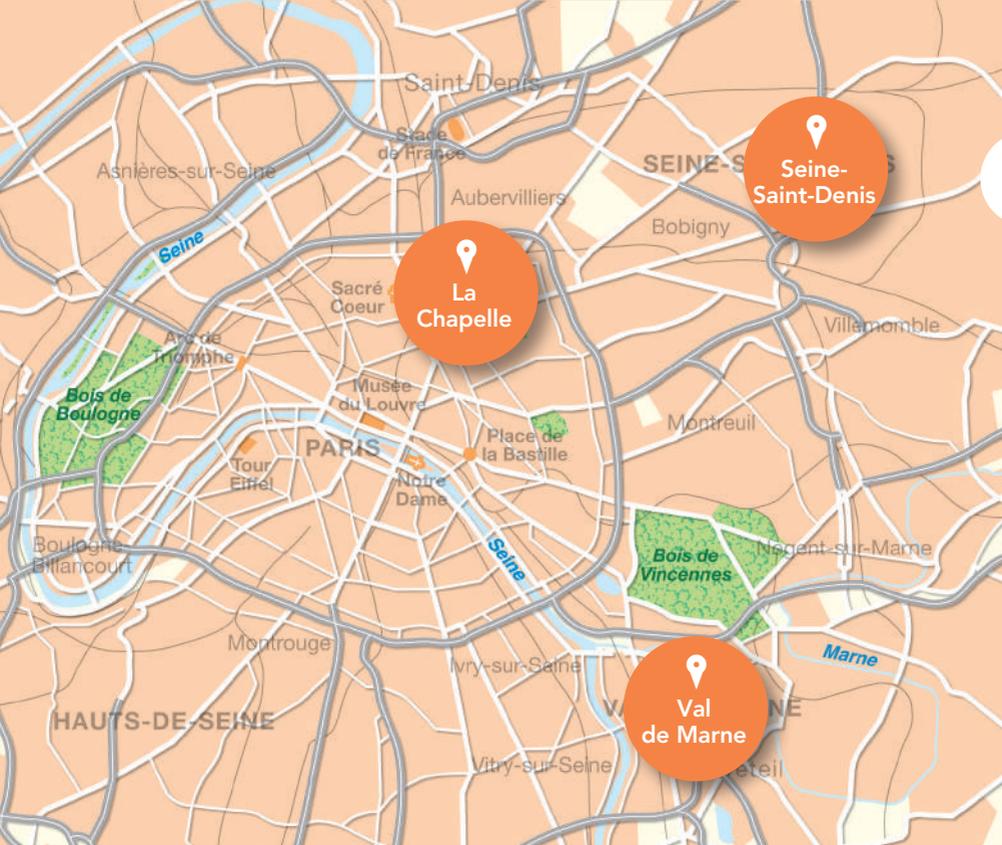
La Chapelle is an old village which was added to Paris in 1859. Before its inclusion in the city, the village of La Chapelle had developed around an axis of communication that linked the centre of Paris to the suburb. This axis was also particularly important because it connected two other main relevant places which were politically and religiously symbolic: the Notre Dame Cathedral of Paris and the Basilica of Saint Denis. Today, thanks to the presence of two large train stations (Gare du Nord and Gare de l'Est), the La Chapelle neighbourhood has maintained its original vocation: it's a busy intersection area and the "point of access" to the capital city. In the past few years many refugees, especially those coming from Darfur, have settled in this area.

### **La Cité des 4.000 in La Courneuve (Seine-Saint-Denis)**

We're in La Courneuve, a city of about 41,000 habitants situated North of Paris in the heart of the Seine-Saint-Denis department. For a long time, this was the green and industrial area of the Paris region. As part of the housing crisis between 1956 and 1964 and of the large building complexes policy, the construction of the so-called 4000 was carried out. Designed to host 15,000 people, La Cité des 4000 - constituted by 4,234 housing units - is also called La Cité Bleue. It consists of ultra-modern flats which were standardized as "barres" and towers with elevators and private bathrooms. It must be considered why, in the social imaginary, La Cité des 4000 went from being an appealing and hospitable space to a dangerous and repellent one and in what way its inhabitants are currently working on creating a new, more peaceful image of the environment in tune with their daily lives.

### **Fontenay-sous-bois (Val de Marne)**

Migrations from South America have had an impact on the city of Fontenay. The pool named after Salvador Allende (the Chilean socialist president)



**1 La Chapelle:**  
**Makada/La Chapelle**  
**Start:** Rue de la Chapelle

- Librairie Rideau Rouge
- Bibliothèque Vaclav Havel

**2 Seine-Saint-Denis:**  
**The 4.000 open armed in La Courneuve**  
**Start:** La Courneuve Town Hall

- Ibrahim Mosque
- Cultural Centre Haudremont
- Synagogue in rue Saint-Just

**3 Val de Marne:**  
**The stories of the exiled in Fontenay-sous-bois**  
**Start:** La Fonderie

- Pagode Dhammabhiron
- Memorial to the Abolition of Slavery
- OFPRA

and a sculpture of Raul Sendic's bust (Tupamaros National Liberation Movement in Uruguay) are tangible proof of the migration from South America. Over 800 refugees coming from Chile, Argentina, Paraguay and Uruguay have lived in this reception center. Some of them were able to learn French and stayed in the city taking part in its development. These days the city gives hospitality to and welcomes refugees. A mobilization of the city and of various associations has been set up for the integration of Syrian, Sudanese and Eritrean migrants. The project "Welcome Fontenay" consists in offering hospitality in a family for one or two nights; OFRPRO "French Office for the Protection of Refugees and Stateless Persons" is located in Fontenay.



## THE MIGRANTOUR ROUTES

Each itinerary that follows is presented through the words of the intercultural companion that contributed to its creation.

### 1 Makada / La Chapelle

*Yasser: "Nog kosa koy di, ama masaraa kimayi, Yasser aboryi Soudanai menlo aaryi. kendi kana masrak mbo, gilanko koy uijim kari. amen na go. Kirima di tukan oijm midiran. Hello and welcome to all of you, my name is Yasser, I come from Sudan and I'm a Massalit...I'm also very proud to be welcoming you with some words in my native language! I was born in 1992 in the small village of Makada, west of the city of El-Geneina. I*

The walking tour at Fontenay-sous-bois.  
Copyright: Migrantour Paris





*belong to the culture of Massalit, a language spoken by 243,000 people in Darfur, in Western Sudan. In 2003 the war started. We were attacked by the Janjaweed Arab militia, so after a long and difficult journey I arrived in Paris two years ago, precisely in La Chapelle! For this reason, I sort of consider it my neighbourhood. I will guide you to its discovery from my personal point of view: from the eyes of an exiled Sudanese that, in a short walk, will share the places he frequents, he knows, or that he discovered most recently. You'll see how many friends I'll encounter here! La Chapelle represents an actual place of life for a certain number of Sudanese people: there are restaurants, shops and we go to here to be together, discuss and receive news from our country”.*

### **2 The 4.000 open armed in La Courneuve**

**Brice:** *“I come from Benin and I live in La Courneuve. Since I came to France recently, my main concern was to get to know this country and more specifically the city I live in. If at first glance I didn't perceive this particular neighbourhood of La Courneuve as very welcoming, as soon as I discovered it more through my encounters, I was able to uncover how warm and extremely supportive it is. Today I want to show you the evolution of my perception allowing you to discover some aspects of this neighbourhood that you're not aware of: with their stories, battles, joys and sorrows, the residents of the 4,000 invite you to wander around this neighbourhood through space and time joyfully and with open arms!”.*

### **3 The stories of the exiled in Fontenay-sous-bois**

**Houlaïmatu:** *Houlaïmatu: “I am a journalist, I come from Guinea Conakry. Throughout its history, the city of Fontenay has been a resting place for many exiled that in the past came from South America and now from the Middle East or from Sub-Saharan Africa... We follow the trail of the urban and living testimonies of this collective account that allows the creation of new solidarity bonds. The aim here is to unveil the cultural, social and economic richness of migrations in the cities in Val de Marne displaying it from two points of view: the routes dedicated to the urban heritage crossing the ones constituted by the individual paths of life.*



## **THE VOICES OF THE INTERCULTURAL COMPANIONS**

For the intercultural companions' training and the co-design of the Migrantour itineraries, the Bastina association has been collaborating with the Master 2 in Ethnology of the Paris Descartes University since 2014. During the joined workshops with the companions and the anthropology

students, knowledge and experiences in the fields of history, heritage, cultural tourism, mediation and intercultural communication are shared:

*“Students don’t see me as an exile, but as a person just like them. They listen to me carefully, nobody looks at me with pity. They see me as I wish they would: as a person who is there because he has something to offer. I love classes, meetings, connections, and especially getting out in the field with students, mediators and visitors...I love it!”*

*Houlaïmatu, 25 years old, mediator and journalist*

**Houlaïmatu, 25 years old, mediator and journalist;**

*“Taking part in the project is an enriching experience on a personal and professional level. In fact, each stop of the planning of the itinerary allowed us to sharpen and implement our knowledge. Moreover, all the doubts, changes and difficulties that we faced in the field spurred us to consider and define our specific way of acting through the decisions which have been made. Finally, the encounters with all the staff of Migrantour Paris allowed us to open new horizons and get in contact with the job market”.*

**Pia, ethnology Master student;**



A stop of the walking tour “Makada/La Chapelle”  
Copyright: Migrantour Paris



*“Our drama teachers taught us to improve our posture and the way we introduce ourselves. Also the role of students has been important in the planning of the walks where we would have had the role of companions. Speaking in front of an audience, feeling at ease, is not simple, but facing this fear allowed me to develop a more open spirit. I’m an asylum seeker and I benefitted from meeting people who were interested in others, as well as in stories and cities”.*

**Rouguiatou, 30 years old**

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The group of the intercultural companions in Pavia.  
Copyright: Migrantour Pavia

# Pavia



## A HISTORY OF MIGRATION

Celts and Ligurians were the first to settle on the riversides; then came the Romans who gave the city its traditional layout based on *Cardo* and *Decumanus*; after came Longobards and Pavia became the capital of the kingdom. Known as “the city of the hundred towers” in medieval times, Pavia is now home to one of the most ancient Universities in Italy, which has always been attracting officers from the territories, scholars and intellectuals from all over the world. Today, the city boasts noteworthy contacts with both European and world universities and cultural institutions.

The rivers *Po* and *Ticino* come together less than 5 km away from the city, which has been undoubtedly marked by the presence of these waterways. Over the centuries, Pavia has served as a transit point for goods, people, pelerines, and wayfarers, who walked across the city and down the *via Francigena* to reach Rome. *Ticinum*, *Papia*, *Pavia* are the names of a city traditionally impacted by migrations and invasions, which contributed to its modern identity. The river *Ticino* is a source of life and narrations, for it has been providing work to several generations, thus leaving its mark in the souls of Pavia’s inhabitants. Today, it continues to be a vital meeting point, while also providing leisure opportunities, for both ancient and new citizens who enjoy the green areas on the riverside. In the ‘50s and ‘60s, Pavia welcomed migration flows from Southern Italy - people seeking employment in local industrial units, rice paddies, foundries, or in the fields as farm labourers. Migrants from Sardinia have also contributed to the city’s history. Their community is now robust and plays an active role as a Sardinian cultural circle.

From the ‘80s and ‘90’s Pavia welcomed international migration flows, mostly from Albania and Romania and, later on, minor flows from Tunisia and Morocco. As at January 1st 2019, foreign citizens were 11,257, equal to 15.4% of the resident population (source: Istat). They are found to be

constantly increasing since 2013. Today, the largest communities come from countries that are historically part of the city: Romania (16.1%), Ukraine (10%), Albania (6.6%) and, last but not least, the Dominican Republic (6.14%), and Egypt (5.36%). The city is also home to about 1800 university students (equal to 8% of the total) from all over the world, and to 23 different religious communities structured in official or unofficial places of worship. The province of Pavia hosts a growing number of foreign companies (+2.7% in the last year). Schools of any kind and grade host a significant number of students with non-Italian citizenship (totalling 10,284, equal to 15%, source: MIUR, 2016-2017 school year). 63% of these were born in Italy (totalling 6,481 students).



## THE MULTICULTURAL NEIGHBOURHOODS

### **Borgo Ticino, Centro, Ticinello**

The three city itineraries revolve around the central neighbourhood of the historical town, consisting of three areas: Borgo Ticino, Centro, Ticinello. The walks explore urban areas and communities, scattered around the various neighbourhoods, from the historical centre to the outskirts. The itineraries allow for discovering places of particular interest for their social and cultural significance. Visitors can learn about a lively cultural centre, with hotspots and meeting points for various local communities from foreign background. In this respect, the station is particularly meaningful: it is a place of departures and arrivals, where many commuters transit, together with people who come from the South and head to northern Italy or Europe. It has always been a place of mobility, over the time. In the '70s, Italian unaccompanied minors came by train from Southern Italy, seeking employment in the booming local companies, building or agricultural industry. The station was often a place where to stay and take shelter. This phenomenon gave rise to a tradition of solidarity and reception, that is still integral part of the city's social identity, where migration patterns have developed over the last 40 years - as an example, Casa del Giovane has always been home to people affected by different forms of social unease. Galleria Manzoni is a place for communities, a commercial passage and a place where ethnic shops are gathered. It is also a meeting place, promoting socialisation and the growth of relationships, despite any time constraint. The community from Sub-Saharan Africa considers Galleria Manzoni as an urban "African Market".

The river Ticino is a crucial stopover for two itineraries. It flows across the city, feeds the territory and represents a meeting point for new and ancient citizens. The river has been a vital point for the trade that developed on



**1 Ticinello: Railway station and Ticinello: from transit points to places with a sense of community**

**Start:** Railway station square

- Galleria Manzoni
- Ticinello
- SPRAR/SIPROIMI Pavia project

**2 Borgo Ticino: From the centre to Borgo Ticino: a bridge across cultures**

**Start:** Piazza del Lino (Cupola Arnaboldi)

- Basilica San Michele
- Workshop of artisanal couture LAVGON

- Ponte Coperto and Lavandaia
- Club Vogatori Pavesi houseboat

**3 Naviglio: From viale Matteotti along the Naviglio, to discover eastern Europe**

**Start:** Viale Matteotti, Obelisque

- Naviglio
- Est Market
- Piazzale San Giuseppe

the riversides - in this context, a significant role was played by the laundresses, who are the symbol of the city and the neighbourhood located on the banks: locals are proud of the unchanged atmosphere of this little hamlet within the city.

The itinerary approaches Borgo Ticino, starting from the city centre and across Ponte Coperto (covered bridge), an ancient Roman Bridge from the IV century b. C, rebuilt after allied bombing during Second World War in 1944. Some ancient and modern legends unveil the life of the bridge and the stories of boatmen and local populations, thus bringing Pavia closer to other places in the world. Following the ancient Roman Cardo, today named Strada Nuova, visitors approach the Basilica of San Michele Maggiore, one of the main churches in Pavia, a masterpiece of Lombard Romanesque style, where Federico Barbarossa was crowned King of Italy.



## THE MIGRANTOUR ROUTES

### 1 Railway station and Ticinello: from transit points to places with a sense of community

The itinerary starts from the railway station square - a place of transit, arrivals and departures - and heads to the nearby Galleria Manzoni, where



Intercultural lunch at the Club Vogatori Pavese (Pavia Rowing Club).  
Copyright: Migrantour Pavia



ethnic stores, hairdressers, money transfer outlets, stationery shops, and cafés, mostly run by foreign entrepreneurs, are concentrated. The path continues through Ticinello and to the river, as a place and a waterway that is emblematic for the city of Pavia, for the river provides work and leisure opportunities, in Pavia as well as in other countries. The tour ends at the headquarters of the SPRAR/SIPROIMI community project, where some multicultural guides may tell their personal stories, with reference to the place. Visitors will get the chance to taste some hot *ataya* tea, or some Afghani saffron-flavoured tea, as well as the refreshing Senegalese *bissap* or Gambian *wonjo*.

## 2 From the centre to Borgo Ticino: a bridge across cultures

From the historical centre, the route gently approaches Borgo Ticino, which is perhaps the most distinctive place of the city, profoundly tied to the riverside environment. The residents still call themselves the “inhabitants of a borough” and say they “go into town”, meaning that they intend to cover 600 metres down the road to the main city square. The itinerary helps unveiling legends and stories about the river, where the characteristic Ponte Coperto and the Laundress statue hold a central place. Sometimes, the members of Club Vogatori Pavesi (Pavia rowing club) like telling stories - they actively work to hand down this inheritance, as well as Pavia’s rowing technique. The walk allows for an exploration of textiles from the world: they used to be marketed in Piazza del Lino and are now developed in Lavgon, a workshop of ethical fashion, creative and artisanal couture created to learn how to blend different hand-crafted cultures. The route brings then visitors to the Basilica of San Michele Maggiore, where to learn about the various official and unofficial worships in the city.

## 3 From viale Matteotti along the Naviglio, to discover eastern Europe

This route sheds light on places where the Eastern Europe communities gather: from the unofficial meeting point of caregivers and domestic helpers working in local households, to the Est Market, a shop with a wide range of products from the Eastern Europe tradition, to end up along the Naviglio - that flows to Milan - to Piazzale San Giuseppe, from where minivans leave to Ukraine or Romania. A trip to countries that are close, but sometimes still little known.



## THE VOICES OF THE INTERCULTURAL COMPANIONS

Migrantour Pavia brings together African, Latin American, Eastern Europe and Asian features. **Bernarys, Maryna, Isabela, Hayat, Ebrima and Zakaria**



Hayat Hazad leading a group  
at the University of Pavia  
Copyright: Migrantour Pavia

have found home to Pavia. Someone has stayed for choice, someone by chance, someone by love. This said, today everyone feels they are in some way “from Pavia”. At the same time, they bring with them the scents, flavours, and sounds that contribute to make Pavia a richer, more vibrant city. They helped many citizens to consider their city under a different perspective, to appreciate the richness, diversity, and the many common features in stories of different origins. This helps to better discover “us”, who we are and wish to be as a community.

**Hayat**, prepares some saffron-flavoured tea. He tells he reached Italy from Afghanistan, after a long trip. He now studies Computer Engineering at the University of Pavia:

*“I work to demolish stereotypes, prejudices and discrimination about people who come from different world countries”, he continues. “Pavia is somehow my city, too. I feel at home. I like sharing the stories of the city”.*

Someone arrived to Pavia for love, as is the case of Berny who came from Columbia 15 years ago, and Isabela, Brazilian of Spanish origin who came to the city in 2015, after some years in the United States.

*“Upon my arrival”, she recalls, “I fell in love with the city atmosphere.*



*I was also intrigued by its population. Our walks gave me the chance to bring back what I have learnt over the years and to integrate this with various facets of the different cultures I belong to”.*

*“In Pavia I find a lot about my country, including food culture”, Berny continues. “It is a second home, I feel peaceful here. You can discover new things every day. Everything is at your fingertips. In my role of multicultural companion, I may tell about the fact, culture is never 100% pure. Every culture constantly involves modifications, every one of us is the result of several cultural combinations”.*

**Maryna** comes from Ukraine. She had made clear plans, but life - and perhaps, a little bit Pavia, also - contributed to change her projects:

*“I thought I could possibly get my degree recognised, take the driving licence and go back home. When I came to Pavia, I fell in love with the city and its cultural heritage, the beauty and smiles on the faces of the inhabitants - in my country, people are much colder. And so it was that I found love, and decided to stay forever”.*

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Migrantour Pavia would not have been possible without the precious support of the local coordinator Irene Miracca and the remarkable support of Sara Dipietro. Most of all, this would not have been possible without the commitment and passion from our multicultural companions.

Project *“Le nostre città invisibili. Incontri e nuove narrazioni del mondo in città”* (Our invisible cities. Meetings and new narratives of the world in the city) (2018-2019 years): Adriana Boar, Bernarys Gelis, Hayat Azad, Maryna Udovytska, Isabela Sierra Cavallaro, Ebrima Jallow, Bah Diakariyatou (nicknamed Zak).

A special thanks goes out to those collaborating with Migrantour Pavia over the years: Coop Soc Villa Ticinum and SPRAR Pavia project, Club Vogatori Pavesi, workshop of artisanal couture LAVGON, Comitato Provinciale ANPI, Comitato Pavia Asti-Senegal, Ass. Ci siamo Anche Noi, the volunteers from Bottega CAFE commercio equo e solidale, Comunità Casa del Giovane, Master in Immigration, Gender, Family Models and Strategies for Integration from Università degli Studi di Pavia, Festival IT.A.CA Pavia, CSV Lombardia Sud and all the shopkeepers who welcome the walks.



Esquilino, Migrantour.  
Copyright: Simona Fossi

# Rome



## A HISTORY OF MIGRATION

The immense cultural-artistic heritage and political prominence of Rome are both fruit of and factors in the migrant flows that shaped the city and strengthened its international character. As the capital of the country, Rome has been home for over a century to important national and international institutions, attracting citizens from all over Italy and the rest of the world. Rome today has resident citizens of every nationality: from the 1970s “pioneers” from the African continent (Eritrea, Senegal, and the Maghreb) followed in succeeding decades by migrants from Asia (Bangladesh, Philippines, China), Eastern Europe (Romania, Poland) and Latin America, especially Peru. In the last twenty years, in contrast to the modest increase in the Italian population, the total number of foreign citizens in Rome has quadrupled. At the beginning of 2018, registered foreigners numbered almost 385,000 people (over half being women), equal to 13,4% of the resident population. The largest groups are from Romania (approximately 93,000 people), followed by the Philippines (42,000), Bangladesh (31,000), China (20,000) and Ukraine (15,000). As in other urban environments, citizens of foreign origin are distributed across various areas of the city as per the availability of services, work opportunities and homes: the largest concentration is registered in I Municipio where around 34% of residents are migrants. Rome is commonly and justifiably considered, the capital of Christianity: nevertheless, the number of places of worship linked to other religious confessions is significant. The over 230 churches, synagogues, mosques, prayer halls and temples are the reflection of the mosaic of faiths professed by yesterday’s and today’s migrants: according to the estimates of Idos/Caritas report, two thirds of migrants currently present in Rome are Christian (around 245,000 in the order Orthodox, Catholic and Protestant), followed by Muslims (76,000), Hindus (11,000), Buddhists (9,000) and other Eastern faiths, especially Sikhs (5,000).



## THE MULTICULTURAL NEIGHBOURHOODS

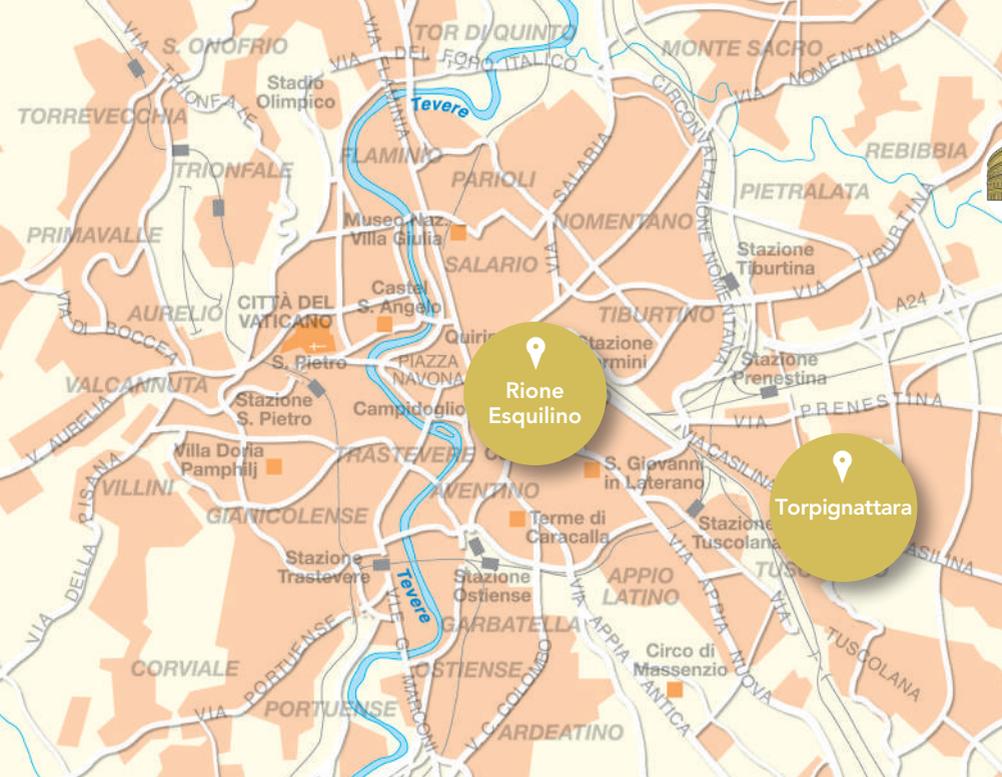
In Rome two intercultural tourist routes have been developed: one in the central neighbourhood of Esquilino, the other in the outer area of Torpignattara.

### Esquilino

Whilst thousands of people pass through Esquilino every day, it is one of those areas that, paradoxically, remains little known, despite important remnants of Ancient Roman history (such as the Auditorium di Mecenate, the underground Basilica of Porta Maggiore, and the Ninfeo di Alessandro) sharing the space with elegant Savoy era palaces built soon after Italian unification. The area lies between the Termini railway station and the important basilica of S. Maria Maggiore, key reference points for the city and for tourists, and it has always had a strong migrant presence: post-war due to migrants from Central and Southern Italy, and then from the rest of the world. In particular, the Chinese migration of the last twenty years has profoundly marked the transformation of the area, especially from a commercial-economic perspective. Today, as captured well by Scarpelle in *Il Rione Incompiuto*: “The neighbourhood is a space balancing being a multicultural workshop with the difficulties of diverse individuals and social groups living alongside each other”.

### Torpignattara

Despite the area housing some significant archaeological sites, Torpignattara, where the second Migrantour Rome route lies, is instead better known for its contemporary history. The area is the scene for a number of Pier Paolo Pasolini's novels, and before then, between 1943 and 1945, the neighbourhood played an active role in the resistance against German occupation. Torpignattara, belonging to the VI Municipio of the city of Rome, is one of territories with the highest densities of foreign people (above 12% of total residents). For example, the primary school “Carlo Pisacane” has the highest incidence of foreign students in all the city. In sum, Torpignattara is today a very lively and dynamic neighbourhood that has undergone major urban and economic development in recent years, thanks especially to the large Bangladeshi community that has reclaimed many spaces that were underutilised and degraded. Numerous intercultural and migrant associations, movements and committees have formed the “Osservatorio Casilino” network as a tool in the promotion and protection of the area.



**1 Rione Esquilino:**  
*Cultures of yesterday and  
 cultures of today in the  
 neighbourhood of Esquilino*

**Start:** Vittorio Emanuele Square

- The Barberia Turca
- Chinese Buddhist temple and Herbalist shop
- Panella bakery
- Sant'Alfonso church
- Arch of Gallieno
- Pakistani-afghani handcraft shops
- New Esquilino Market

**2 Torpignattara:**  
*Indian and Bengali  
 traditions in Torpignattara*

**Start:** Vittorio Emanuele Square

- The Barberia Turca
- Chinese Buddhist temple and Herbalist shop
- Panella bakery
- Sant'Alfonso church
- Arch of Gallieno
- Pakistani-afghani handcraft shops
- New Esquilino Market



A detail of a Bengali shop, Torpignattara  
Copyright: Simona Fossi



## THE MIGRANTOUR ROUTES

### 1 Cultures of yesterday and cultures of today in the neighbourhood of Esquilino

The walk through Esquilino sets off from Piazza Vittorio, one of the largest squares in Europe, and the multi-ethnic heart of the city. The square is the main meeting place and crossroads for diverse migrant communities but also a symbol of the architectural history of Rome since the moment the structure was developed in concomitance with the unification of Italy and the designation of Rome as its capital (1870). From this central point, we head off to get to know the area's prevalent Chinese community through its herbs and medicinal products, the ancient tradition of tea and the Chinese Buddhist temple on Via Ferruccio with its marvellous golden statues, drums and incenses. The next section under the Arco di Gallieno, near to the Islamic prayer centre and the Church of Saints Vito and Modesto, offers an opportunity to reflect on the theme of the other religions present



in the Eternal City. A short distance away near the Acquario Romano are the bottegas that allow us to discover the Afghan-Pakistani crafts and cultural wealth of countries afflicted, unfortunately for many years by war and conflict. Along Giolitti Street, we stop at the Casa dei Diritti Sociali, which houses a school of Italian language for foreigners where you can admire Mauro Sgarbi's mural entitled "La Divina Accoglienza", representing Dante Alighieri and Gibora, a Senegalese student of the school. Finally, in the Nuovo Mercato Esquilino, we meet Mustafa Abdulah, the "Market's Ambassador", who introduces us to the thousands of small culinary treasures on display.

## 2 Indian and Bengali traditions in Torpignattara

The second route Migrantour Rome in Torpignattara leads us instead to meet the area's numerous Bangladeshi community and the women's associations active in the territory: the route follows the lanes of the neighbourhood, touching on shops selling saris and other brightly coloured, richly embroidered garments which the Bengali women teach us how to wear and adorn with jewels, explaining their meanings and characteristics. In a beauty centre close by we will discover some natural recipes for keeping healthy, make-up, henné tattoos before continuing on to a few small shops selling foods cooked in celebration of weddings and other ceremonies. A meeting with the women of a Bangladesh association and a visit to the nearby Hindu temple usually bring to a close this route toward the distant Orient... two steps from home.



## THE VOICES OF THE INTERCULTURAL COMPANIONS

Mikaylo, Marta, Lamine, Amjed, Claudia, Madhobi and Malika are a few of the names of those who accompany the walks of Migrantour Rome. Often their encounter with Rome was a "strike of lightning" as Malika, of Moroccan origins, recounts:

*"I got to know the world through people of different cultures than my own, in a way that I never imagined possible without travel and at the same time, I felt the closeness between my culture and theirs because we share the ethic of hospitality and welcoming which is the hallmark of the Arab and Muslim world."*

For Amjed, of Iranian origins, Rome has become a "second city of birth" after his own

*"because here I was reborn in mind and spirit. I am an artist and in particular, I paint using Arab calligraphy and work in digital photogra-*

*phy, and I could not resist the beauty of historical Roman monuments.”*

Instead, for **Madhobi**, Migrantour Rome was an opportunity

*“to rediscover my neighbourhood, Esquilino, where I grew up, with new eyes and better appreciate the artistic and intercultural details it offers.”*

Their enthusiasm, guided by the Local coordinators Laura and Marta, enabled them to overcome the initial diffidence of certain residents and representatives. Every walk always holds a surprise: an unexpected meeting, a new stop... new questions! The walks, as well as offering an opportunity for Romans to rediscover their own city, constitute a precious pretext for meeting and conversation for the companions.

Class tours have been particularly positive and motivating as testified by **Marta** in relation to a walk with a class from Pisacane school, composed largely of children of migrant origins, that was

*“among the most intense and wonderful ever: even though they were so young, it was natural and lovely to be with them, they really gave*



Madhobi accompanying  
in the Hindu Temple, Torpignattara.  
Copyright: Simona Fossi

*us the feeling that we all live on the same planet, each with different characteristics but all united by the desire to learn and share.”*



Open and welcoming schools like Pisacane (Torpignattara) and Di Donato (Esquilino) are an extraordinary example of how rich our country could become if only it knew how to appreciate cultural differences to support a common idea of citizenship.

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*Migrantour Rome* would not have been possible without the precious support of the Local Coordinators Laura Valieri and Marta Marciniak, and our intercultural companions.

**Project “MygranTour: a European network of migrant driven intercultural routes to understand cultural diversity” (2013-2015):** Alla Sablina; Amjed Mawlood Rifaie; Andriy Zakhazhevskyy; Fabiani Munguia Tello; Hawa Mohammed Nursadik; Inna Horbachuk; Karolina Anna Glibowska; Katerina Cepiku; Lamine Ka; Madhobi Tasaffa Akramul; Malika Bouirida; Marcia Claudia Japhet de Magalhães; Marciniak Malgorzata; Mariana Banescu; Marilu Nori Garcia Hijonoso; Mykaylo Duminsky; Mouhamadou Ba; Nataliya Vorobyova; Oui Suk Choi; Patricia Nohely Vilca Ninahuan; Wael El Menshawy; Yulia Abramova; Zineb Traiki.

**Projects “New Roots - Migrantour intercultural walks building bridges for newcomers active participation” and “Our invisible cities Meetings and new narratives of the world in the city” (2018-2019):** Marta Marciniak, Karolina Glibowska, Esmaina Llazi, Inna Horbachuk, Shady Ramadan, Zumana Mahmud, Monika Islam, Olsandra Sechychyn, Yassin Zeraoulia.

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Essediya accompanying  
at Porta Palazzo  
Copyright: Aldo Pavan



# Turin



## A HISTORY OF MIGRATION

Knowing and understanding Turin requires getting to terms with the multiple histories of migration that have always contributed to the social, cultural, economic and urban development of the city. In the early 1900s, thousands of peasants and shepherds from the Piedmontese countryside and mountains emigrate to Turin in search of fortune and work in the then nascent industrial enterprises, contributing to the creation of new neighbourhoods in the proximity of the 19th century customs barriers. The population grows from 300,000 to 700,000 people. Between the 1950s and 1970s new migratory flows from the South of Italy and Veneto attracted by the manufacturing giant, FIAT, and its satellite businesses, give rise to residential developments in the suburban neighbourhoods of Falchera, Mirafiori and le Vallette. They were years in which, in the centre of the city were signs written “houses not rented to Southerners”: today many Torinese are the immediate descendants of those migrants. The population increases from 700,000 up to 1.2 million inhabitants. Finally, beginning in the 1980s, Turin as in the rest of Italy, is met by the phenomenon of international migration. Taking the number 4 tram that crosses the city from North to South, shows how the territory has undergone transformations over time: new shops from across the world, associations, places of worship, socialisation and work testify to the presence of new citizens. The old working barriers and the central neighbourhoods have reacquired vitality. Enter any downtown tenement block and you will be able to note in a corner of the entrance way a statue of the Madonna with a vase of fresh flowers in front, hear the voice of the muezzin calling faithful Muslims to prayer, see a group of children of Romanian, Peruvian or Chinese origins playing football in the courtyard, hear Italian, Piedmontese and Southern dialects side by side with the languages of the world. This is the reflection of a multicultural Turin in which approximately 130,000 new

citizens live, equivalent to 15% of the total population according to 2018 data from the municipal statistics office. The groups most represented are Romanian (50,000 people), followed by Moroccan (20,000), Peruvian (7,000) and Chinese (circa 7,000).



## THE MULTICULTURAL NEIGHBOURHOODS

Turin is there to discover! The five neighbourhoods chosen for the tours are of great multicultural, historical, architectural and artistic value.

### Porta Palazzo

The heart of the ward of Porta Palazzo is without doubt the octagonal Piazza della Repubblica, built between 1700 and 1800 by Filippo Juvarra and Gaetano Lombardi. A few metres away are the Galleria Umberto I, home until 1884 of the Ospedale Mauriziano, the Porte Palatine, the entryway to the Roman Augusta Taurinorum and Borgo Dora, whose streets, once trenced with bealere (canals) that brought water to the mills, today lead to Balôn, a well-known flea market.

### San Salvario

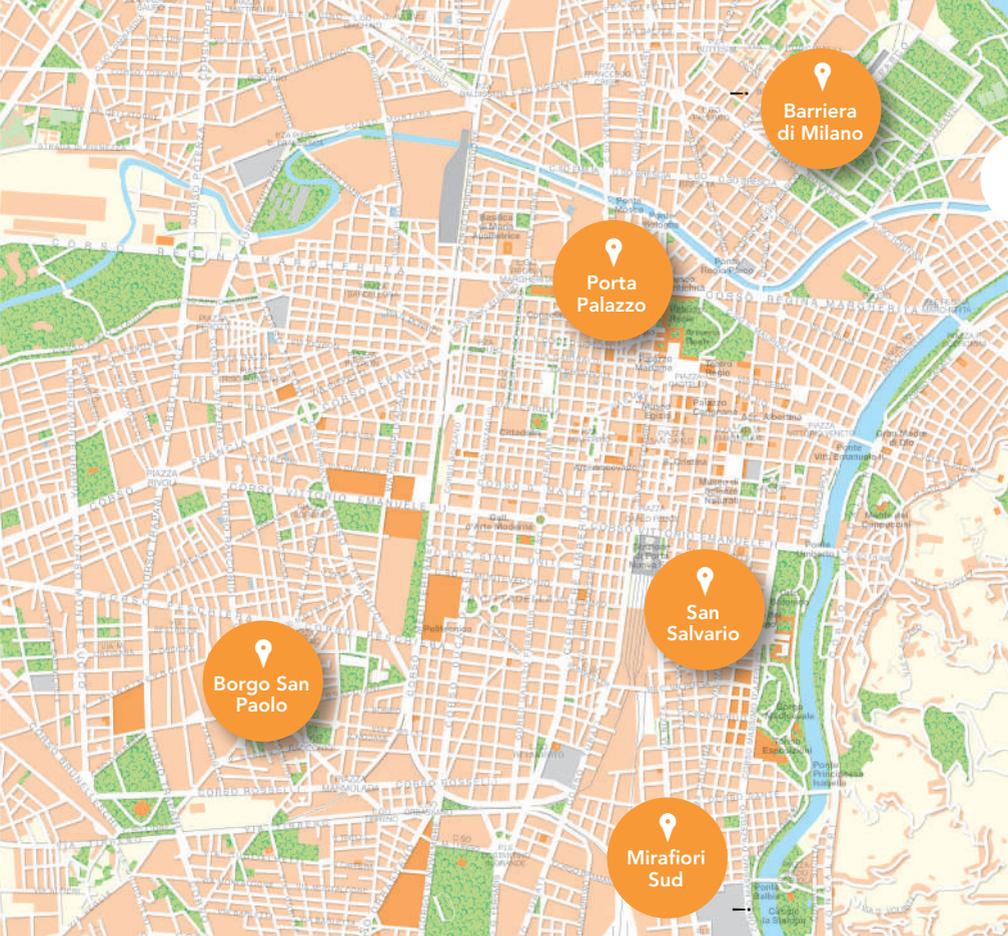
San Salvario grew mostly in the second half of the 19th century with the construction of the Porta Nuova station (1861) and places of worship such as the Waldensian Temple (1853), the Neo-Moorish Synagogue (1884) and the Church of S.S. Pietro e Paulo (1865) erected to halt the Protestant influence. The neighbourhood is home to among others Parco del Valentino, a green space along the shore of the Po and stage for the birth of cinema and the great Universal Exhibitions.

### Borgo San Paolo

The neighbourhood's turn of the century architecture is typified in the factories, such as Lancia, low-income housing, public baths, and the churches of Gesù Adolescente and San Bernardino. Yet, Borgo San Paolo is most of all a neighbourhood of civic activism distinguished by working class struggle and antifascist resistance, to which it owes its name "Borgo Rosso" (Red District).

### Mirafiori Sud

The life of Mirafiori, the name of which derives from the Savoy castle built in 1585, is inextricably tied to FIAT, a symbol of manufacturing in Italy, and to the low-income housing of Via Artom, synonymous for years in the collective conscience with hardship and poverty. Today, thanks to a programme of urban regeneration, the neighbourhood is a bubbling



**1** **Porta Palazzo:**  
*Around the world in a square: Porta Palazzo*

- Start:** Galleria Umberto I
- The historical Tettoia dell’Orologio
  - The fish market
  - Shops around the square

**2** **San Salvario: United Colors of San Salvario**

- Start:** Porta Nuova station
- The Waldensian Temple
  - The Synagogue
  - The Catholic Church of S.S. Pietro e Paolo

- The Islamic Prayer Hall Omar Ibn Al Khattab

**3** **Borgo San Paolo: Borgo San Paolo without borders**

- Start:** Belgravia bookshop
- Associations and projects dedicated to second generation young people
  - Gesù Adolescente Church

**4** **Mirafiori Sud: Mirafiori, from factory-city to world-city**

- Start:** Casa del Parco

- in Via Artom
- Milarepa Centre
  - Workers’ memories

**5** **Barriera di Milano: Beyond every Wall!**

- Start:** Bagni Pubblici di via Agliè
- Bagni Pubblici in via Agliè
  - Millo’s murales
  - Cerignola Square market

social workshop, whose epicentre is represented by Parco Colonnetti and Casa del Parco.

## **Barriera di Milano**

The construction of the customs wall in 1853 marks the birth of Barriera di Milano, which takes its name from the gate near Piazza Crispi. Outside the walls the agricultural territory was transformed, due to the construction of the typical “boite” (handcraft workshops) and then of the first factories and workers’ houses. In recent years the old factories, since a long time abandoned, are regaining new life thanks to various urban development programs such as the Urban Barriera project.



## **THE MIGRANTOUR ROUTES**

The five routes of Migrantour Turin introduce you to well-known and lesser known places of Turin where the stories of past and present interweave to give rise to ever new forms of social relations.

### **1 Around the world in a square: Porta Palazzo**

In Porta Palazzo, the largest open market in Europe, distances collapse.



Saluzzo Square and the Catholic Church  
at San Salvatore.

Copyright: Ornella Orlandini



You will start from the 19th century Galleria Umberto I and you will see historical bottegas, antique freezers and liberty pavilion of the Antica Tettoia dell’Orologio. Entering the fish market, you will be transported to a gateway to Southern Italy before continuing on to the shops of Asia, Africa and Latin America that surround the square.

## **2 United Colors of San Salvario**

Walking among the streets of San Salvario, a model neighbourhood of integration and urban regeneration, you will take a trip through the religions of the world. Starting from the Porta Nuova station, you will soon arrive at the Waldensian Temple to then continue towards the Synagogue, the Catholic church of the S.S. Pietro e Paulo and end near the Islamic prayer hall Omar Ibn Al Khattab.

## **3 Borgo San Paolo without borders**

Borgo San Paolo, the “red district” of the antifascist resistance is the most Latin American neighbourhood of Turin. You will begin at the Belgravia bookshop for a brief trip through Latin American literature to then proceed with a visit to the associations and projects dedicated to second generation migrant youth and be introduced to the celebrations of the Señor de los Milagros at the church of Gesù Adolescente.

## **4 Mirafiori, from factory-city to world-city**

The route starts from the Casa del Parco in Via Artom where you will be introduced to the history of FIAT workers and the internal Italian migrations of the 1950s and 1970s and proceed towards the Centro Milarepa for a meeting with Tibetan monks.

## **5 Beyond every Wall!**

Barriera di Milano has become over time a mosaic of cultures, a laboratory of social projects that seek to transform the fragility of the neighborhood into potential. You will start from a meeting centre such as the Bagni Pubblici in via Agliè, admire the murals of Millo and discover the solidarity of the Fa Bene project, to conclude at “Il passo social point”, the social centre managed by the Diaconia Valdese that offers services and activities for young people and mothers.



## **THE VOICES OF THE INTERCULTURAL COMPANIONS**

Meetings are a fundamental component of Migrantour routes and thanks to the voices of the intercultural companions that share their experiences

and life stories with you, you will come into contact with multicultural Turin. Especially female voices, from different origins, from Africa (Morocco, Tunisia, Senegal and Sudan), from Latin America (Colombia, Ecuador and Peru), from Asia (China and Uzbekistan) and from Europe (Italy and Romania).

Voices like that of **Essediya**, a Moroccan mother that over time has built strong relationships with people in the area and sees in Migrantour the opportunity to find work and at the same time contribute to dismantling stereotypes and prejudices:

*“I live in the Porta Palazzo neighbourhood where I do all my shopping and know many people. I enrolled on the course for intercultural companions because I hope to find work and also to change the mentality of people and the expression they often have when they look at us Moroccans and Arabs in general.”*

Or that of **Adriana**, a young person of second generation, the largest group in the project, that decided to participate to get to know the area better and give value to her plural identity:

*“Participating in Migrantour made me discover aspects of Turin that I didn’t know, it reawakened memories of my childhood in Bogotá, it made me feel very lucky as a person: yes, because I understood that I don’t have to be just Colombian or just Italian, I can be a mix of the two cultures without losing my authenticity.”*

Visit to the Peace  
Mosque at Porta Palazzo.  
Copyright: Francesco Vietti





As well as those of the intercultural companions, the voices of the people from the area willing to take part in meetings and dialogue are fundamental: heads of places of worship and heads of associations, representatives of institutions and shopkeepers. Voices such as that of Ayoub, born in Chieri in the province of Turin, head of GMI Turin (Young Muslims of Italy), who explains the reasons for their participation in the meetings that take place during the intercultural tours:

*“We are still seen as foreigners, not for the fact of being of Moroccan or Tunisian origin, but for the fact of being Muslim. Meetings are a way of shortening distances. Many young people enter the Mosque and look at us thinking that we live in a different way and in the end they discover that we are just like them”.*

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**Migrantour Turin** would not have been possible without the precious support of the Local Coordinator Rosina Chiurazzi and our intercultural companions:

**Project “MygranTour: a European network of migrant driven intercultural routes to understand cultural diversity” (2013-2015):** Martha Acosta, Yamna Amellal, Nyanwily Arop Miniel Knol, Nymliet Arop Miniel Knol, Najia Baaziz, Karima Ben Salah, Lassaad Bouajila, Ramona Bulhac, Rita Catarama, Monica Ilies, Sara Jedidi, Mamadou Kane, Diana Carolina Leon, Essediya Magboul, Ivana Nikolic, Roxana Obreja, Silviu Obreja, Adriana Offredi, Maria Paola Palladino, Cynthia Milena Salinas Galindo, Nargisa Salokhutdinova.

**Projects “New Roots - Migrantour intercultural walks building bridges for newcomers active participation” and “Our invisible cities Meetings and new narratives of the world in the city” (2018-2019):** Ramona Bulhac, Monica Ilies, Diana Carolina Leon, Hassan Khorzom, Lynda Katte, Essediya Magboul, Mihaela Marcu, Youssou Ndiaye, Mirela Rau, Camelia Sturza, Latifa Talbi.

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# Conclusions



## THE JOURNEY CONTINUES

It is now ten years since Migrantour took its first steps. The project implementation during the biennials 2014/2015 and 2018/2019 have been completed, but the network continues. The most important task now is to make walks sustainable over time, make them live, grow and develop both in cities that are already part of the Migrantour network and in other Italian and European contexts. During the last two years, several cities got in touch with our network, from European cultural capitals such as Barcelona and Copenhagen, to small and medium-sized Italian town such as Bergamo or Padua. In particular, this second group of cities constitutes a new, fascinating challenge for the Migrantour project: although our initiative focused especially on large metropolises, an increasing number of small and medium-sized urban centres are now experimenting with the Migrantour methodology.

This is the case, for example, of Parma, which officially became part of the Migrantour network in 2019, starting the project thanks to the commitment of the Kwa Dunia association and the collaboration of the Intercultural Centre of Parma, Ciac Onlus, Movimento dei Focolari, Centro Studi e Movimenti, University of Parma and Associazione Cibopertutti. The highly motivated group of Parma's intercultural companions is currently completing its rich training path and testing itself with the definition of the contents of the itinerary that from 2020 will be proposed to students, citizens and tourists: starting from the historic Palazzo della Pilotta, the route will cross the Parco Ducale to explore Oltretorrente, a popular neighbourhood that has always been a destination for migratory flows.

In Ferrara, another Emilia's provincial town, the social cooperative CIDAS from 2018 has started a collaboration with our network to offer to the citizens, once a year, a beautiful intercultural route that we called "Migrantour Experience Ferrara". A peculiar aspect of this experience was the decision to

involve in the training workshop a group of youngsters from Mali, Guinea, Ivory Coast and Iraq hosted in the SPRAR/SIPROIMI (Protection System for Refugees and Asylum Seekers and Unaccompanied Foreign Minors) projects. Together with them, some university students who are part of the Antiracist Laboratory, a cultural mediator, a tourist guide and the social workers of the CIDAS cooperative also took part in the workshop.



## WELCOME!

The attention that was displayed in Ferrara towards asylum seekers and refugees constituted a crucial element also in all the other cities of the Migrantour network that in the past two years have carried out the project “*New Roots - Migrantour intercultural walks building bridges for newcomers active participation*”, co-financed by the European Union. Aware of the significant changes in the migration scene since the beginning of the decade in Europe and in particular in the Mediterranean area, Migrantour partners saw the necessity to put the project at the service of the welcome program geared towards those who escape from wars and persecutions applying for international protection. In 2018/2019 in Brussels, Florence, Genoa, Lisbon, Ljubljana, Milan, Naples, Paris Rome and Turin many activities were carried out to ensure the active participation of newcomers, refugees and asylum seekers in educational activities and in the cultural life of the city. Thanks to specific training courses on storytelling, we witnessed some testimonies that enriched and contributed to the complexity of the themes discussed during the walks offered to citizens, facing the subjects related to forced migrations. Moreover, some workshops were set up for schools; a series of new urban itineraries were created and called “Welcome tours” and targeted specifically to migrants who were newcomers, refugees and asylum seekers. In this case, the routes weren’t aimed at presenting the city in an intercultural perspective, but at making the local cultural heritage more accessible to those who didn’t choose to live in a new city but were forced to reside there or transit through it. A possible temporary stay that can be eased through the possibility of better understanding the territory and appreciating certain aspects of it.

This certainly represented not an easy task which in some occasions became critical and that often pushed us to question and reflect upon its objectives. In this perspective, highly important became each opportunity for discussion and confrontation between all the network partners that in the past two years allowed for the first time also the intercultural companions from all the different cities to meet and get to know each other. During the meetings organized in Milan, Bologna, Naples and Turin, also joined by the coordinators of the “new cities” like Parma and Ferrara, there were



many educational moments aimed at putting in our project a more and more conscious effort towards contemporary matters which can't always be light-heartedly dealt with during our Migrantour walks. In this regard, there was a substantial contribution of the in-depth analysis on the different historical and contemporary dimensions of racism which, during the final meeting of the projects "New Roots" and "Our invisible cities" (December 2019) was assigned to experienced speakers from the cultural association "Il Razzismo è una brutta storia".

These important opportunities for discussion and dialogue were also fundamental in order to present the "Migrantour world" to the new cities interested in participating in the network and in those realities which, despite not having taken part in the last two years of European planning, have a significant role in our history. This is especially the case for our friends of Migrantour Marseille who, after completing the 2014/2015 project, formed a new association set up by the intercultural companions continuing to offer intercultural walks in one of the most extraordinary Mediterranean cities as well as the symbol of a long history of travelling and migrations between Europe, Africa and the Middle East. The itineraries in Migrantour Marseille develop along the Panier/Joliette neighbourhoods exploring the port area and the neighbourhoods of Belsunce/Noailles which invites us to reflect upon the subjects of colonialism and post-colonialism.

We are convinced that the Migrantour network will be able to develop synergies with the above mentioned as well as other realities, creating connections inside and outside Europe to involve an ever-growing number of cities. A series of ethical criteria and good practices have already been identified so that whoever is interested in contacting and participating in the network can receive clear and transparent guidance on developing the potential of their own territory in the field of intercultural urban tourism. Every city can develop its own Migrantour because every city, from large global metropolises to small provincial capitals can discover itself through the perspective of those who, either due to personal or family history, have experienced migration, and follow the path of the journeys and exchanges that have always shaped the places we live. A path that will help us rediscover common elements on which to build, day by day, a European citizenry that is truly welcoming and respectful of a multiplicity of differences.

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